THE

WORKS

OF THE

RIGHT REVEREND FATHER IN GOD

JOHN COSIN,

LORD BISHOP OF DURHAM.

NOW FIRST COLLECTED.

VOLUME THE THIRD.

A SCHOLASTICAL HISTORY OF THE CANON OF THE HOLY SCRIPTURE.

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PREFACE.

The "Scholastical History of the Canon of the Holy Scriptures," contained in the present volume, was first published in London, A.D. 1657, during the author's retirement and residence in Paris. It was reprinted in London, A.D. 1672; and again, A.D. 1683. Except in the spelling, these three impressions are precisely alike. The editor has followed the first, comparing it throughout with the second.

In preparing this volume for the press, some difficulties have been met with, arising partly out of the wide range occupied by the numerous writers whose testimonies had to be verified; partly from the author's having derived his extracts, not always from the original works themselves, but apparently very often from summaries and abridgments; and, again, in part also from his frequent practice of abstracting the sense of long original passages, so as to express their meaning in comparatively few words, many of which are probably his own.

In all such cases it has been thought advisable to produce the original passages at length, and (where practicable) with their context: nor, where the work was scarce, or curious, or otherwise of special value, has the editor scrupled to risk the charge of occasional prolixity.

It is a matter of regret, that, in several minor instances, the passages referred to in this work have not been found, owing, perhaps, generally to some mistake in the reference. But, in these cases, it has been thought worth while to produce parallel passages, (where such could be met with,) in order to verify, out of the same author, the particular assertion or argument employed by Bishop Cosin. It should be stated also, that, in a very few instances, our best libraries have failed to supply a single copy of some particular work referred to in this Scholastical History.

On the other hand, it is a matter of satisfaction, that altogether, throughout this volume, the references will be found to have been, at the least, sufficiently verified to establish the accuracy, no less than the extent, of the author's reading: making it evident, that, in those few instances where the attempt at collation has proved wholly unsuccessful, this failure (if not the result of some false reference or misprint) can be only attributable to the inability of the present editor to do complete justice to a work of so much learning, and of so deep research. And here it may not be out of place to record the editor's thanks to the librarians of the Bodleian Library, and of Lincoln College, and Queen's College, Oxford, to the late librarian at Lambeth, to the librarians of Sion College, and to several gentlemen at the British Museum, as well as to some private friends; from whose kindness he has received much aid in his search after some of the rarer editions, or less known works, referred to here and there in this volume.

Little requires to be said further, but to inform the reader, that, for the most part, throughout the notes, Bishop Cosin's own words are distinguished from his quotations by the former being included within parentheses ( ); whilst the additions made by the editor have, in every instance, been enclosed within brackets [ ].

Those editions of the authors referred to have been chiefly employed, in the course of editing, which Bishop Cosin himself appears to have used, where such could be ascertained. Otherwise the Benedictine, or the best accessible editions, have been usually resorted to. As, however, recourse has been had not unfrequently to several editions of the same work, it has been found desirable to prepare the following list, wherein, in each case, the edition commonly used, (i. e. wherever, in the reference, no other is specified,) may be readily distinguished by its priority of place.

J. Sansom.

Oxford, Dec. 13th, 1848.

LIST OF AUTHORS,

WITH THE EDITIONS USED IN VERIFYING THE REFERENCES IN THE PRESENT VOLUME.

Acosta, (Josephus.)—De Christo revelato libri novem. 4to. Romæ, 1590.

Ado, Episc. Vien., ap. Biblioth. Patrum, De la Bigne, Par. 1610, t. vii.

Adrianus.—Isagoge SS. Literarum, et antiquissimorum Græcorum in Prophetas Fragmenta, cum notis Hœschelii; Gr. 4to. Aug. Vind. 1602; item, inter Criticos Sacros, ed. Amst. 1698.

Æneas Sylvius.—Op. fol. Basil. 1571.

Agobardus Lugdunens.—Lib. de privilegio et jure Sacerdotii: ap. Gallandii Biblioth. tom. xiii.

Alcuinus.—Op. fol. Lut. Par. 1617.

Alphonsus a Castro.—Op. fol. Par. 1571.

S. Ambrosius, Episc. Mediolanensis.—Op. 2 voll. fol. ed. Ben. Par. 1686-90; item, 5 voll. fol. Par. 1614.

Ambrosius Ansbertus.—In Apocalypsim libri decem; fol. Colon. 1536. (See the Bodleian catalogue, at the word *Ansbertus;* where this work is ascribed to Authbertus, Abb. S. Vincentii.—Vid. p. 200. n. a.)

S. Amphilochus.—Op. fol. Par. 1644; item, ap. Balsam. Canones, &c.; item, ap. Greg. Naz. ed. Lut. Par. 1609-11.

Anastasius, Bibliothecarius Romanus, Nicephori interpres, &c.; ap. Petr. Pithæi op., 8vo. Par. 1609.

Anastasius Sinaita, (Monachus Palæstinus, et Patriarcha Antiochenus.)—Ὁδηγὸς Gr. et Lat. studio Jac. Gretseri, 4to. Ingolst. 1606; item, Lat. ap. Biblioth. SS. Patr. Max. tom. ix.

—— Hexameron, ap. Bibl. Max. ib.

Andræas (Johannes;) ap. Corp. Jur. Can. tom. ii.

—— Novella Commentaria in sex libros Decretalium; 6 voll. fol. Venet. 1581.

Andradius Payva.—Defensio Trid. Fidei Catholicæ; 8vo. Ingolst. 1580.

Anglicus (Thomas,) in Apocalypsim; ap. Thom. Aquin. op., ed. Par. 1660, tom. xix.

Anonymus ap. Catharinum.—Vid. *Catharini Annotat.* &c.

D. Anselmus.—Op. 4 voll. fol. Col. Agr. 1612.

Antiochus, Abbas Sabensis; ap. Biblioth. Max. SS. Patr. tom. xii.

Antoninus, Archiepisc. Florentinus.—Chronicorum Opus; 3 voll. fol. Lugd. 1586.

—— Summa Theologica; 4 partt. fol. Argent. 1496. (black letter.)

Antonius Augustinus, Archiepisc. Torraconensis.—Dialogorum libri duo, de emendatione Gratiani; 8vo. Par. 1672.

Areopagita.—Vid. *Dionysius.*

Aquinas (D. Thomas.)—Op. 17 voll. fol. Nicolini, Venet. 1593; item, 18 voll. fol. Antverp. 1512, (*falso* 1612;) item, 28 voll. 4to. Venet. 1775-88; item, 25 voll. fol. Par. 1660. (There is a copy of this edition in the library of Lincoln College, Oxford.)

—— Summa totius Theologiæ, 5 voll. fol. Venet. 1596.

Apostolorum Canones; ap. SS. Patres Apostolicos, ed. Cotelerii, Antv. 1698.

Articuli xxxix. Eccles. Anglicanæ, A. D. 1562. 4to. Lond., ap. Joh. Dayum. 1571.

S. Athanasius.—Op. 3 voll. fol. ed. Ben. Par. 1698; item, 2 voll. fol. ed. Par. 1627.

S. Augustinus.—Op. 13 voll. fol. ed. Bened. Par. 1689-1700; item, ed. Basil. 1529; item, ed. Basil. 1569; item, ed. Antv. 1576; item, ed. Venet. 1584; item, ed. Par. 1586.

Bailius (Gul.)—Epitome, seu Catechismus Controversiarum, ap. Andreæ Riveti Pictavi Catholic. Orthodox., &c.—Vid. *Rivetus.*

Balbus.—Catholicon; ap. Antonin. Sum.

Balducus, seu Bolducus, (Jacob.)—Lib. de Eccl. ante Legem; 4to. Par. 1630.

Balsamon (Theodorus.)—Canones SS.

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Baronius.—Annales Ecclesiastici; 12 voll. fol. Mogunt. 1601-1608.
S. Basilius.—Op. 3 voll. fol. Par. 1638; item, 3 voll. fol. ed. Ben. Par. 1721-30.
Becanus (Martinus.)—Manuale Controversiarum hujus temporis, &c. 4to. Herbipoli, 1623.
—— Analogia Veteris ac Novi Testamenti; ed. 8vo. Mogunt. 1620.
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—— Comment. in lib. Genes., sub nomine Eucherii, Lugd. Episc.; ap. Biblioth. Max. SS. Patr. tom. vi.
—— Comment. in lib. Regum, ib.
Belethus (Joannes.)—Rationale Divinorum Officiorum, ap. Gul. Durandi Rationale, &c. 8vo. Lugd. 1584.
Bellarminus.—Op. 7 voll. fol. Ingolst. 1601-17.
—— Disputationes de controv. Fid. Christ. 4 voll. fol. Col. Agr. 1628.
Beveregius. — Synodicon, sive Pandectæ, &c.; 2 voll. fol. Oxon. 1672.
S. Bernardus, Abbas Clarevall.—Op. fol. Par. 1586.
Biblia Sacra,—Complutens. 5 voll. fol. 1514-17.
—— Vet. Test. Gr., ex versione LXX., secundum exemplar Vaticanum Romæ editum, una cum Scholiis, &c., necnon fragmentis versionum Aquilæ, Symmachi, et Theodotionis; edit. Lambert. Bos, 4to. Franequeræ, 1709.
—— Vetus Testamentum Gr., ex versione Septuaginta Interpretum, secundum exemplar Vaticanum Romæ editum; 6 voll. 8vo. Oxon. 1817.
—— Lat. Vers. cum Glossis, Comment. Lirani, &c.; 6 voll. fol. Basil. 1502. (There is a copy of this edit. in Sion College library.)
—— cum Glossis, Comment. Lirani, &c.; 6 voll. fol. Basil. 1506. (There is a copy of this black letter edit. in the library of Queen's Coll., Oxford.)
—— cum Glossis, Comment. Lirani, et Addit. Pauli Burgensis, una cum Feuardentii præfat. 6 voll. fol., Par. et Lugd. 1589.
—— edit. alter. 6 voll. fol. Duaci, et Antverpiæ, 1617.
—— cum Glossis, &c.; una cum Leandri de S. Martino Admonitione, Antv. 1634. (May be found at *Lambeth*, and *Sion Coll.*)
—— (Lat.) a Sancte Pagnino, &c.; fol. Lugd. 1542.
Biblia Sacra,—(Ital.) per Ant. Brusciolum, seu Bruciolum, sive Braciolum; fol. Venet. 1532; item, ed. alter. cum Comment. 7 voll. fol. Venet. 1540-44.
—— cum notis, ed. Rob. Stephani, 5 vol. 8vo. Lut. 1545.
Biblia Utriusque Testamenti, cum vet. et nov. interpretatione, &c. (Vatabli;) 3 voll. fol. Oliva Rob. Stephan. 1557.
—— ed. Vulg. fol. per Jo. Benedict. Par. 1564.
—— cum notationibus Francisci Lucæ Brugensis; fol. Antverp. 1583.
—— ed. Vulg. per Luc. Osiandrum, 3 partt. fol. Tubing. 1592-97.
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Biel (Gabriel.)—Comment. in iv. libr. Sententiarum, 2 voll. 4to. Brixiæ, 1574; item, fol. Basil. 1512.
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Binius (Sev.)—Vid. *Concilia.*
S. Bonaventura.—Op. 6 voll. fol. Romæ, 1588-96.
Bozius (Tho.) Eugubinus.—De Signis Ecclesiæ; 2 voll. fol. Rom. 1591.
Breviarium Rom.—fol. Lugd. 1556; item, fol. Antv. 1614; item, fol. Ven. 1623; item, fol. Par. 1652.
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Brugensis (Lucas.)—Notationes in S. Bibl., ad calc. Bibl. Sacr. ed. Antv. 1583.
Burchardus, episc. Wormaciensis.—Decretorum libri xx., fol. Colon. 1548.
Burgensis (Paulus) de Sancta-Maria.—Additiones ad Commentarios in Bibl. Sacr.—Vid. Bibl. Sacr., ed. Duaci, 1617.

Cajetanus, (Thom. de Vio,) Card. S. Xisti.—Opera omnia, quotquot in S. Scripturæ expositionem reperiuntur; 5 voll. fol. Lugd. 1639.
—— Commentarii in omnes authenticos Vet. Test. historiales libros; 8vo. Par. 1546.
—— Comment. in 2a. 2æ; ap. Thomæ Aquinatis Sum. totius Theologiæ, ed. Venet. 1596; item, ap. Thom. Aquin. op., ed. Nicolini, Venet. 1593.
—— Opuscula Omnia; 3 tom. fol. Lugd. 1562.
Canisius (Henr.)—Thesaurus Monumentorum Ecclesiasticorum et His-

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Liber quorundam Canonum disciplinæ Ecclesiæ Anglicanæ; ap. Articulos xxxix. Eccl. Angl., ed. Lond. 1571.
Codex Canonum Vetus Rom. Eccl., 8vo. Lut. Par. 1609; item, 8vo. Mogunt. 1525; item, ap. Justelli Biblioth. tom. i.
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Codex Tilii.—Vid. *Tilius.*
Canus (Melchior.)—Op. 8vo. Col. Agr. 1605.
Caranza (Barthol.)—Summa Conciliorum; 8vo. Rothomagi, 1633.
Carbajalus (Ludovicus)—De Restituta Theologia; 4to. Colon. 1545.
—— Theologicarum Sententiarum liber unus, &c.; 8vo. Antv. 1548.—Vid. *Loysius.*
Carolus Magnus.—Opus de Imaginibus, &c.; 8vo. s. l. 1549.
Cassianus (Joannes) Eremita.—Op. fol. Atrebati, 1628.
Cassiodorus (Magnus Aurelius.)—De Divinis Lectionibus, &c.; ap. Biblioth. Max. SS. Patrum, tom. xi.
Catena Gr. Patrum in Pentat.; 8vo. Col. Agr. 1572.
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—— De Scripturis Canonicis[a].
—— Comment. in omnes S. Pauli, et alias canon. Epistolas; fol. Par. 1566.
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—— Scriptorum Ecclesiasticorum Historia Literaria; 2 partt. fol. Oxon. 1740-43.
Cellensis (Petr.)—Lib. de Panibus; ap. Bibl. Max. tom. xxiii.
Chalcocondylas (Laonicus) Atheniensis.—Historiarum libri decem; fol. Par. 1650; item, ap. Corp. Hist. Byzantinæ.
Chemnitius (Martinus.) — Examen Conc. Trident. 4 partt. fol. Francof. 1596.
Chiffletius (Petr. Francisc.) Notæ in Ferrandi Brev., ap. Nov. Thesaur. Juris Civilis et Canonici, ex collectione et musæo Gerardi Meerman, ed. Hagæ Comitum, 1751, tom. i.
S. Chrysostomus (Joannes.)—Op. 13 voll. fol. ed. Ben. Par. 1718-38; item, 10 voll. fol. Par. 1621-24; item, Lat., ex recensione Erasmi, 5 voll. fol. Basil. 1530.
Claudius Espencæus.—Op. fol. Lut. Par. 1619.
Clemens Alexandr.—Op. fol. Oxonii, 1715.
Clemens Romanus; ap. Patres Apostolicos, ed. Cotelerii, Antv. 1698.
Clichtovius (Jod.) ap. Damasceni op. ed. Par. 1577.
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Coclæus (Joh.)—De Canonicæ Scripturæ et Catholicæ Ecclesiæ auctoritate, &c.; 8vo. Rom. 1544.
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Coeffeteau (Nic.)—Œuvres; fol. Par. 1622.
Columna (Joannes.)—La Mer des Histoires, 2 voll. fol. Par. 1488, par Pierre le Rouge, black letter. (Conf. Rudimentum Noviciorum; et vid. p. 228, not. ad lit. h.)
Comestor (Petrus.)—Historia Scholastica, 8vo. Lugd. 1543, black letter; item, fol. Argent. 1503, black letter.
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—— Collectio Regia; 37 voll. fol. Par. 1644.
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—— Merlinus, 2 voll. 8vo. Par. 1535; item, 2 voll. fol. Colon. 1530.
—— Crabb, 2 voll. fol. Colon. 1538; item, in tres tomos, Col. Agr. 1551.
—— Surius, 4 voll. fol. Col. Agr. 1567; item, 5 voll. fol. Venet. 1585.
—— Caranza; Summa Conciliorum.—Vid. *Caranza.*
—— Bail, (M. L.) Summa Concil. 2 voll. fol. Par. 1659.
Constitutions of the Apostles; ap. Patres Apostolic., ed. Cotelerii, Antv. 1698.

[a] No copy of this treatise has been met with, either in England, or at Paris, where Cosin wrote this work; but it is mentioned by Du Pin. See p. 131, note at letter y.

Costerus (Franciscus.)—Enchiridion Controversiarum; 8vo. Lugd. 1604.
Cotelerius.—Patres Apostolici; 2 voll. fol. Antv. 1698; item, 2 voll. fol. Amst. 1724.
Cotton (Petr.)—Institution Catholique; 4to. Par. 1610.
—— Genève Plagiare; ou Vérification des dépravations de la Parole de Dieu, qui se trouvent és Bibles de Genève. Par Pierre Coton Foresien, de la Compagnie de Jesus, &c. fol. Par. 1618.
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Crab (Petr.)—Vid. *Concilia*.
Cresconius.—Breviarium, &c., ap. Cod. Canonum Vet. Eccl. Rom.; item, ap. Justelli Bibl. tom. i. Append.
Critici Sacri, 9 voll. fol. Amst. 1698; item, 9 voll. fol. Lond. 1660.
S. Cyprianus.—Op. fol. Oxonii, 1682; item, cum Jac. Pamelii adnotationibus, fol. Genev. 1593.
S. Cyrillus Alex.—Op. 6 voll. fol. Lut. Par. 1638; item, 2 voll. fol. Par. 1573.
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Dionysius Exig., Monachus, et Abb. Rom.—Codex Canonum Eccl., 8vo. Lut. Par. 1628; item, ap. Labbe, tom. i.; item, ap. Justelli Bibl. tom. i.
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Du Pin.—Vid. *Pin*.
Durandus (Gul.)—Rationale Divinorum Officiorum, 8vo. Lugd. 1584.
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Emendators of Gratian.—Vid. *Gratiani Decretum*.
Expurgatory Index.—See *Index*.
S. Epiphanius.—Op. 2 voll. fol. Par. 1622; item, 2 voll. fol. Colon. 1682.
Erasmus (Desiderius.)—Op. 10 voll. fol. Lugd. Batav. 1703-6.
—— Scholia in Hieron., ap. Hieronymi op. ed. Basil. 1516.
Eusebius (Pamphilus.)—Hist. Eccl. fol. Cantab. 1720; item, fol. Hag. 1506. (black letter.)
—— Op. fol. Par. 1581; item, fol. Basil. 1542.
—— De Præp. Evang. fol. Par. 1628.
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Gallandius (Petr.)—Bibliotheca veterum Patrum, antiquorumque Scriptorum ecclesiasticorum; 14 voll. fol. Venet. 1765-81.
Gandavensis Goethalis (Henr.)—De Script. Eccl.; ap. Biblioth. Eccl. Auberti Miræi, ed. Antv. 1639.
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—— Seder Olam; Vers. Lat.—Vid. *Seder Olam*.
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Harmonia Mundi totius Cantica tria; fol. Par. 1545.
Gersonius (Joan.)—Op. 4 voll. fol. Par. 1606.
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—— Disputatio Judæi cum Christiano; ap. S. Anselmi op.
Goldastus (Melch.)—Monarchia Romani Imperii; 3 voll. fol. Franc. 1621.
Gomecius (Alv.) Toletanus.—Vita Ximenii; ap. Rerum Hispanicarum Scriptores, tom. iii., ed. fol. Francof. 1579-81.
Goulartius (Simon.)—Adnotationes in Pamel. in Symb. Ruff.; ap. S. Cypriani op. ed. Genev. 1593.
Gratianus, Bononiensis.—Decretum; fol. Par. 1612; item, fol. Lugd. 1572; item, fol. Lut. Par. 1561; item, fol. Par. 1618; item, 4to. Colon. 1631; item, Lugd. 4to. 1606; item, 4to. Basil. 1500, (black letter.)
Gratius (Orthuinus.)—Fasciculus Rerum Expetendarum, &c. 2 voll. fol. Lond. 1630; item, fol. Colon. 1535.
—— ap. Concilia; ed. Petr. Crab. Colon. 1538.
S. Gregorius Nazianzenus.—Op. 2 voll. fol. Lut. Par. 1609-11; item, fol. ed. Ben. Par. tom. i. 1778, et tom. ii. 1840.
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S. Gregorius Magnus.—Op. 4 voll. fol. ed. Ben. Par. 1705.
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Hervæus Natalis Brito, ap. D. Anselmi op., ed. Col. Agr. 1612.
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S. Hieronymus.—Op. ed. Vallarsii, 11 voll. fol. Veronæ, 1734-42; item, 9 voll. fol. Par. 1602; item, 9 voll. fol. Lut. Par. 1623, 4; item, (cum schol. Erasmi;) 9 voll. fol. Basil. 1516.
Hilarius Arelatensis, ap. S. Augustini op. tom. ii.
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Historiæ Ecclesiasticæ Scriptores, (sc. Eusebius, Socrates, Theodoretus, Theodorus, Hermias, et Evagrius;) 3 voll. fol. Cantab. 1720.
Honorius, Augustodunensis Presb.—De Luminaribus Ecclesiæ, sive De Scriptoribus Eccl.; ap. Miræi Biblioth. ed. Antv. 1649.
—— Proœm. in Psalter., ap. tom. ii. Bernardi Pezii Thesaur. Anecdotum, ed. August. Vind. 1721.
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Hugo de S. Victore.—Op. 3 voll. fol. Venet. 1588.

Index Biblicus, ap. Lexicon Græcum, &c. ed. Antv. 1572.—(Vid. *Harlem.*)
Indicis Librorum Expurgandorum, in studiosorum gratiam confecti, tomus primus: in quo quinquaginta auctorum libri præ cæteris desiderati emendantur. Per Fr. Jo. Mariam Brasichellensem, Sacri Palatii Apostolici Magistrum, in unum corpus redactus, et publicæ commoditati editus. Superiorum permissu, 8vo. Romæ, 1607[b].

[b] Mendham, speaking of this Index, says: "We now advance to perhaps the most extraordinary and scarcest of all this class of publications. It is the first, and last, and incomplete Expurgatory Index, which Rome herself has ventured to present to the world; and which, soon after the deed was done, she condemned and withdrew. . . . After a selection of some of the rules in the last edition of the Expurgatory Index, the Editor in an address informs the Reader, that, understanding the expurgation of books to be not the least important part of his office, and wishing to make books more accessible to students than they were without expurgation, he had availed himself of the labours of his predecessors, and, adding his own, issued the present volume, intending that a second, which was in great readiness, should quickly follow: (but, alas, it was not allowed so to do.) Dated Rome, from the Apostolic Palace, 1607. . . . . .

"Nothing more remains on the subject of this Index, than to report what is contained in

Index Librorum Prohibitorum et Expurgandorum novissimus, pro Catholicis Hispaniarum Regnis Philippi IV. Regis Cathol., Antonii a Sotomajor, . . . Generalis Inquisitoris, . . . jussu ac studiis, luculenter et vigilantissime recognitus, &c.; fol. Madriti, 1667.

Index Librorum Prohibitorum Alexandri VII. Pont. Max. jussu editus, &c. fol. Romæ, 1667.

Index Testimoniorum; ap. Bibl. Sacr., ed. Vulg. Sixti V. et Clem. VIII. 4to. Mogunt. 1609.

D. Irenæus, Lugdunensis episc., et Martyr.—Quinque libri adv. Hæreses; fol. Col. Agr. 1596.

—— ap. Eusebii Hist. Eccl. lib. v.

S. Isidorus Hispalensis Episc.—Op. fol. Par. 1601; item, fol. Col. Agr. 1617.

—— Gloss.; ap. Bibl. Sacr. cum Glossis, &c.

Isidorus Mercator.—Collectio Canonum, &c.; ap. Labbe, tom. i.

Ivo.—Liber Decretorum, fol. Lovanii, 1561.

Jansenius (Cornelius,) episc. Gaudavensis.—Paraphrasis in Psalmos, Cantica, Proverbia, &c.; fol. Lugd. 1586.

Johannes XXII, Papa Romanus.—Extravag.—Vid. *Corp. Jur. Can.* tom. iii.

Josephus (Flavius.)—Op. Gr. Lat. 2 voll. fol. Hudson. ed. Oxon. 1720; item, fol. Aur. Allobr. 1611; item, Lat. fol. Basil. 1540.

—— ap. Eusebii Eccl. Hist.

Julianus Cardinalis S. Angeli.—Epist. ad Eugen. IV. Pap.; inter opera Æneæ Sylvii, ed. Basil. cum gratia et privilegio Cæs. Majest. (without date); item, ap. Orthuini Gratii Fasciculum.

Julius Africanus.—Epist., ap. Origen. op. tom. i.; item, ap. Gallandii Bibl. tom. ii.

Junilius Africanus; ap. Biblioth. Max. SS. Patr. tom. x.

Juris Canonici (Corpus.) — 3 voll. fol. Par. 1612; item, 3 voll. fol. Lugd. 1572; item, 3 voll. fol. Par. 1561; item, 4to. Colon. 1631; item, 4to. Lugd. 1606; item, fol. Par. 1618.

Justellus (Christopherus.)—Bibliotheca Juris Canonici Veteris; 2 voll. fol. Lut. Par. 1661.

Justinianus (Flavius,) Imperator.—Novellæ Constitutiones; fol. Antv. 1575.

Justinus Martyr.—Op. fol. ed. Ben. Par. 1742; item, fol. Heidelb. 1593.

Krantzius (Albertus.)—Saxonia; fol. Francof. 1575.

—— Continuatio, &c. fol. Witteb. 1586.

Labbe (Philippus.)—Vid. *Concilia.*

Laurimanus.—Præfat. ad Belethi Rational., ap. Durandi Rational. ed. 8vo. Lugd. 1584.

Leontius Byzantinus; ap. Gallandii Biblioth. tom. xii. (Vid. *Canisii Thesaur.* in loco.)

Leschasserius (Jacobus.)—Opusc. in Consult. de Controv. inter P. Paul. V., et Remp. Venet.; item, Tract. de libertate antiqua et canonica Eccl. Gallicanæ ad supremas Franciæ Curias, &c.—ap. Melch. Goldasti Monarch. tom. iii.

Lindanus (Wilhelmus,) Ruræmundensis Episc.—Panoplia Evang., fol. Col. Agr. 1560.

the inaccessible work of Zobelius, 'Notitia Indicis, &c.'—but repeated from him by Struvius, or Jugler, his Editor, in the Bibliotheca Hist. Lit.;—that Brasichellen, or Guanzellus, was assisted in the work by Thomas Malvenda, a Dominican: that another edition was printed at Bergomi in 1608: that, when a fresh one was in preparation at Antwerp in 1612, it was suppressed; and that, finally, the author, like Montanus, found his place in a future Index.

"The second volume promised never appeared. The work, however, became exceedingly scarce: which induced Serpilius a priest of Ratisbon, in 1723, to print an edition so closely resembling the original as to admit of its being represented as the same. The imposition, however, being detected, another edition was prepared by Hesselius, a printer of Altorf, in 1745; and then the remaining copies of the former threw off their mask, and appeared, with a new Title-page, as a second edition. The original and counterfeit editions of this peculiar work are sufficiently alike to deceive any person, who should not examine them in literal juxtaposition: but upon such examination the deception is easily apparent. The one, however, may be fairly considered as a facsimile of the other. . . . There is a copy of the original edition in the Bodleian Library, Oxford; as likewise of the Belgic, the Portugueze, the Spanish, and the Neapolitan Indices, already described. And this is the place to observe, that the greater part, if not all these treasures, were the result of the expedition against Cadiz in 1596, when the Library of Jerom Osorius, successively Bishop of Sylvas and of Algarva, fell into the hands of the Earl of Essex, who presented it to Sir Thomas Bodley, the founder of one of the noblest libraries in the world."—See 'Literary Policy of the Church of Rome exhibited,' &c., by the Rev. Joseph Mendham, M.A.—Chap. iii. pp. 116—128.

Liturgia, &c.—
The Booke of Common Prayer & Administration of the Sacraments, &c. after the use of the Ch. of Engl., fol. London, Anno 1607.
The Book of Common Prayer, as it was compiled by Archbishop Laud, and designed for the use of the Church of Scotland; fol. Edinb. 1637.

Longobardus (Petr.,) seu Lombardus.—In omnes D. Pauli Epistolas Collectanea; fol. Par. 1535.

Loysius (seu Ludovicus) *Carbajalus*.—Theologicarum Sententiarum liber unus, &c. 8vo. Antv. 1548.—Vid. *Carbajalus*.

Lyra (Nicolas)—Vid. *Bibl. Sacr.*, ed. Duaci, 1617.

Maldonatus (Joannes.)—Comment. in quatuor Evangelistas; fol. Lut. Par. 1629.

—— Disputationes, &c. circa septem Eccl. Rom. sacramenta, &c. 2 voll. 4to. Lugd. 1614.

Maria (Joan. Brasichellens.)—Vid. *Indicem librorum expurgandorum*; Romæ, 1607.

Mariana (Joannes.)—Historia de Rebus Hispaniæ; 4to. Mogunt. 1605.

Martinez.—Hypotyp. (No copy met with.)

Meerman (Gerardus.)—Novus Thesaurus Juris Civilis et Canonici, ex collectione et musæo Gerardi Meerman; 7 voll. fol. Hagæ Comitum, 1751-3.

—— Supplementum, &c. *Joannis* Meerman; fol. Hagæ Com. 1780.

Melancthon (Philippus.)—Op. 4 voll. fol. Witebergæ, 1601.

Melito, episc. Sard.,—ap. Euseb. Eccl. Hist. lib. v.

Mendham (the Rev. J.)—Literary Policy of the Church of Rome exhibited, in an account of her Damnatory Catalogues or Indices, both prohibitory and expurgatory, with various illustrative extracts, anecdotes, and remarks. Second edition, 8vo. London, 1830.

Merlinus (Jacobus.)—Vid. *Concilia*.

Metrophanes Critopulus.—Confessio Catholicæ et Apostolicæ (in Oriente) Ecclesiæ, edita et Latinitate donata a Joanne Horneio; 4to. Helmæstadii, 1568. (There is a copy in the British Museum.)

Miræus (Aubertus.)—Bibliotheca Ecclesiastica; sive Nomenclatores vii. veteres, S. Hier., Gennad., S. Ildefonsus, Sigebert., S. Isidor. Hisp., Honorius August., Henr. Gandavensis; fol. Antv. 1639.

—— Pars altera; sive de Scriptoribus Ecclesiasticis, qui ab anno Christi 1494, quo Joan. Trithemius desinit, ad usque tempora nostra, floruerunt; (opus posthumum:) fol. Antv. 1649.

Missale Romanum, P. Pii V. jussu editum; et Clem. VIII. auctoritate recognitum; 4to. Antv. 1617.

Nannius (Petr.) ap. S. Athanasii op., ed. Par. 1627.

Nicephorus Callistus.—Γραφῆς πάσης σύνοψις, ap. Cyri Theodori Prodromi Epigrammata; 8vo. Basil. 1536.

—— Hist. Eccles. Gr. Lat. 2 voll. fol. Lut. Par. 1630; item, Lat. fol. Francof. 1588; item, fol. Lat. et vers. Joan. Langi, Antv. 1560.

Nicephorus, Constantinop. Patriarch.—Canon S. Scripturarum, ap. Chronograph. Georgii Syncelli; fol. Parisiis, e typographia regia, 1652; item, ap. Critic. Sacr., tom. viii. Append.

Ocham (Gul.)—Dialogus, &c. fol. Lugd. 1495, (black letter;) item. ap. Goldasti Monarch. ed. Francof. 1614.

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—— Lib. de varia creatione Romani Pontificis; ap. Jac. Gretseri op., ed. Ratisbonæ, 1735; item, ap. Gretseri Defens. Bellarm.

Origenes.—Op. 4 voll. fol. ed. Ben. Par. 1733—59; item, Lat. ed. Gilb. Genebrard, 2 voll. fol. Par. 1604.

—— Philocalia; 4to. Par. 1618.

—— Hexaplorum quæ supersunt; 2 voll. fol. Ben. Par. 1713.

Orthuinus Gratius.—Vid. *Gratius*.

Pamelius, (Jac.) in exposit. Symboli Apostolorum, Rufino Auctore; ap. D. Cypriani op. ed. Genev. 1593.

S. Pamphilus Martyr.—Apologia pro Origene, ap. Origen. op. tom. iv.; item, ap. Gallandii Bibl. tom. iv.

Paparum Avenionensium Vitæ; sive, Collectio Actorum Veterum, quorum facta est mentio in notis Stephani Baluzii Tutelensis ad vitas Paparum Avenionensium; 2 voll. 4to. Par. 1693.

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SS. Patrum Bibliotheca Maxima, ed. Margarin de la Bigne; 27 voll. fol.

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Paulus Venetus Servita, seu Petr. Suavis.—Hist. Conc. Trid., Lat. fol. 1620; item, Engl. fol. Lond. 1676; item, Fr. par Pierre F. le Courayer, 2 voll. fol. Lond. 1736.
Paulinus Nolanus.—Op. fol. Veronæ, 1736; item, ap. Bibl. SS. Patr. Max. tom. vi.
Paulinus (Stephanus.)—Hist. Conc. Florent., 2 voll. 4to. s. l. et a.
Pererius (Benedictus) Valentinus.—Comment. in Genes. 4 voll. fol. Col. Agr. 1601.
—— Comment. in Dan. 8vo. Lugd. 1591.
Perron (Card.)—Replique à la Résponse du sérénissime Roi de la Grand Bretagne; fol. Par. 1620.
Petavius; ap. Epiphanii op. ed. Par. 1622; item, ed. Colon. 1682.
Petrus Mauritius Cluniacensis.—Tract. contr. Judæos; ap. Bibliothecam Cluniacensem, ed. Lut. Par. 1614.
Pezius (Bernardus.)—Thesaurus Anecdotum; 6 voll. fol. Augustæ Vindel. 1721-29.
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Philippus Solitarius.—Dioptra; ap. Biblioth. SS. Patr. Max. tom. xxi.; item, ap. Biblioth. SS. Patr. ed. Col. Agr. 1618. tom. xii.
Philo Judæus; ap. Euseb. de Præpar. Evang. lib. viii. ed. Par. 1628.
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Raynaldus.—Annales Eccles. 19 voll. fol. Lucæ, 1747-56.
Richardus de S. Victore, Parisiensis Doctor.—Op. 2. partt. fol. Rothomagi, 1650.
Rivetus Pictavus (Andreas.)—Catholicus Orthodoxus oppositus Catholico Papistæ, in quatuor partes seu tractatus distinctus: in quibus continetur summa controversiarum, &c.; instituiturque examen accuratum, et refutatio omnium et singulorum, quæ ad causæ Pontificiæ subsidium adduxit Gulielmus Bailius, Jesuita, in Epitome seu Catechismo controversiarum, &c.; Lat. 2 voll. 4to. Lugd. Batav. 1630.
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Salmeron (Alphons.)—Comment. in Evang., Acta Apost., et Epist. Canonic.; 16 voll. fol. Col. Agr. 1602-4.
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Scaligerus (Jos. Just.)—ap. Thesaur. Temporum Eusebii Pamphili, fol. Lugd. 1606: item, Amst. 1658.
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Seder Olam; sive Chronologia Hebræorum, &c. (interprete Gilb. Genebrardo;) fol. Lugd. 1608; item, fol. Lugd. 1599, ad calc. Genebrardi Chronograph.
Semeca (Joan.)—Gloss. super Jur. Canon.—Vid. *Corpus Juris Canonici.*
Senensis (Sixtus) Dominicanus.—Bibliotheca Sancta, 2 voll. fol. Lugd. 1575.
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Soto (Dominicus.)—Comment. in Quartum sententiarum; fol. Duaci, 1613.
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Stapletonius (Thom.) Anglus.—Op. 4. voll. fol. Lut. Par. 1620.
Strabus (Walafridus,) Monachus Fuldensis.—Vid. *Bibl. Sacr. cum glossis,* &c.
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Suavis (Petr. Polanus.)—Historia Concilii Tridentini; Lat. fol. Augustæ Trinobantum, 1620.—Vid. *Paulum Venetum Servitam.*
Suidas.—Suidæ Historica, cæteraque omnia, quæ ad cognitionem rerum spectant; opera ac studio Hier. Wolfii in Latinum sermonem conversa; fol. Basil. 1581.
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Theodoretus, episc. Cyrensis. — Op. 4 voll. fol. Lut. Par. 1642.
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Theodorus (Cyrus) Prodromus.—Epigrammata, &c. 8vo. Basil. 1536; item, 4to. Juliomagi, 1632.
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Victorius (Marianus;) ap. S. Hier. op. ed. Lut. Par. 1624; item, ed. Commelin. 1601.
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—— Dissertat. Gemin. 4to. Amst. 1643.

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A

SCHOLASTICAL HISTORY

OF THE

CANON OF THE HOLY SCRIPTURE;

OR THE

CERTAIN AND INDUBITATE BOOKS THEREOF,

AS THEY ARE RECEIVED

IN THE CHURCH OF ENGLAND:

COMPILED BY

DR. COSIN,

DN. OF P., AND MR. OF S. P. C. IN THE UNIVERSITY OF CAMBRIDGE,
(NOW SEQUESTERED.)

S. LUC. xvi.
Habent Mosen et Prophetas: audiant illos.

LONDON,
PRINTED BY R. NORTON, FOR TIMOTHY GARTHWAIT, AT
THE LITTLE NORTH-DOOR OF S. PAUL'S.

MDCLVII.

REVERENDO

IN CHRISTO PATRI, AC DOMINO,

DNO. MATTHÆO

ELIENSI EPISCOPO:

ANTIQUÆ FIDEI VIRO,

ET IN REBUS SACRIS EXERCITATISSIMO:

DOCTR. ET RELIG. IN ECCL. ANGL.

ADSERTORI AC CONFESSORI

MAXIMO:

VERÆ INVICT.-QUE MAGNANIMITATIS

PRÆSULI:

ET COLL. S. PETRI IN ACAD. CANTABR. PATRONO:

JOH. COSIN, DEC. PETROB.,

EJUSD. FIDEI, DOCTR., RELIGIONIS,

ECCLESIÆ ET COLL.

ADMINISTER,

HANC SUAM HIST. SCHOLASTICAM,

E SACRIS PAGINIS

VETERIB.-QUE AC RECENTIOR. SCRIPTIS

ADORNATAM,

ATQUE A VIRIS RER. DIVIN. PERITIS

LECT. ET APPROBATAM,

L. M. D. D. D.

THE CANON OF SCRIPTURE,

RECITED IN THE SIXTH ARTICLE OF RELIGION, SET FORTH BY THE CHURCH OF ENGLAND, ANN. DOM. MDLXII.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation.

In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

THE NAMES AND NUMBER OF THE CANONICAL BOOKS:

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
I. Samuel.
II. Samuel.
I. Kings.
II. Kings.
I. Chronicles.
II. Chronicles.
I. Esdras.
II. Esdras.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.
The Book of Ecclesiastes.
The Song of Solomon.
Four greater Prophets.
Twelve lesser Prophets.

And the other books (as Hierome saith) the Church doth

read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine.

SUCH ARE THESE FOLLOWING:

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of Esther.
The Book of Wisdom.
Jesus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees.
The Second Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.

THE NEW CANON OF SCRIPTURE, FIRST SET FORTH BY THE COUNCIL OF TRENT,

AND AFTER CONFIRMED, AND DECLARED TO BE RECEIVED WITH OTHER ARTICLES OF FAITH, BY THE BULLS OF POPE PIUS THE FOURTH, ANNO DOM. MDLX$^{III}_{IV}$.

CONC. TRID. SESS. IV. DECRET. I. DECRET. DE CANON. SCRIPTURIS.

[Vid. Labbe, tom. xiv. col. 744, et seq.]

SS. Synodus, . . . præsidentibus in ea tribus Apostolicæ Sedis Legatis, . . . perspiciens Veritatem salutarem et morum disciplinam contineri in Libris Scriptis, et sine Scripto traditionibus, . . . orthodoxorum Patrum exempla secuta, omnes libros tam Veteris quam Novi Testamenti, (cum utriusque unus Deus sit Auctor,) nec non traditiones ipsas, tum ad Fidem, tum ad Mores pertinentes, tanquam vel ore tenus a Christo, vel a Sp. S. dictatas, et continua successione in Ecclesia Catholica conservatas, pari pietatis affectu, ac reverentia, suscipit et veneratur.

Sacrorum vero librorum indicem huic decreto adscribendum censuit, ne cui dubitatio suboriri possit, quinam sint, qui ab ipsa Synodo suscipiuntur.

Sunt vero infra scripti:

Test. V.—Quinque Mosis, Jos., Judic., Ruth, IV Reg., II Paralip., Esdræ I. et II., (qui dicitur Nehem.,) Tobias, Judith, Esther, Job, Psalterium David. CL. Psal., Parab., Ecclesiastes, Cantic. Canticorum, Sapientia, Ecclesiasticus, Esaias, Hieremias cum Baruch, Ezech., Daniel, XII Proph. Minores, Duo Maccabæorum, I. et II.

Test. N.—Quatuor Evang., &c.

Si quis autem libros ipsos integros cum omnibus suis partibus, prout in Ecclesia Catholica legi consueverunt, et in

veteri vulgata Latina editione habentur, pro Sacris et Canonicis non susceperit, et traditiones prædictas sciens et prudens contempserit, anathema sit.

Omnes itaque intelligant, quo ordine et via ipsa Synodus, post jactum Fidei Confessionis fundamentum, sit progressura; et quibus potissimum testimoniis ac præsidiis, in confirmandis dogmatibus, et instaurandis in Ecclesia moribus, sit usura.

BULLA PAPÆ PII QUARTI,

[Vid. Labbe, tom. xiv. col. 944, et seq.]

Super Forma Juramenti Profess. Fidei Juxta Concil. Trid., in fine ejusd. Conc.

Item omnia . . . a SS. Trid. Synodo tradita, definita, et declarata, indubitanter recipio, atque profiteor: simulque contraria omnia . . . damno, rejicio, (et) anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, . . . veraciter teneo; (et) eandem integram . . . a meis teneri curaturum me . . . spondeo, voveo, ac juro. Sic me Deus adjuvet, et hæc S. Dei Evangelia; &c.

TO THE READER.

In this Scholastical History I give an account of the canonical and indubitate books of Holy Scripture, as they are numbered in the VI. Article of Religion set forth by the Church of England, and have been received by the Catholic Church in all several ages, since the time of the Apostles, till the Church of Rome thought fit to compose and dress up a new additional canon thereof for themselves in their late Council of Trent:

Vid. Art. VI. Eccl. Angl. supra recit.

Where it was one of the first things they did, to lay this foundation for all their new religion, which they built upon it,—"That the apocryphal writings and traditions of men were nothing inferior, nor less canonical, than the sovereign dictates of God, as well for the confirmation of doctrinal points pertaining to Faith, as for the ordering of life and manners,—but that both the one and the other ought to be embraced with the same affection of piety, and received with the like religious reverence,"—not making any difference between them.

Vid. Decret. Conc. Trid. supra recitat.

Those writings of holy and learned men, who have been (next after the Prophets and Apostles) as the shining lights of the world in their several generations before us, we reverence and honour in their kind; and those ecclesiastical traditions, which have been in use among us, and tend to the better preservation of order and piety in that Religion only, "which was once delivered to the saints," we acknowledge and receive, as far as their own variable nature and condition requireth, with all due regard: but to make either of these equal in dignity or authority with the Divine Will and Word of God, (as the masters of the assembly at Trent have done,) and, above all this, to canonize a tradition which

S. Jud. ver. 3.—Fidei semel sanctis traditæ.

was not so much as a tradition received in their own Church before, (as will appear by this present history,) nevertheless commanding it to be received as a necessary article of faith, under pain of their unhallowed curse, and the peril of eternal damnation,—this is so high and transcendent a presumption, as that God Himself hath laid His curse upon it; whereof it concerns them to take heed, lest what they have vainly laid upon others do not effectually reach to themselves, and fall upon their own heads.

But after this manner they began to set up their first doctrinal tradition, in their last Council, at Trent; which they call an Œcumenical Council, as if all the Bishops in Christendom had been there present, and voted in it; when it is well known, that at the same time[a] wherein this their additional canon of Scripture was first made, (which was then done chiefly by the procurement of Catharin, and his faction there, whose credit had otherwise been quite lost, having been much impaired already by his former and fierce opposition herein against the writings of Cardinal Cajetan, the far more learned and Catholic Doctor of the two,) it consisted not of above fifty persons in all; among whom some of them were only Prelates titular, and hired with pensions to serve the present turn.

Vid. hujus libri num. cxcii.

Vid. num. clxxiii. in fine; et [num.] clxxiv.

Vid. num. cxc.

Ibid.; et num. cxciv.

And the rest of their traditions that follow, (wherein now consisteth the very life and being of their peculiar and proper religion, that differeth from ours, and the true Catholic Religion of every Church, and every age before them,) having been confirmed by Pope Pius his bull[b], and made so many new articles of their faith[c], (as the former was,) are all alike.

[a] Conc. Trid. sess. iv. April. viii. anno 1546. [Vid. Concil. Labbe, tom. xiv. col. 746.—Decretum de Canonicis Scripturis, octavo Aprilis promulgatum in quarta Sessione.]

[b] Bulla Papæ Pii IV. super forma juramenti Professionis Fidei, sub finem Conc. Trid. [Labbe, tom. xiv. col. 944, et seq.]—Vid. num. cxcviii.

[c] Ad cap. Cum Christus, Extra de Hæreticis.—Papa potest inducere novos articulos Fidei. [These *words* are not found; but see Gregorii IX. Decretal., lib. v. tit. vii. cap. 7. Cum Christus, not. ad verb. Sub anathemate; ap. Corp. Jur. Can. tom. ii. col. 1533. ed. Par. 1612.—Est articulus Fidei nostræ: de quo habetur in prædicta Constitutione. . . . Et cap. i. ad illos articulos, de quibus tractatur in illa Constitutione, firmiter credimus. Omnes indistincte tenentur, tam Clerici, quam Laici: sed Clerici magis; &c. . . . Quilibet ergo tenetur credere

As, first: I. "That the Church of Rome is the mother and mistress of all other Churches[d];" which is not only said against the truth of all ecclesiastical history, and the public declaration of an ancient General Council (the second among the first four) received and approved by all good Christians[e], but likewise against the express words of the Gospel itself[f], and against the common sense, and knowledge of all persons, that can but read or hear it. II. "That the Pope of Rome is the monarch or head of the universal visible Church, the vicar or deputy of Christ, and, in that sovereign authority, the true successor of S. Peter, as prince of the Apostles; by virtue whereof his papal determinations and prescripts are to be obeyed, in what matter soever he shall be pleased to declare himself[g]." I will not now men-

secundum quod Catholica tenet Ecclesia; et hoc sufficit in talibus articulis, dummodo nil in contrarium sentiat.] Et Leo X. damnat hanc Lutheri propositionem: "Certum est in manu Ecclesiæ vel Papæ prorsus non esse statuere articulos Fidei; [imo, nec leges morum seu bonorum operum."—Vid. Bull. Apost. Leonis Papæ X. contra errores Lutheri, sect. 22; Labbe, tom. xiv. col. 393.]

[d] Conc. Trid. sess. vii. can. iii. de Bapt. [Labbe, tom. xiv. col. 778.] Si quis dixerit, in Ecclesia Romana, quæ omnium Ecclesiarum mater est et magistra, non esse [veram de Baptismi Sacramento doctrinam,] anathema sit. —Et sess. xxii. de Sacr. Missæ, cap. viii. [Labbe, tom. xiv. col. 855.] . . . a Sancta Romana Ecclesia, omnium Ecclesiarum matre, [et magistra, . . .] —Et in Bulla prædicta. [Vid. Bull. P. Pii IV.; Labbe, tom. xiv. col. 944.] Juxta hanc et non aliam formam, professionem [prædictam] (Fidei) solemniter fieri . . . districte præcipiendo mandamus, hujusmodi sub tenore: Ego N. firma fide credo et profiteor omnia et singula. . . . (Item credo, et) agnosco Romanam Ecclesiam omnium Ecclesiarum matrem (esse) et magistram. . . . Extra hanc Fidem nemo potest esse salvus.

[e] Concil. Constantinopolit. I., in Epist. Synodali ad Damasum Papam, et Rom. Synodum. [Vid. Labbe, tom. ii. col. 966.] τῆς δέ γε μητρὸς ἁπασῶν τῶν ἐκκλησιῶν τῆς ἐν Ἱεροσολύμοις, [τὸν αἰδεσιμώτατον καὶ θεοφιλέστατον Κύριλλον ἐπίσκοπον ἐπιγνωρίζομεν.]

[f] S. Luke xxiv. 47. "And that repentance and remission of sins should be preached in His name to [among] all nations, beginning at Jerusalem."

[g] Ex ipsis pontificiis Dictatibus Hildebrandi sive Greg. VII. in Concil. Gen. Rom. [Vid. Epist. lv. ad Laudenses, anno 1075, sub Concil. Rom. I.; ap. Labbe, tom. x. col. 110. Dictat. xi. —Quod] unicum est nomen in mundo, (Papæ, *videl.*, Rom.)—Item: [Dictat. ii.—Quod]solus Romanus Pontifex jure dicitur [dicatur] Universalis. (Addit Gretserus Jesuita: *Jure Divino.* [Vid. P. Greg. VII. vit., elect., res gest., &c. lib. iv. Onuphrii Panv. de varia creatione Romani Pontificis; ap. Jac. Gretseri Op. ed. Ratisbonæ, 1735. tom. vi. p. 105.—Vid. etiam Grets. Def. Bellarm. tom. ii. col. 250. not. in marg.—Hæc omnia Decreta ex jure Divino deducuntur, partim directe, partim indirecte. Nec quidquam novi sanxit Pontifex, sed quæ apud multos in oblivionem venerant.])—Conc. Lugd. Gen. sub Greg. X., ut habetur in Sexto Decretal., tit. De elect. c. Ubi, [i. e. lib. i. tit. vi. cap. 3.—Corp. Jur. Can. ed. Lugd. 1571. tom. iii. col. 73.] (Romanus Episcopus est) Vicarius Christi, successor Petri, Rector universalis Ecclesiæ. [The precise words are: Cardinales . . . pensantes attentius quid eis imminet, cum agitur de creatione Vicarii Jesu Christi, successoris Petri, rectoris universalis Ecclesiæ, gregis

tion the infamous power, (that otherwhiles he hath assumed to himself,) of deposing a just and lawful King from his rightful inheritance, or of freeing his natural and sworn subjects from their bond of faith and allegiance towards him, (which are the Dictates of Pope Hildebrand:) but I note only, at present, the authority that he assumeth over the Scriptures of God, (the subject of all our history,) which he[h] and his followers[i] make to be greater than any those

Dominici directoris, &c.—Conf. Labbe, tom. xi. par. i. col. 978.]—Concil. Flor. sub Eug. IV.—Definimus Romanum Pontificem in universum orbem tenere principatum, et successorem esse B. Petri Apostolorum principis, et verum Christi vicarium, totiusque Ecclesiæ caput, et omnium Christianorum, &c. [Vid. Conc. Flor. ann. 1439. Definit. Fidei.—Labbe, tom. xiii. col. 516.—ἔτι ὁρίζομεν τὴν ἁγίαν ἀποστολικὴν καθέδραν, καὶ τὸν Ῥωμαϊκὸν Ἀρχιερέα διάδοχον εἶναι τοῦ μακαρίου Πέτρου τοῦ κορυφαίου τῶν Ἀποστόλων, καὶ ἀληθῆ τοποτηρητὴν τοῦ Χριστοῦ, καὶ πάσης τῆς Ἐκκλησίας κεφαλὴν, καὶ πάντων τῶν Χριστιανῶν πατέρα τε καὶ διδάσκαλον ὑπάρχειν.]—Concil. Later. sub Leone X. sess. viii. [sess. vii. prope finem, Baltasaris Orat. Labbe, tom. xiv. col. 172.] (Papa) rex regum, et orbis terrarum monarcha. [The words of Balthazar are: . . . Ac ceu leo rex quadrupedum, tu alter Leo, hominum non alter rex tantum, sed regum rex, et orbis terrarum monarcha effectus, alias oves quas habes, quæ non sunt de hoc ovili, ad tuum ovile reduceres, alliceres, revocares; &c.]—Et sess. ix. [ibid. col. 237.] Adorabunt eum omnes reges terræ, [omnes gentes servient ei.—Et sess. x., ibid. col. 238.] Omnis illi uni in cœlo et in terra tradita est potestas. [The precise words are: . . . Non ignari, omnem tibi uni (i. e. Leoni X.) in cœlo et in terra traditam a Domino potestatem, ut non spiritualibus tantum viris, sed terrenis quoque hujus sæculi potestatibus in causa communis boni jus dicere non pertimescas.]—Et sess. xi. [ibid. col. 309. schedul. abrogat. sub init.] Pastor Æternus, [gregem Suum usque ad consummationem sæculi nunquam deserturus, ita, Apostolo teste, obedientiam dilexit, ut pro expiando primi parentis inobedientiæ peccato seipsum humiliaverit, factus obediens usque ad mortem: migraturus vero ex mundo ad Patrem, in soliditate petræ Petrum, ejusque] (Petri) successores, vicarios Suos instituit, quibus [ex libri Regum testimonio] ita obedire necesse est, ut, qui non obedierit, morte moriatur.—Conc. Trid. (wherein all the former decrees were confirmed) sess. xiv. cap. 7. [De casuum reservat.—Labbe, tom. xiv. col. 820.] . . . Pontifices Max. pro suprema potestate sibi in Ecclesia universa tradita, &c.—Et Bulla Pii IV. prædict., De professione Fidei. [Vid. Labbe, tom. xiv. col. 946.] Romano Pontifici, B. Petri Apostolorum principis successori, ac Jesu Christi Vicario, veram obedientiam spondeo, ac juro: cætera item omnia a sacris canonibus, et œcum. conciliis, ac præcipue [a sacrosancta] Tridentina Synodo tradita, definita, et declarata, indubitanter recipio atque profiteor, simulque contraria omnia . . . damno, rejicio, et anathematizo. Hanc veram Catholicam fidem, extra quam nemo salvus esse potest, . . . sponte profiteor, et . . . teneo, et constantissime . . . a meis, . . . teneri, et doceri . . . curaturum me voveo, ac juro; &c.

[h] Greg. VII. Dictatus in Concil. Rom., supra citat. [not. ad lit. g.]

[i] Silvest. Prier. Rom., dial. adv. Luth.—Ejus enim (Pontificis) auctoritas major est quam Scripturæ. [These precise words have not been found. But see a small 4to. vol. dated 1519, (partly in black letter,) containing Resolutiones Disputationum de virtute Indulgentiarum, &c., Martini Luther; Fr. Silvestri Prieratis . . . ad Martinum Dial.; Martini Luther ad Dial. Respons.; . . . et alia quædam.—Silvest. Prier. (Mazolin.) magist. S. Palatii, Dial. prope princip. § Fundamentum tertium.—Quicunque non innititur doctrinæ Romanæ Ecclesiæ, ac Romani Pontificis, tanquam regulæ Fidei infallibili, a qua etiam Sacra Scriptura robur trahit et auctoritatem, hæreticus est.]

Scriptures have; for it is another of the same Pope's Dictates, (confirmed by the bull of Pius the Fourth, in his profession of the Tridentine faith[k],) that "the canonical Scriptures themselves shall be no canonical Scriptures unless he gives them authority and allowance so to be[l]:"—which is as much as to say, that, when he pleaseth, he may take away all authority from them[m]. III. Then, "that all

[k] Ubi supra, [not. ad lit. g, sub fin.] Cætera omnia a sacris canonibus, &c. (Whereof this dictate of Greg. the Seventh is one.)

[l] Dictat. xvi. supra citat. [Vid. Labbe, tom. x. col. 111. dictat. xvii. —Quod] nullum capitulum, nullusque liber canonicus habe[a]tur, absque illius auctoritate, [viz. Papæ.]—Nicol. Papa I., can. Si Romanor. dist. xix.—Vetus et Novum Testamentum sunt recipienda, non Codici Canonum annexa, sed quod de illis recipiendis S. Papæ Innocentii prolata est sententia, cujus auctoritate utrumque recipiendum est. [Vid. Decret. can. i. dist. xix., Corp. Jur. Can. ed. Par. 1612. tom. i. col. 86.—Sed quare multum immoramur, cum nec ipsas Divinas Scripturas Veteris et Novi Testamenti jam recipiemus, si istos duxerimus audiendos? Etenim neutrum horum in Codice Canonum Ecclesiasticorum habetur insertum. Sed responsuri sunt isti, qui non ad obediendum potius quam ad resistendum semper sunt parati, dicentes quod inter canones inveniatur capitulum sancti Papæ Innocentii, cujus auctoritate doceatur a nobis utrumque testamentum esse recipiendum, quamquam in ipsis paternis canonibus nullum eorum ex toto contineatur insertum. Quibus ad hæc asserendum est, quoniam, si Vetus Novumque Testamentum recipienda sunt, non quod Codici Canonum ex toto habeatur annexa, sed quod de his recipiendis sancti Papæ Innocentii prolata videatur esse sententia, restat nimirum, quod Decretales Epistolæ Romanorum Pontificum sunt recipiendæ, etiamsi non sint Codici Canonum compaginatæ; &c.]—Addit Baronius, ad ann. 553. n. 224. [ed. Mogunt. 1601. tom. vii. col. 629.] Ab arbitrio enim Pontif. Rom. pendet, [The words of Baronius are: Ex quibus quisque poterit intelligere, quanta vis in Apostolica Sede resideat, cujus arbitrio pendeat,] quid velit esse in universa Ecclesia sacrosanctum, [et ab omnibus custodiri legitimum, atque canonicum comprobari.]—Imo, Presbyter alter Congreg. Oratorii, Thom. Bozius, dum Romanæ Curiæ ejusque Pontifici adulatur, eo usque provehitur, ut affirmet, (De sign. Eccl. lib. xvi. cap. 10. [Vid. Boz. Eugubin. ed. Rom. 1591. tom. ii. p. 188.]) quod sit falso et impudenter dictum, Divinam Scripturam esse majoris auctoritatis, quam sit Ecclesiæ, (i. e. P. R.) [The words of Bozius are: Hæretici . . . ausi sunt affirmare, Divinam Scripturam majoris esse auctoritatis, quam sit Ecclesia: quod quam sit falso et impudenter dictum, liquido e superioribus patet; &c.]

[m] Quod Tertullianus Ethnicis reponebat, Apologetic. cap. v. [p. 32. ed. Par. 1635.—Facit et hoc ad causam nostram, quod] apud vos de humano arbitratu Divinitas pensitatur: nisi homini Deus placuerit, Deus non erit: [homo jam Deo propitius esse debebit.] —Nam Papa, (ut habetur in Glossa ad cap. Quanto, tit. vii. primi Decretal. ad verba Veri Dei vicem, [Corp. Jur. Can., ed. Par. 1612. tom. ii. col. 205.]) dicitur habere cœleste arbitrium; . . . et ideo etiam naturam rerum immutare potest, [immutat; . . . et de nullo potest aliquid facere; . . .] quia in his, quæ vult, ei est pro ratione voluntas; . . . nec est qui ei dicat, Cur ita facis? &c. [. . . Idem de injustitia potest facere justitiam, corrigendo jura, et mutando; . . . et plenitudinem obtinet potestatis; &c.]

Item, Gloss. in Extravag. Joh. XXII., tit. De verborum signif., cap. Cum inter. [i. e. tit. xiv. cap. 4.]—Credere [autem] Dominum Deum nostrum Papam . . . sic non posse [potuisse] statuere, prout statuit, hæreticum censeretur. [Vid. Corp. Jur. Can., ed. Lugd. 1572. tom. iii. col. 1244; item, ed. Par. 1561. tom. iii. Extravag., col. 168; item, ed. Par. 1612. tom. iii. Extravag., col. 140—where this pas-

Scriptures are to be expounded according to the sense of this Roman Church: which must herein be held to be the only judge, and to follow the unanimous consent of the ancient Fathers[n]." IV. Next, "that there are truly and properly seven Sacraments, neither more nor less, instituted by Christ Himself in the New Testament[o]." V. "That in their Mass there is a real transubstantiation of the elements into the Body and Blood of Christ[p], remaining after the Communion is done[q]; and, likewise, a proper and propitiatory Sacrifice there offered up by the Priest for the sins of the quick and the dead[r], the same that Christ offered

sage is found, as above quoted. But see a paper by the Rev. S. R. Maitland, in the British Magazine, (vol. xiv. pp. 425, 426;) from which it would appear that the word 'Deum' does not occur in the Vatican MS. See also a note of Dr. Jelf's, at p. 195, vol. ii., of his edition of Bishop Jewell's works, Oxford, 1848.]

[n] Conc. Trid., sess. iv. Decret. de usu S. Scr. [Vid. Labbe, tom. xiv. col. 747.—Decernit (S. Trid. Synodus,) ut nemo, suæ prudentiæ innixus, in rebus Fidei et morum, ad ædificationem Doctrinæ Christianæ pertinentium, Sacram Scripturam ad suos sensus contorquens, contra eum sensum quem tenuit et tenet sancta mater Ecclesia, cujus est judicare de vero sensu et interpretatione Scripturarum Sanctarum, aut etiam contra unanimem consensum Patrum, ipsam Scripturam Sacram interpretari audeat; &c.]—Et Bulla Pii Quarti. [Vid. Labbe, tom. xiv. col. 945.] . . . Sacram Scripturam juxta eum sensum, &c.

[o] Conc. Trid., sess. vii. can. 1. de Sacram. in genere. [Labbe, tom. xiv. col. 776.]—Si quis dixerit, [Sacramenta Novæ Legis non fuisse omnia a Jesu Christo, Domino nostro, instituta; aut esse plura vel pauciora quam septem, videlicet, Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem, et Matrimonium; aut etiam aliquod horum septem non vere et proprie Sacramentum:] anathema sit.—Et bulla prædict. [Labbe, tom. xiv. col. 945.] Profiteor ... vii. esse ... Sacramenta, &c.

[p] Concil. Trid., sess. xiii. can. 2. [Labbe, tom. xiv. col. 808.—Si quis dixerit, in sacrosancto Eucharistiæ Sacramento remanere substantiam panis et vini una cum Corpore et Sanguine Domini nostri Jesu Christi; negaveritque mirabilem illam et singularem conversionem totius substantiæ panis in Corpus, et totius substantiæ vini in Sanguinem, manentibus duntaxat speciebus panis et vini: quam quidem conversionem Catholica Ecclesia aptissime Transubstantiationem appellat: anathema sit.]

[q] Ibid., can. 4. [ubi supra.—Si quis dixerit, peracta consecratione, in admirabili Eucharistiæ Sacramento non esse Corpus et Sanguinem Domini nostri Jesu Christi, sed tantum in usu, dum sumitur, non autem ante vel post, et in hostiis seu particulis consecratis, quæ post communionem reservantur, vel supersunt, non remanere verum Corpus Domini: anathema sit.]

[r] Ibid., sess. xxii. cap. 2. [de Sacrificio Missæ; Labbe, tom. xiv. col. 853.—Et quoniam in divino hoc sacrificio, quod in Missa peragitur, idem ille Christus continetur, et incruente immolatur, qui in ara Crucis semel Seipsum cruente obtulit, docet sancta synodus sacrificium istud vere propitiatorium esse; per ipsumque fieri, ut, si cum vero corde, et recta fide, cum metu et reverentia, contriti ac pœnitentes ad Deum accedamus, misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Hujus quippe oblatione placatus Dominus, gratiam et donum pœnitentiæ concedens, crimina et peccata, etiam ingentia, dimittit. Una enim eademque est Hostia, Idem nunc offerens Sacerdotum ministerio, Qui Seipsum tunc in Cruce obtulit, sola offerendi ratione diversa. Cujus quidem oblationis, (cruentæ, inquam,) fructus per hanc uberrime percipiuntur: tantum abest, ut illi per hanc

upon the Cross." VI. "That, when the Priest receiveth the Sacrament alone[s], and when he giveth to others but under one kind only[t], yet it is a lawful, and a complete Communion," notwithstanding that our Saviour otherwise appointed it[u]. VII. "That, after this life, there is a penal purgatory to be undergone[x], for the expiation as well of

quovis modo derogetur. Quare non solum pro fidelium vivorum peccatis, pœnis, satisfactionibus, et aliis necessitatibus, sed et pro defunctis in Christo, nondum ad plenum purgatis, rite juxta Apostolorum traditionem offertur.]—Et can. 1. [ubi supr., col. 855.—Si quis dixerit, in Missa non offerri Deo verum et proprium sacrificium, aut quod offerri non sit aliud quam nobis Christum ad manducandum dari: anathema sit.] —Et in Bulla prof. Fidei, [ubi supr. Labbe, tom. xiv. col. 946.] Profiteor pariter in Missa offerri Deo verum, proprium, et propitiatorium Sacrificium [pro vivis et defunctis ; atque in sanctissimo Eucharistiæ Sacramento esse vere, realiter, et substantialiter, Corpus et Sanguinem, una cum Anima et Divinitate Domini nostri Jesu Christi;] et fieri conversionem [totius substantiæ panis in Corpus, et totius substantiæ vini in Sanguinem :] quam [conversionem] Cath. Eccl. transubstantiationem appellat.

s Conc. Trid. sess. xxii. can. 8. de Sacr. Miss. [Labbe, tom. xiv. col. 856. —Si quis dixerit, Missas, in quibus solus Sacerdos sacramentaliter communicat, illicitas esse, ideoque abrogandas, anathema sit.]

t Ibid. sess. xxi. can. 1, 2, 3. de Com. sub utraque [specie.—Labbe, tom. xiv. col. 847.—Can. 1. Si quis dixerit, ex Dei præcepto, vel necessitate salutis, omnes et singulos Christi fideles utramque speciem sanctissimi Eucharistiæ Sacramenti sumere debere: anathema sit. Can. 2. Si quis dixerit, sanctam Ecclesiam Catholicam non justis causis et rationibus adductam fuisse, ut Laicos, atque etiam Clericos non conficientes, sub panis tantummodo specie communicaret; aut in eo errasse: anathema sit. Can. 3. Si quis negaverit, totum et integrum Christum, omnium gratiarum fontem et auctorem, sub una panis specie sumi, quia, ut quidam falso asserunt, non secundum ipsius Christi institutionem sub utraque specie sumatur: anathema sit.]—Bull. prædict. [Labbe, tom. xiv. col. 946.] Fateor etiam sub altera tantum specie totum [atque integrum Christum,] verumque Sacramentum sumi.

u Synod. Constantien.—Hoc non obstante, quod Christus Dominus sub utraque specie instituerit, et administraverit. [Vid. Conc. Constantiens. sub Joan. P. XXIII. sess. xiii. Labbe, tom. xii. col. 100.—Decernit (synodus) et definit, quod, licet Christus post Cœnam instituerit, et suis Discipulis administraverit, sub utraque specie panis et vini, hoc venerabile Sacramentum, tamen, hoc non obstante, sacrorum canonum auctoritas laudabilis, et approbata consuetudo Ecclesiæ, servavit et servat, quod . . .]

x Conc. Trid. sess. vi. de Justificat. can. 30. [Labbe, tom. xiv. col. 767.— Si quis, post acceptam Justificationis gratiam, cuilibet peccatori pœnitenti ita culpam remitti, et reatum æternæ pœnæ deleri, dixerit, ut nullus remaneat reatus pœnæ temporalis exsolvendæ, vel in hoc sæculo, vel in futuro in purgatorio, antequam ad regna cœlorum aditus patere possit: anathema sit.]—Et sess. xxii. de Sacr. Miss. can. 3. [ubi supr. col. 855.—Si quis dixerit, Missæ sacrificium tantum esse laudis, et gratiarum actionis, aut nudam commemorationem Sacrificii in Cruce peracti, non autem propitiatorium, vel soli prodesse sumenti; neque pro vivis et defunctis, pro peccatis, pœnis, satisfactionibus, et aliis necessitatibus, offerri debere: anathema sit.] —Et sess. xxv. Decret. de Purg. [ubi supr. col. 894.—Cum Catholica Ecclesia, Spiritu Sancto edocta, ex Sacris Literis, et antiqua Patrum traditione, in sacris Conciliis, et novissime in hac œcumenica synodo, docuerit Purgatorium esse; animasque ibi detentas fidelium suffragiis, potissimum vero acceptabili Altaris Sacrificio, juvari; præcepit sancta synodus Episcopis, ut sanam de purgatorio doctrinam a sanctis Patribus et sacris Conciliis traditam, a Christi fidelibus credi, teneri, doceri, et ubique prædicari diligenter studeant. . . . Curent autem Episcopi, ut fidelium vivorum suffragia, Missarum

venial sins, as the payment of temporal punishments due to mortal sins; and that dead men's souls, there detained, are helped by the suffrages of the living, and the saying of Masses." VIII. "That the saints above in heaven[y], (or any whom it shall be the Pope's pleasure to canonize,) ought to be religiously invocated; and that they understand as well the minds[z], as the words, of those that pray to them." IX. "That whosoever[a] will not fall down before relics and images[b], to kiss and worship them, according to the present practice of the Church of Rome, and the decrees of the second Council at Nice, are to be accursed and damned." X. "That the plenary power, and present use of indulgences, was ordained and left by Christ in His Church[c], which anciently put the same into practice; and that the denial hereof ought to be anathematized." XI. And lastly, "That all the definitions[d], decrees, canons, and declarations,

scilicet sacrificia, orationes, eleemosynæ, aliaque pietatis opera, quæ a fidelibus pro aliis fidelibus defunctis fieri consueverunt, secundum Ecclesiæ instituta pie et devote fiant; &c.]—Item, Bull. Prof. [Fidei] præd., [Labbe, tom. xiv. col. 946.—Constanter teneo purgatorium esse, animasque ibi detentas fidelium suffragiis juvari.]

[y] Ibid. [Conc. Trid.] sess. xxv. Decret. de invocat. Sanct. [Labbe, tom. xiv. col. 895.—Mandat sancta synodus omnibus Episcopis, et cæteris docendi munus curamque sustinentibus, ut . . . in primis de sanctorum intercessione, invocatione, reliquiarum honore, et legitimo imaginum usu, fideles diligenter instruant; docentes eos, sanctos una cum Christo regnantes, orationes suas pro hominibus Deo offerre; bonum atque utile esse suppliciter eos invocare; . . .]

[z] Ibid. [(ubi supr.) . . . illos vero, . . . qui asserunt . . . stultum esse, in cœlo regnantibus] voce vel mente supplicare, [impie sentire.]

[a] Ibid. [(ubi supr). . . . ita ut] affirmantes sanctorum reliquiis venerationem [atque honorem] non deberi, damnandi sunt [damnandos esse, prout jam pridem eos damnavit, et nunc etiam damnat, Ecclesia.]

[b] Ibid. [ubi supr.] . . . ut per imagines, quas osculamur, et coram quibus [caput aperimus, et] procumbimus, Christum adoremus, et sanctos, [quorum illæ similitudinem gerunt,] veneremur: id, quod [conciliorum, præsertim vero] secundæ Nicenæ synodi, decretis [contra imaginum oppugnatores,] est sancitum. . . . . Si quis autem his decretis contraria [docuerit, aut] senserit: anathema sit.

[c] Ibid., Decret. de Indulg. [sess. ult. continuat. Labbe, tom. xiv. col. 917.]—Potestas conferendi Indulgentias a Christo Ecclesiæ concessa est, quæ etiam antiquissimis temporibus illa usa fuerit. Usus igitur Indulgentiarum retinendus est; et contradicentes anathemate damnandi. [The words of the Decree are: Cum potestas conferendi Indulgentias a Christo Ecclesiæ concessa sit, atque hujusmodi potestate, divinitus sibi tradita, antiquissimis etiam temporibus illa usa fuerit, sacrosancta synodus Indulgentiarum usum, Christiano populo maxime salutarem, et sacrorum Conciliorum auctoritate probatum, in Ecclesia retinendum esse docet et præcipit; eosque anathemate damnat, qui aut inutiles esse asserunt, vel eas concedendi in Ecclesia potestatem esse negant; &c.]

[d] Ibid., de recip. Decret. Concil., [ubi supr., col. 919.] . . . ut, quæ [ab ea] decreta sunt, [ab hæreticis depravari aut violari non permittant; sed] ab [his et] omnibus devote recipiantur, et fideliter observentur.—Item, Bull. Prof. Fidei, [ibid., col. 946.] Cætera item omnia a Sacris Can., et Œcum.

made in their former Councils, and especially in this their last Council of Trent, ought to be wholly, and inviolately, undoubtedly, and devoutly professed, taught, preached, and received, as the true Catholic Faith, out of which none can be saved."

But all these new traditions, as they have no ground in Scripture, so have they as little testimony of antiquity to be brought for them; out of both which we prescribe against them all.

For it is but a vain pretence of antiquity, and a mere abusing of the world, when they go about to make simple people believe, that all which they profess, and believe, hath the consent of all ages for them, and that all the ancient Fathers and Bishops of the Church never taught, nor believed, otherwise than they now do.

The truth and strength of which their assertion, in one of their peculiar and prime traditions, first set forth in their late assembly at Trent, I examine in this History: whereby I trust it will be made manifest to the reader, that those men, who do now so busily endeavour to seduce the sons and daughters of the Church of England from the grounds and truth of our Religion, which is no other than what we have received from Christ and His Universal Church, termed nevertheless by them a new Church, and a new Religion, that began in the days of King Henry the Eighth; (which is as true, as if they should say a sick person began then first to live, when he recovered from the disease and distemper that was before upon him: for we are the same Church still, (as he the same person,) that we were before, though in a better estate and health of our souls, in a greater soundness and purity of Religion, than indeed we were before, when they had to do with it, and infected us:)—that these men, I say, who untruly term us novelists, are in truth themselves the

Conc., et præcipue a Sacrosancta Trid. Synodo tradita, definita, et declarata, indubitanter recipio atque profiteor; simulque contraria omnia . . . damno, rejicio, atque anathematizo. Hanc veram Catholicam Fidem, &c. . . . integram et inviolatam [immaculatam] veraciter teneo, . . . et ab aliis teneri, &c. . . . me curaturum juro.

greatest novelists of any in the world besides; and must be content, (both in this peculiar article of their religion, which we now set forth and examine through the several ages of the Church, and likewise in others, which we may, by the grace of God, examine in the like manner hereafter,) to come behind in time, after divers of those novelists, and disturbers of true religion, that now bear vogue among us.

It is a matter of fact this, that is here tried, which may be put to a jury of twelve men, that have no lawful exception to be taken against them; but I give them more, and put it to many such, one after another, that there may be no want: which, in such cases as this is, will be the fairest way of trial, to find out the truth, and leave the reader to judge of it, on whose side it standeth.

In the gathering of my witnesses together, and collecting this Scholastical History, I must acknowledge to owe somewhat unto those learned men, that have heretofore taken pains in this behalf, as well at home in our own Church, as abroad in others. Yet, (let it be said without derogation from any of them,) this book hath been judged by him[e], that first requested me to make it a part of my employment, (though he was a person well able to have more perfectly done it himself,) and by other men of knowledge, (professors of true religion and learning, who have read it after him, and many times moved him to commit it to the press,) that it would give more ample satisfaction, and clear the passages in antiquity from the objections, that some late authors on the Roman side bring against us, than those other writings of home or foreign divines have done, that are extant in this kind. For, besides the whole frame and order of the book,—insisting upon the right and best way of enquiry into this matter by an historical disquisition of the universal tradition

[e] Mr. P. Gunning: (now, the Right Reverend the Lord Bishop of Chichester, and Regius Professor of Divinity in Cambridge.—[*Ed.* 1672.]) [In the Barlow collection of MSS. in the Library of Queen's College, Oxford, is a copy of part of a Letter from Gunning to Cosin, on the subject of this Scholastical History, in which Gunning excuses himself from writing a Preface to it.

and testimony of God's Church herein unanimously delivered in all ages from the Apostles' times (and before) to ours,—my observations, as I pass along both through the ancient and later writers that have said any thing of this subject, are many of them new; and, where I have followed others, even there also I have added much of my own, to advance and manifest the truth that is in them: having no other aim, than herein to be serviceable to the Truth of God, set forth and professed by the Church of England; which Truth we endeavour, in these wavering and lapsing times, to preserve entire and upright among us.

My discourse is continued, and not interrupted with quotations of authors; which I have diligently searched and placed all the way in the margin. The language, that I use, is familiar, clear, and inoffensive, (which I trust will make it the more acceptable:) for I neither affect, nor approve any other.

But, if I may unwittingly have said any thing, that shall be found to disagree either with any passage in the Holy Scriptures, or with the consent of antiquity in the sense and interpretation of those Scriptures, (which yet, I hope well, will not be found,) I do here beforehand revoke and unsay it already.

JOH. COSIN.

At my retirement in Paris,
the 17th of Feb., 1657.

AN ADDITION OF CERTAIN TESTIMONIES TO BE NOTED FOR THE CLEARER UNDERSTANDING OF DIVERS PLACES IN THIS BOOK.

Ad Num. I.

S. Augustinus, de Civit. Dei, lib. xi. cap. 3. [tom. vii. col. 273.]

(Filius Dei) prius per Prophetas, deinde per Seipsum, postea per Apostolos, quantum satis esse judicavit, locutus, etiam Scripturam condidit, quæ canonica nominatur, eminentissimæ auctoritatis, cui Fidem habemus de his rebus, quas ignorare non expedit, nec per nos[met] ipsos nosse idonei sumus.

Alph. Tostatus, præfat. in Matth. q. v. [tom. ix. fol. 5.]

Magna, imo maxima omnium auctoritatum, quæ sub cœlo esse potest, est auctoritas S. Scripturæ.

Ad Num. II.

Thom. [Aquin.,] Prima [Pars Summæ Theol.] q. i. in corp. art. x. [art. viii. tom. x. fol. 8.]

Innititur Fides nostra Revelationi Apostolis et Prophetis factæ, qui canonicos libros scripserunt; non autem revelationi, si quæ fuerit [fuit] aliis doctoribus facta.

Ad Num. VIII.

Joh. Gerson. de Vita Sp. [Animæ,] lect. 2. [corollar. 7.—tom. iii. col. 183. ed. Par. 1606.]

His aperitur modus intelligendi illud Augustini (dictum:) "*Ego Evangelio non crederem, nisi Ecclesiæ* (*Catholicæ*) *me commoveret* [*compulisset*] *Auctoritas.*"—[*S. Aug.*] *contr. Ep.*

[Manichæi, quam vocant] *fundam*[*enti,*] *cap.* 5. [tom. viii. col. 154.]—Ibi[dem] enim Ecclesiam sumit pro primitiva congregatione fidelium eorum, qui Christum viderunt, audierunt, et Sui testes extiterunt.

Th. Wald.—Doctrinal. [Fidei,] lib. ii. [art. ii.] cap. 21. [p. 201.]

Sufficiat . . . . Universali Ecclesiæ pro præconio potestatis suæ modernæ, quod olim hoc fecerit. Unde gloria potestatis ejus, [quasi per cujusdam majestatis imperium,] valeret [volaret] ad posteros; ita quod adhuc sine [ejus] (primæ Ecclesiæ) auctoritate, (*quæ est auctoritas Testificandi, sicut postea explicat,*) Scriptura aliqua nec legi poterit, nec haberi pro certa. Et hoc sapuit, cum diceret . . . . . . Augustinus: *Evangelio non crederem, &c.*

Non [Nec tamen hic] laudo supercilium, quod quidam attollunt, volentes occasione hujus *Dicti* decretum Patrum in Ecclesia majoris esse auctoritatis, culminis, et ponderis, quam sit auctoritas Scripturarum. Quod quidem non tam videtur ineptum, quam fatuum; nisi quis talis dicat, Philippum fuisse majorem Christo, quando induxit Nathanielem ad credendum Christum esse illum, quem scripsit Moses in Lege et Prophetis, sine cujus auctoritate (testimonio) tunc non advertisset [adverteret.] Et, si sic, dicat conformiter, parentes nostros carnales aut pædagogos esse altiores et eminentiores Christo; quia eorum auctoritate (testimonio) ab infantia didicimus, quid de Christo sit credendum, quid sperandum.

Joh. Driedo, de Eccl. Script. et Dogm., lib. iv. c. 4. [tom. i. fol. 240.]

Augustinus autem, cum dicit: "*Ego Evangelio non crederem, nisi me Catholicæ Ecclesiæ commoneret auctoritas,*" [S. Aug., contr. epist. Manichæi, quam vocant fundamenti, cap. 5.—Op. tom. viii. col. 154.]—intelligit de Ecclesia Catholica, quæ fuit ab initio Christianæ Fidei, secundum successionem [seriem successionis] Episcoporum, crescens ad hæc usque tempora: quæ sane Ecclesia complectitur collegium Apostolorum, qui, Christum et miracula Ejus videntes,

doctrinamque Fidei ex ore Ejus audientes, Scripturas [Evangelicas] tradiderunt.

Gerard. Joh. Vossius, præf. in dissertat. de geneal. Christi. [This Preface is not found in the works of Vossius, ed. Amstelod. 1701, where (in tom. vi.) the dissertation occurs without the preface.—Vid. Gerardi Joan. Vossii Dissertat. Gemin., ed. Amstelod. 1643; præfat. ad Albert. Conrad., &c. . . . . Amstelodamens. Reip. Consul.]

Unde potius codices eos, qui canonem Scripturæ conficiunt, [constituunt,] a Prophetis esse et Apostolis profectos colligatur, quam quod, sicuti apud nationes lampada alii aliis dabant, ... ita, longeque certius, Ecclesia, fidelis Scripturarum custos, has ipsas, quasi de manu in manus, tradiderit nobis? Nec eo offendi aliquis debet, quod de Scripturis, ut traditionibus, loquar; cum hæ in iis, quæ Apostoli tradidere, familiam ducant.

Ad Num. XII., XIII., XLIII.

Vinc. Lirin.—Commonitor. cap. iv., xxv., xxxix. [ap. Galland. tom. x. p. 103, et seq.]

Quicquid non unus, aut duo tantum, sed omnes pariter, uno eodemque consensu, aperte, frequenter, perseveranter tenuisse, scripsisse, docuisse cognoverimus [cognoverit (Christianus,) id sibi quoque intelligat absque ulla dubitatione credendum. (Cap. iii. p. 104.)]—Quicquid universaliter traditum sit, quod ubique, quod semper, quod ab omnibus creditum, id pro indubitato, certo, ratoque habeatur. [These precise words have not been found; but their substance is contained in the following:—In ipsa item Catholica Ecclesia magnopere curandum est, ut id teneamus, quod ubique, quod semper, quod ab omnibus creditum est. Hoc est etenim vere proprieque Catholicum. (Cap. ii. p. 103.)—Credendum est, ut quicquid vel omnes vel plures uno eodemque sensu . . . . . firmaverint, id pro indubitato, certo, ratoque, habeatur. (Cap. xxviii. p. 114.)].

Quicquid vero, quamvis ille Sanctus et Doctus, quamvis Episcopus, quamvis Confessor et Martyr, præter omnes, aut etiam contra omnes senserit, id inter proprias et occultas

(apocryphas) et privatas opiniunculas, a communis, publicæ, ac generalis sententiæ auctoritate, secretum sit. [Cap. xxviii. p. 114.]

Antiqua Sanctorum Patrum Consensio non in omnibus Divinæ Legis quæstiunculis, sed solum, certe præcipue, in Fidei regula, magno nobis studio [et] investiganda est, et sequenda. [Ibid.]

Ad Num. CXCIX. in Margine.

Conr. Horneius, de Sacra Scriptura.

Consensus enim Ecclesiæ non est principium constitutivum rerum credendarum, sed confirmativum seu roborativum tantum. [These words have escaped a long and diligent search.—Vid. autem Conradi Horneii lib. de Sacris et Divinis Scripturis, (ed. Helmaestadii, 1633.) disp. i. quæst. 2. p. 58.—Cum enim nec Ecclesia ipsa, nec ejus auctoritas, fundamentum Fidei esse possint, quatenus talia sunt: (nam nec Ecclesia, ut Ecclesia, nec auctoritas ullius Doctoris, ut est auctoritas talis, Revelatio ipsa et Verbum Dei sunt; propter quod solum tamen creditur quicquid creditur, ut supra ostensum est:) ita propter Ecclesiæ auctoritatem omnia credi, imo Ecclesiam solam, et ejus auctoritatem, primarium, immediatum, et universale fundamentum Fidei esse, *ἀκυρολογοῦσιν*.—*Rursus:* (disp. viii. quæst. 2. p. 1033.) Quum in Concilio etiam Universali totius Ecclesiæ definitum aliquid est, non ideo id credendum, quia sic Synodus aut Ecclesia illud definiit, sed quia ita in Verbo Dei continetur, et Christus atque Apostoli docuerunt.—*Rursus:* (ibid. p. 1045.) Credere ea, quæ Ecclesia non sancit, sed ab Apostolis accepta docet, non est credere aliquid propter auctoritatem, sed (propter) testimonium tantum Ecclesiæ. . . . . . . Respondeo, testimonium illud, quod primitiva Ecclesia concorditer, tum de S. Scripturis, tum de doctrina Fidei, perhibet, sine omni dubio certum ac infallibile esse, et regulam etiam talem; at non præcipuam, sed secundariam

tantum: solum autem Verbum Divinum præcipuam et principalem illam normam esse, &c.—*Et passim.*]

Ad Corollarium post Num. ult.

Vinc. Lirinen.—Commonitor. cap. ii. et antepenult. [ap. Galland. Biblioth. tom. x. pp. 103, 115.]

(Qui) in Fide sanus atque integer permanere vult, duplici modo munire fidem suam, Domino adjuvante, debet: [primum, scilicet,] Divinæ Legis auctoritate, tum deinde Eccl. Catholicæ traditione: [Cap. ii. p. 103.] . . . . non, quia canon (Scripturæ) solus non sibi ad universa sufficiat, sed quia, verba Divina pro suo plerique arbitratu interpretantes, varias opiniones erroresque concipiant. [Cap. xxix. p. 115.]

Ph. Melancthon, Resp. ad Clerum Colon.

Regulam doctrinæ sequimur certam: Scripta Prophetarum et Apostolorum: Symbola, Apostolicum, Nicænum, et S. Athanasii: Sententias Synodorum veterum quæ probantur, Nicænæ, Byzantinæ, Ephesinæ, Chalcedonensis; et similia purioris Ecclesiæ vetustæ testimonia. Nec dubitamus hoc genus doctrinæ, quod profitentur Ecclesiæ nostræ, vere esse consensum Ecclesiæ Catholicæ. [Melancth. Op. (ed. Witebergæ, 1601.) tom. ii. p. 96.—Vid. etiam, p. 113.—Hanc esse communem doctrinam Ecclesiarum nostrarum scio; nec dubito hoc totum doctrinæ genus, quod sonat in Ecclesiis nostris, vere esse consensum Ecclesiæ Catholicæ Dei, inde usque ab initio.]

Ecclesiæ nostræ habent evidens et firmum testimonium primæ Ecclesiæ, quod non dubito omnium posteriorum judiciis opponere, qui veterem doctrinam, veteresque ritus, multis erroribus contaminarunt. [These words have not been found; but see p. 101, where the following words occur: Respondemus, nos fideliter (ut supra dictum est) tueri consensum Catholicæ Ecclesiæ Christi; et adfirmamus nos de Symbolis non dissentire a probatis scriptoribus veteribus; congruere etiam ætatem illam nobiscum existimamus

in cæteris nostris sententiis, si dextre de ea judicetur. Etsi enim ipsi scriptores sæpe negligentius loquuntur, et quædam privata exempla reperiri possunt, quæ nostris ritibus adversantur, tamen mos Ecclesiæ publicus fere convenit nobiscum. . . . . . Paulatim etiam hæ superstitiones irrepserunt.—See, also, Apolog. Protest. tom. ii. p. 782.—Sentimus etiam hanc ipsam doctrinam, quæ in Ecclesiis nostris proponitur, vere esse sententiam scriptorum Propheticorum et Apostolicorum, de qua Symbolorum et probatorum scriptorum testimonia extant.]

Mart. Chemnit., i. parte Exam. Conc. Trid., de Traditionib., [pp. 64, 67, 71; ed. Francof. 1596.]

[§ Tertium genus.] Simplex veritas, firmiter fundata, et sibi bene conscia, nec reformidat nec subterfugit vera antiquitatis testimonia.

[§ Quartum genus.] Nullum est dubium, primitivam Ecclesiam accepisse ab Apostolis, et viris Apostolicis, non tantum Textum, [sic]ut loquimur, Scripturæ, verum etiam legitimam et nativam ejus interpretationem.

[§ Sextum genus.] Fatemur nos ab illis dissentire, qui fingunt opiniones, quæ nulla habent testimonia ullius temporis in Ecclesia. . . . . Sentimus etiam nullum dogma in Ecclesia novum, et cum tota antiquitate pugnans, recipiendum.

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A

SCHOLASTICAL HISTORY

OF THE

CANON OF THE HOLY SCRIPTURES;

OR

THE CERTAIN AND INDUBITATE NUMBER OF CANONICAL BOOKS, THAT BELONG THEREUNTO.

A

SCHOLASTICAL HISTORY,

&c.

CHAPTER I.

THE PREFACE.

I. The Books of Scripture are therefore called canonical, because, as they had their prime and sovereign authority from God Himself, by whose divine will and inspiration they were first written, and by whose blessed providence they have been ever since preserved and delivered over to posterity, so have they been likewise received, and in all times acknowledged by His Church to be the infallible rule [a] of our Faith, and the perfect square of our actions,

CHAP. I.

2 Tim. 3. 16. All Scripture is of divine inspiration. 2 Pet. 1. 21. (The) holy men of God spake as they were moved by the Holy Ghost. Luke 1. 70. As He spake by the mouth of His holy prophets.

[a] 2 Tim. iii. 15, 17; S. John xx. 31; Tertul. adv. Hermog., c. 22. [p. 241.] Adoro Scripturæ plenitudinem. Orig., Tract. 27. in Mat. [tom. iii. p. 852.] S. Scriptura verissima regula in dogmatibus. [Origen's words are: 'Malum quidem est invenire aliquem secundum mores vitæ errantem; multo autem pejus arbitror esse in dogmatibus aberrare, et non secundum verissimam regulam Scripturarum sentire.'] S. Chrysost., Hom. xiii. in 2 ad Tim. Exquisita omnium rerum trutina et regula. [There are only ten homilies on 2 Tim. in S. Chrysostom. The words here cited have escaped the Editor's search, but the sense is borne out by the following words which occur in Hom. viii.: *καὶ γὰρ τὰ πρακτέα ὑποτίθενται Αἱ Γραφαὶ, καὶ τὰ μὴ πρακτέα.* tom. xi. p. 712.] S. Aug. lib. ii. contr. Donat., c. 6. Divina statera. [al. lib. ii. cap. 6. de Baptismo, tom. ix. col. 101.—S. Augustine's argument is: 'Non afferamus stateras dolosas, ubi appendamus quod volumus, et quomodo volumus, pro arbitrio nostro dicentes, Hoc grave, hoc leve est: sed afferamus Divinam stateram de Scripturis Sanctis, tanquam de thesauris Dominicis,' &c.] Idem, de Doctr. Christ., l. ii. c. 9. [tom. iii. col. 24.] (In quibus) inveniuntur illa omnia, quæ continent Fidem moresque vivendi. Idem, De bono vid. c. 1. [al. cap. 2. tom. vi. col. 369.] Sancta Scriptura nostræ doctrinæ regulam figit, [ne audeamus sapere plusquam oportet sapere.] Vinc. Lirin. Commonitor., c. 2, 41. [al. c. 29. ap. Galland. Biblioth., tom. x. pp. 103, 115.] Canon Scripturarum perfectus est, sibique ad omnia satis superque sufficit. [The argument is: 'Forsitan requirat aliquis, Cum sit perfectus Scripturarum canon, sibique ad omnia satis superque sufficiat, quid opus est, ut ei Ecclesiasticæ intelligentiæ jungatur auctoritas? Quia videlicet Scripturam Sacram pro ipsa sua altitudine non uno eodemque sensu universi accipiunt.'] S. Athanasius, lib. contr. Idol. ad Mac. [contra Gentes, tom. i. p. 1.] Sacræ et Divinitus inspiratæ Scripturæ per se sufficiunt ad veritatis indicationem. [*αὐτάρκεις μὲν γάρ εἰσι Αἱ Ἅγιαι καὶ Θεόπνευστοι Γραφαὶ πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν.*]

CHAP. I. in all things that are any way needful for our eternal salvation.

II. Other books, what honour soever they have heretofore had in the Church, or what is there still continued to them; yet, if they cannot shew all these marks and characters upon them :—

1. That they are of supreme and divine authority: 2. That they were written by men specially acted and inspired for that purpose by the Spirit of God: 3. That they were by the same men and the same authority delivered over for such to all posterity: 4. That they have been received for such by the Church of God in all ages; and, 5. That all men are both to regulate their faith, and to measure their actions by them, as by the undoubted witnesses of God's infallible truth, and ordinances declared in them :—if they want any of these peculiar and proper notes of difference, whereby the books of God are distinguished from the writings of men; pious and useful books they may be in their kind, but they shall want that honour which is specially reserved to the dignity of sovereign and divine Scripture; whereunto this honour is due, (saith S. Aug.[b],) and to no other writing besides, That 'whatsoever is there said is undoubtedly true, and ought most firmly to be believed, without any further question or disputation about it[c]:' which cannot be said of any other writing, that was ever yet composed and sent abroad into the world.

III. The books, that make up the body and structure of this canonical Scripture, are divided into the Old and New Testament. For the coming of our Saviour into the world divides the whole age of the world into two parts, one that went before His coming, and another that began a new account of time with it. In the first He was expected; and

[b] S. August., Epist. xix. ad S. Hieron. [al. Ep. 82. s. 3. tom. ii. col. 190.] Ego—solis eis Scripturarum libris, qui jam canonici appellantur, didici hunc timorem honoremque deferre, ut nullum eorum auctorem scribendo aliquid errasse firmissime credam. *Rursus:* [col. 199.] Tantummodo Scripturis canonicis hanc ingenuam debeo servitutem, quâ Eas solas ita sequar, ut conscriptores earum nihil in eis omnino errasse, nihil fallaciter posuisse, non dubitem.

[c] Idem, de Bapt. contr. Donatistas, lib. ii. cap. 3. [tom. ix. col. 98.] Quis nesciat Sanctam Scripturam canonicam, tam Veteris quam Novi Testamenti, certis suis terminis contineri, eamque omnibus [posterioribus episcoporum] literis ita præponi, ut de illa omninò dubitari et disceptari non possit, utrum verum vel [utrum] rectum sit, quicquid in ea scriptum esse constiterit.

in the second He was exhibited. The books therefore of the PREFACE.
Old Testament belong all to the former part, wherein He was promised and set forth by Moses and the Prophets: the books of the New appertain all to the latter, wherein the truth and perfection of all that the prophets had said of Him before is clearly declared by His own blessed Evangelists and Apostles, with whom the canon of the Scriptures ended. And no book, which cannot be referred to one of these classes, may be said to be any part of the divine and authentic rule of religion, that the sons of men received by revelation from the Spirit of God.

IV. For of all the law and the prophets, which delivered the Holy Oracles to us, Malachi was the last; by whose prophecy, ending at S. John the Baptist under the title and type of Elias, there is a manifest combination of the Old and New Testament together: the ending of that last prophecy being set forth and declared by S. Mark to be the beginning of the Gospel; whereunto Christ Himself also gave His own testimony, and said, that 'all the prophets and the law prophesied until John:' which is as much to say as that, after the prophecy made of him, there came no other prophets between them. For, where Malachi ends the Old Testament, all the Evangelists begin the New[d].

Mal. 3. 1; 4. 5. Mark 1. 1, 2. The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the Prophets, "Behold I send My messenger before Thy face," &c. Mat. 11.13; Lu. 16. 16. Mat. 3. 1; Mark 1. 1; Luke 1. 5; Joh. i. 6.

V. And the New Testament was likewise closed up and finished by S. John the Apostle; who, to exclude all writers that should come after him from having any part or fellowship in the divine canon of Scripture, setteth this seal upon his book wherewith the whole body of the Bible is now concluded, that, "if any man shall add unto these things, God shall add the plagues unto him, that are written in this book," &c. For to that which is perfect nothing may be added, nor nothing taken away from it[e].

Rev. 22. 18.

[d] Hinc Corn. Jansen. in Ecclus. xlviii. 11. [p. 565.] Malachias de Johanne Baptista aperte vaticinatus est. Observandum itaque, [Jansen's own words are: 'Sane, si de Joanne Baptista vaticinatus est Malachias in prædictis verbis, sicut de eo aperte vaticinatus est cap. 3, observandum est,'] quod novissima omnium prophetiarum, quæ in canone apud Hebræos habentur, verba sunt de Johanne Baptista; post quem promissum nulla extat prophetia scripta ab aliquo propheta qui canonicus habetur, quousque ille promissus veniret, a quo incipit Scriptura N. Test. ut hinc intelligere liceat mirabilem connexionem Scripturæ N. T. cum Prophetis.

[e] Observatio Tostati, quæst. 1. in iv. Deut. [tom. iv. fol. 19.] Perfecto nec

CHAP. I.

VI. Those books, therefore, which were thus delivered to God's Church at first, as His undoubted word and verity, whereby all points of faith and religion are for ever to be ordered, ought still to be retained, and no more to be added to them in either of these two Testaments.

VII. And to know exactly what the true number and names of those books are which belong to them both, there is no safer course to be taken, than herein to follow the public voice and the universal testimony of the same Church; which, from hand to hand receiving those books into the divine and authentic canon of Scripture, hath brought them down from the times of Moses and the prophets to the time of Christ and His Apostles, and so from their time to ours successively in all ages.

VIII. For, though there be many internal testimonies belonging to the Holy Scriptures, whereby we may be sufficiently assured that they are the true and lively Oracles of God; such as be,—the height and majesty of the things there delivered above all other conceptions and writings in the world: the perpetual analogy and conformity of all the several parts therein contained, one with another: the greatness and dignity of those prophecies which be there foretold; and the truth or certainty of them all, which be there fulfilled: together with the divine power and providence, that hath confirmed and preserved them to all posterity: besides the spiritual force and efficacy[f], (which is never there wanting unto them that do not wilfully resist it,) to move and induce us unto a most certain and firm belief of them;—yet for the particular and just number of such books, whether they be more or less than either some private persons or

Rom. 3. 2.

addi potest, nec auferri debet.—Sic Apoc. cap. ult., quia tota Revelationum series claudebatur, dicitur, 'Si quis apposuerit ad hæc, apponet Deus super illum plagas,' &c.

[f] S. Chrysost. Orat. 24. in Genes. Dominum benignum habemus. Et ubi viderit nos sollicitos esse, et magnum desiderium ad Divina Oracula intelligenda adferre, non permittit nos ulla re indigere, sed statim illustrat intellectum nostrum, et illuminationem suam largitur, quodque sapientiæ ejus proclive est, universam illam veram Doctrinam menti nostræ inserit. [S. Chrysostom's words are: *καὶ γὰρ φιλάνθρωπον ἔχομεν Δεσπότην, καὶ ἐπειδὰν ἴδῃ μεριμνῶντας ἡμᾶς, καὶ πόθον πολὺν ἐπιδεικνυμένους πρὸς τὴν τῶν Θείων Λογίων κατανόησιν, οὐκ ἀφίησιν ἑτέρου τινὸς δεηθῆναι, ἀλλ' εὐθέως φωτίζει τὸν ἡμέτερον λογισμὸν, καὶ τὴν παρ' Αὐτοῦ ἔλλαμψιν χαρίζεται, καὶ, κατὰ τὴν εὐμήχανον αὐτοῦ σοφίαν, πᾶσαν τὴν ἀληθῆ διδασκαλίαν ἐντίθησι τῇ ἡμετέρᾳ ψυχῇ.*—Tom. iv. p. 216; Homil. in Gen. vi. 10.]

some one particular Church of late have been pleased to make them, we have no better nor other external rule or testimony herein to guide us, than the constant voice of the Catholic and Universal Church, as it hath been delivered to us upon record from one generation to another[g]. PREFACE.

IX. Concerning the books that belong to the *New* Testament, there is not any difference between us and other Churches about them. For though some few particular and private persons have, both of late and heretofore, either out of their error rejected, or out of their curiosity (more than befitted them) debated, the canonical authority of the Epistle of S. Paul to the Hebrews, the Epistle of S. James, the second Epistle of S. Peter, the second and third of S. John, the Epistle of S. Jude, and the Apocalypse, besides some other lesser parts of the Gospels, yet can it never be shewed that any entire Church, nor that any national or provincial council, nor that any multitude of men in their confessions or catechisms, or other such public writings, have rejected them, or made any doubt of them at all. Indeed, Luther and some certain men that lived with him in Germany, (no great number nor party of them,) were otherwhiles of that mind, that the Epistle of S. James, &c., might be called into question, whether they were canonical or no; but afterwards

[g] Tertul., De Præscript., cap. 36. [p. 215.] Age jam, qui voles curiositatem melius exercere in negotio salutis tuæ; percurre Ecclesias Apostolicas, apud quas ipsæ adhuc cathedræ Apostolorum suis locis præsident, [*vulgo*, præsidentur,] apud quas ipsæ authenticæ literæ eorum recitantur.—S. Aug., lib. 28. contra Faustum, cap. 2. Nos iis libris Fidem accommodare debemus, quos Ecclesia, ab ipso Christo inchoata, et per Apostolos provecta certa successionum serie usque ad hæc tempora, toto terrarum orbe dilatata, ab initio traditos et conservatos agnoscit atque approbat. [The original passage occurs in the following interrogatory form: 'Cum ergo necesse sit alterum horum librorum esse mendacem, *cui* nos potius censes Fidem accommodare debere? Ei-ne quem illa Ecclesia, ab ipso Christo inchoata et per Apostolos provecta certa successionum serie usque ad hæc tempora, toto terrarum orbe dilatata, ab initio traditum et conservatum agnoscit atque approbat, an ei quem eadem Ecclesia incognitum reprobat, cum etiam proferatur ab hominibus ita veracibus ut Christum laudent esse mentitum? Tom. viii. col. 440.] Whitak. de S. Scriptur. q. 3. cap. 2. [tom. i. p. 316.] Ecclesiæ munus est, non tantum ut testis et custos sit Scripturarum, et genuinas a non genuinis discernat, sed etiam eas divulget et proponat. [This sentence is not an extract, but it expresses the substance of three sections at cap. 2. quæst. 3. Controv. 1. (sive Disputat. de S. Scripturis,) where the words to which Cosin appears to refer are as follows:—

'Primum: Ecclesia testis est et custos Sacrarum Literarum, &c.

'Secundum: Ecclesiæ officium est, ut veras germanas ac genuinas Scripturas a falsis supposititiis ac adulterinis dijudicet ac discernat, &c.

'Tertium: Ecclesiæ officium est Scripturas divulgare, proponere, prædicare, promulgare,' &c.]

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they amended their judgment, and persisted no longer in that error, wherein some others of the Latin Church (but never any considerable number or eminent persons there) had been involved before them. And at this day all the Churches of Christendom are at one accord for the books of the New Testament.

X. But for the Old Testament they are not so. For herein the canon of the council of Trent hath made the Roman Church to differ both from itself, (considered as it was in former ages,) and from all other Churches besides, by adding to the old canon (strictly and properly so taken) six entire books which were never in it before, that is to say, Tobit, Ecclesiasticus, Wisdom, Judith, the first and the second of the Maccabees, together with certain other pieces of Baruch, Esther, and Daniel; all which, before the time of this new council, (where the pope and his partizans, both in this and in many other divine matters besides, took a most enormous liberty to define what they pleased,) were wont to be severed, even among themselves, from the true canonical Scriptures: to the body whereof they have now not only annexed them, and made the one to be of 'equal authority[h]' with the other, but they have likewise added this above all, that 'whosoever shall not receive them[i]' as they do, and believe them to be as good 'canonical Scripture' as the rest, (that is, all equally inspired by God, and delivered over to His Church for such ever since they were first written,) must undergo the 'curse' of their unhallowed sentence, and be made 'incapable of eternal salvation[k]:' the capacity and assured hope whereof, though (thanks be to God) it never was, nor ever will be in their power to take from us, yet have they laid their most unchristian 'anathema' upon all other Churches and persons of the world, and excluded them from 'all possibility of being saved[l],' unless

Conc. Trident. Sess. 4.

[h] Omnes libros, &c.—pari pietatis affectu ac reverentia suscipit et veneratur.—[Conc. Trident. Sess. 4. Decret. de Can. Script. Labbe, tom. xiv. col. 746.]

[i] Si quis autem libros ipsos integros cum omnibus suis partibus, &c.—pro canonicis non susceperit.—Ibid.

[k] Anathema sit.—Ibid. [col. 747.]

[l] Hanc veram et Catholicam fidem, extra quam nemo salvus esse potest,—sponte profiteor, &c. Omnia a Tridentina synodo tradita et definita indubitanter recipio:—damnata ego pariter damno,—et anathematizo.—Idem spondeo, voveo, ac juro: Sic me Deus adjuvet, et Sancta (Ejus) Evangelia. Ibid. in Bulla Pii P. IV. super forma juramenti professionis Fidei.—[Labbe, tom. xiv. col. 946.]

their new decree in this particular, and the pope's new creed in this and many other particulars, (as unsound and as false as this,) be first received and believed for the true articles of our Christian Faith. PREFACE.

XI. By which their unsufferable and inexcusable determination in that council, they have given the world sufficient cause to reject the council, if there were no other reasons to be brought against it (as many and very many other there be) but this alone,—that herein, against the common Faith and the Catholic canon of the Church of God, they have gone about to bind all men's consciences to theirs, and given no more faith or reverence to the true and infallible Scriptures of God than they do to other additional books and writings of men.

XII. For the whole current of antiquity runs against them. And the Universal Church of Christ, as well under the Old as the New Testament, did never so receive those books which are now by us termed Apocryphal, nor ever acknowledged them to be of the same order, authority, or reverence with the rest, which both they and we call strictly and properly canonical.

XIII. In proof whereof we shall here recite the testimony of the Church in every age, concerning the canon of the Old Testament, and the books that belong thereunto:—

XIV. Where the question will not be; 1. Whether those Apocryphal books either have been heretofore, or may still be, read in the Church for the better instruction and edifying of the people in many good precepts of life; 2. Nor whether they may be joined together in one common volume with the Bible, and comprehended under the general name of Holy Scripture, as that name is largely and improperly taken; 3. Nor whether the moral rules, and profitable histories or examples therein contained, may be set forth and cited in a sermon or other treatise of religion; 4. Nor whether the ancient Fathers thought these books (at least, some passages in them) worthy of their particular consideration, both for the elucidation of divers places in the Old Testament, and for the better enabling of them to get a more perfect understanding of the ecclesiastical story; 5. Nor

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yet whether, in the very Articles of Faith, some certain sayings that are found in those books (agreeable herein to the others that are canonical) may not be brought for the more abundant explaining and clearing of them:—for all this we grant: and to all these purposes there may be good use made of an Apocryphal book:—but the question only is, whether all or any of those books be purely, positively, and simply *Divine Scripture,* or to all purposes and in all senses *sacred* and *canonical,* so as that they may be said (or were ever so accounted) to be of the same equal and sovereign authority with the rest, for the establishing and determining of any matter of faith, or controversy in religion, no less than the true and undoubted canonical books of Scripture themselves.

XV. And in this sense what books were anciently received into the canon, and what were not, we are to enquire in order; of them first, whom it first concerned to know them perfectly; and then of others, that received the just number of them, and so delivered them over to posterity. For thus doth every nation take knowledge of their own peculiar laws and histories that belong unto them: of which as there is no better assurance to be had, than the records of those times wherein they were first enrolled, and the joint testimony of those persons who then lived upon the place; so, in our present case, they that were the nearest both in regard of time and place, to the first writing and delivery of those books which God then committed to the custody and care of His Church, ought certainly, before all others, to be of most credit with us in giving their testimony unto them.

XVI. To make it therefore undeniably appear, that the Church of England, together with all other reformed and Christian Churches abroad, are better observers of this Scripture-canon than the Church of Rome now is: 1. We are first to enquire of the ancient Judaical Church, which received the canonical books of the Old Testament from Moses and the Prophets: 2. And then of the Christian Church, which received the books both of the Old Testament and the New from Christ and His holy Apostles. For the Oracles under the Old Testament had their period with the prophets; and under the New spake no more after the time

of Christ's disciples. And what writing soever it be, that hath not first been received and delivered by them as properly belonging to the undoubted canon of divine Scripture, [it] cannot either by any tract of time, or by all the power under heaven, be made canonical: which is so great and so irrefragable a truth, that Cardinal Bellarmine himself is forced to confess it[m], even in his greatest heat and opposition against us. Nor can his evasion here serve him to any purpose, to say, that, 'though the Church may not at her own pleasure *make* a book canonical which was not so before, yet, by virtue of some ancient testimonies, she may *declare* it to be canonical,' (as the Church of Rome hath lately done,) for all after-ages to receive it. For, as it shall appear by this following discourse, that those ancient testimonies are but pretended, and that none can clearly be produced to that purpose, (they being made, both by him and others, to speak that which they never meant,) so, if any such might be brought, yet would they stand him (or the Church of Rome) in no stead at all, for the addition of any new books to the Old Testament, (which are the books now only in controversy.) For having formerly[n] acknowledged, as he doth often after[o], that the Church of the Jews had no such books in their Bible, that is, neither more nor less than we have in ours, (wherein he says very true,) all the testimonies that he can pretend to bring against it, will be brought against the truth and himself both: there being

PREFACE.

[m] Lib. i. De Ver. Dei, cap. 10. sect. Itaque. [tom. i. col. 42. Itaque non dicimus,—Ecclesiam (id est, Papam) posse pro suo arbitrio, sine ullis veterum testimoniis, facere librum canonicum de non canonico, et de canonico non canonicum, &c.]—Fatemur [enim] ecclesiam nullo modo posse facere librum canonicum de non canonico, nec contra, [sed tantum declarare quis sit habendus canonicus, et hoc non temere, nec pro arbitratu, sed ex veterum testimoniis, &c.]

[n] Ibid. in princ.—Omnes libros, quos Protestantes non recipiunt, etiam Hebræi non admittunt. [These words appear to be a paraphrase of the following, which occur at the beginning of cap. 10. De V. Dei, col. 38. 'Hi libri simul omnes rejiciuntur ab Hebræis, &c. Hebræorum sententiam sequuntur hæretici hujus temporis fere omnes.'] Et sect. Ad locum. [col. 40. 'Dico duo genera hagiographorum Judæos habuisse, quædam intra arcam, et quædam extra arcam. Quæ erant intra arcam Hagiographa dicebantur ad distinctionem historicorum et propheticorum voluminum; et hæc canonica habebantur:—quæ autem erant extra arcam dicebantur hagiographa ad distinctionem canonicorum et sacrorum,' &c.]

[o] Ibid., sect. Jam hæc. [col. 42. Etsi non habeantur testimonia a synagoga Judæorum, tamen habentur ab Ecclesia Apostolica; et hoc sufficit.] et sect. Respondent. [col. 42.] et cap. 14. s. 1. [col. 52.]

CHAP. I. no subsequent ages able to give good testimony to a thing which never was, or to say they received from the Jews such books as the Jews never had, nor received themselves. For then should they testify that which were altogether false.

CHAPTER II.

THE TESTIMONY OF THE ANCIENT JUDAICAL CHURCH.

Ps. 147. 19. Verba sua declaravit Jacobo, præcepta atque statuta Israëli: non sic fecit omni nationi. Rom. 3. 2. Quibus credita sunt eloquia Dei.

XVII. The honour and privilege, which the posterity of Jacob sometimes had above all the world besides, was to be that peculiar people of God, to whom He was pleased to make His laws and His Scriptures known: nor was there then any other Church but theirs, or any other oracles of God than what were committed to them. For they had all that were then extant[p], and all written in their own language.

The Greeks called them Ἁγιόγραφα.

XVIII. These they divided into three several classes: whereof the *first* comprehended the five books of Moses; the *second* all the prophets; and the *third* those writings which they called the Chethubim, or books that were written by the holy men of God who were not so properly to be ranked among the prophets: from whom both the five books of Moses and these Chethubim were distinguished, because, howsoever they were all written by the same prophetical spirit and instinct which the books of the prophets were, yet—Moses having been their special lawgiver, and the writers of these other books having had no public mission or office of prophets, (for some of them were kings, and others were great and potent persons in their times,)—they gave either of them a peculiar class by themselves.

XIX. In this division, as they reckoned five books in the first class, so in the second they counted eight, and in the third nine,—two and twenty in all[q]:—in number equal to

[p] S. Aug. in Psal. xl. [tom. iv. col. 353.] Proferantur codices Judæorum: apud ipsos sunt Lex et Prophetæ, in quibus Christus prædicatus est. Et in Psal. lvi. [s. 9. tom. iv. col. 534.] Omnes ipsos libros habent Judæi. [Both these passages are inaccurately quoted, apparently from memory. They convey the true sense; and the passages are again produced at greater length, num. 80.]

[q] S. Hieronym. in Prologo Galeato. [Op., tom. ix. col. 454. et seq.] Fiunt pariter veteris Legis libri xxii., id est,

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the letters of their alphabet[r], and as fully comprehending all that was then needful to be known and believed, as the number of their letters did all that was requisite to be said or written. And hereof after this manner they made their enumeration:

The Books of Moses.	Genesis.		V.	
	Exodus.			
	Leviticus.			
	Numbers.			
	Deuteronomy.			
Four Books of the former Prophets.	Joshua.	IV.	VIII.	
	Judges and Ruth[1].			
	Samuel 1 and 2[2].			
	Kings 1 and 2[2].			
Four Books of the later Prophets.	Esay.	IV.		
	Jeremy, and his Lamentations[3].			
	Ezechiel.			
	[4]The Book of the XII. lesser Prophets.			
And the rest of the holy writers.	King David's Psalter.		IX.	
	King Solomon's Proverbs.			
	His Book of the Preacher.			
	His Song of Songs.			
	The Book of Job.			
	The Book of Daniel.			
	The Book of Ezra and Nehemiah[5].			
	The Book of Esther.			
	The Book of Chronicles 1 and 2[6].			
				XXII.

[1] Which was put as an Appendix to the Judges.
[2] The Hebrews counted them but one book apiece.
[3] Counted but for one book.
[4] Which were all put into one, and called 'The Book of the Prophets.' Acts 7. 42.
[5] The Jews reckoned them both together for one.
[6] And these two went with them but for one book.

Which last Book of the Chronicles, containing the sum of all their former histories, and reaching from the creation of the world to their return from Babylon, is a perfect epitome[s]

Mosis quinque, Prophetarum octo, Hagiographorum novem.

[r] Sixt. Senensis, lib. 1. par. 2. [tom. i. p. 14. Quidam, inter quos Josephus et Philo, supputant sacros Libros juxta numerum Hebraicarum literarum;] ut, quemadmodum sunt apud Hebræos xxii. literæ, quibus omnia quæ dici scribique possunt comprehenduntur, ita xxii. volumina sint, quibus continentur omnia quæ de Divinis rebus sciri et enunciari queant.

[s] S. Hier. Epist. ad Paulin. [tom. i. col. 277.] Liber Chronicorum est Instrumenti veteris epitome. [S. Jerome's words are: 'Paralipomenon liber, id est Instrumenti veteris ἐπιτομή, tantus ac talis est,' &c.]

CHAP. II.

of all the Old Testament, and therefore not unfitly so placed by them as that it concluded and closed up their whole Bible.

Vide Num. xxiv.

XX. Other divisions of these books were afterwards made, and the order of them was somewhat altered, (as in divers respects they may well be,) but the books were still the same; and, as the number of them was never augmented during the time of the Old Testament, so there were no additional *pieces* brought in, or set to any of them at all.

XXI. It is generally received, that, after the return of the Jews from their captivity in Babylon, all the books of the Scripture, having been revised by Ezra[t], (then their priest and their leader,) who digested them[u] likewise into those several classes before rehearsed, were by him, and the prophets of God that lived with him, consigned and delivered over to all posterity. But this is sure,—that, after his age and the time of the Prophet Malachi, (who was one among those that prophesied in that time,) there were no more prophets heard of among the Jews[x], till the time of S. John the Baptist, and therefore no more prophetical and divine Scriptures between them.

Haggai and Zachary were two other.

XXII. The books, then, of the Old Testament, such and so many as they were after the captivity of Babylon, in the time of Esdras, the same and so many being accurately preserved by the Jews, and continuing among them unto the time of our blessed Saviour, (as they do likewise still unto this very day,) without any addition, imminution, or alteration, descended to the Christians.

XXIII. That which is here pretended by Genebrard[y],

[t] Neh. viii. 1, 3, 9. S. Hier. contra Helv. c. 1. [tom. ii. col. 212. 'Sive Moysen dicere volueris auctorem Pentateuchi, sive Ezram ejusdem instauratorem operis, non recuso.'] Theodoret., Præf. in Psal. [tom. i. p. 396.]

[u] [S.] Hilarius, [in] Prologo in Psalmos. Quos (ait) Esdras—in volumen unum collegit et retulit. [Op., p. 334.] Isidorus, Orig. lib. vi. cap. 1. [Op., p. 70.] Hebræi V. Testam., Esdra auctore, juxta numerum literarum suarum xxii. libris accipiunt, dividentes eos in tres ordines, Legis scilicet, et Prophetarum, et Hagiographorum.—Genebr. Chr., pp. 183, 251. [lib. ii. A. M. 3710, 3690.] Ezras auctor fuit divisionis Libr. Sacr. Legis in quinque, Prophet. in octo, Hagiogr. in novem, &c.

[x] Vide num. ii. supra. Item, Genebr. Chron. ad An. M. 3640. [p. 186.] (Secundum templum carebat) Spiritu, sive afflatu Sancto, qui Prophetas olim corripiebat. Nam a Malachia ad Johannem Christi Baptistam nulli Prophetæ extitere. Item, Jansenium ad cap. 48. Eccl. [v. 11. Op., p. 565.] Post promissum (Johannem Bapt. in Prophetia Malachiæ,) nulla extat Prophetia scripta ab aliquo Propheta qui canonicus habetur, quousque ille promissus veniret, a quo incipit N. Test.

[y] Chronogr., lib. ii. p. 190. col. 2. [A. M. 3860.] Synodus Hierosol., &c.

that, besides this first canon of Scripture made in the time of Esdras, there was another made in the time of Eleazar the high-priest, by a council then assembled at Jerusalem, when they sent their LXXII interpreters to Ptolomy king of Egypt for the translating of their Hebrew Bible into Greek; in which council they canonized the books of Tobit, Ecclesiasticus, and some others[z]: moreover, that, besides this second canon, there was also a third[a] established by a council there assembled in the time of Sammai and Hillel, wherein they canonized the books of the Maccabees:—all this is but a device and an imagination of his own head only. For other proof of what he saith in this cause hath he none, either out of Epiphanius for Tobit, or out of Josephus for the Book of Ecclesiasticus, as will hereafter clearly appear. Nor indeed is there any probability or likelihood in it at all, when all the world knows that the Jews (who have always been both religious and superstitious observers of their fathers' traditions[b]) never yet admitted, never acknowledged, nor never heard of any such second or third canon of Scripture among them; having most exactly kept themselves to the first, as it was consigned and delivered to them by the prophets. Which is so fully attested not only by the modern and ancient Jews, but confirmed likewise by the Greek and Latin Fathers of the Church, as it is most an end so freely acknowledged by the writers in the Roman Church itself, that it would be too importune and superfluous a labour to recite here all their depositions to this purpose.

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Baruch and Judith at the least.

Both cited for this purpose by Genebr. p. 190. Num. 34, 80, 81, 137. [These references in the early editions stand, 'p. 23, 108, 168. num. 80.']

XXIV. It will be enough to produce only the testimony

—in qua videtur editus secundus Hebræorum canon: nam præter xxii. libros sacros alii in Ægyptum delati sunt, ut Tobiæ, &c. And p. 284. col. 1. [ante Christum Natum, 263,] who is herein followed by Maldonate, De Sacrament. Pœnit., q. i. de Purg. p. 145. [tom. ii. 'Imo, vero, apud Hebræos ipsos non tantum unus fuit canon librorum, sed duo.'] And by Serarius in Maccab. præloq. 3. [p. 369.—'Adde Genebrardum doctosque viros alios docere duplicem esse Judæorum canonem: unum priorem, qui Esdræ temporibus in Synodo magna compositus fuit:—alterum posteriorem, in quo posteriores libri fuerint.']

Idem, Genebr. p. 284. [col. 1.—Unde fortassis libri Tobiæ, Baruch, Judith, et similes, qui in nostris Bibliis Græcis et Latinis hodie reperiuntur, ad nos pervenerunt.]

[a] Idem, p. 197. [A. M. 3952.] Ubi confirmati libri Judith, Tobiæ, &c. Ubi et libri Machabæorum videntur inter sacros primum relati. Et tertius Hebræorum canon conditus.

[b] [Quinetiam illos libros Judæorum recipimus in canonem nostrum, quos illi in suum recipere noluerunt, Christiani propensiores in Judæorum libros, quam ipsi in suos:] qui tamen sua sic amant, ut nulla gens insanius.—Erasmus in 1 Tim. i. [Op., tom. vi. col. 926.]

CHAP. II.

of Josephus, who lived in the time of the Apostles, and wrote the Antiquities of the Jews (of whom he was one himself) in a most exact and diligent manner. His testimony is so great in this matter, that it is repeated by Eusebius[c], and put into his Ecclesiastical History full at length, being to this effect which followeth[d]:—That "the Judaical Church had only twenty-two books of Scripture, which might justly challenge credit and belief among them; whereof *five* were the books of Moses, containing little less than three thousand years; and *thirteen* the books of the Prophets, wherein they wrote the acts of their times from the death of Moses to the reign of Artaxerxes king of Persia; and *four* more, containing both hymns to God, and admonitions to men for the amendment of their lives:—but from the time of Artaxerxes, that, though certain books had been written, yet they deserved not the same credit and belief which the former had, because there was no certain succession of prophets among them: in the mean while, what belief they had of the true Scriptures which they only acknowledged, and how faithful they were towards them, was from hence most manifest[e], that, though

[c] Euseb., Hist. Eccl. lib. iii. c. 9, alias 10. [ed. Cant. 1720. p. 103.]

[d] Josephus, lib. i. contra Apionem. [§ 8. ed. Hudson. et apud Euseb. lib. iii. cap. 10.] *Εἰσὶ παρ' ἡμῖν δύο μόνα πρὸς τοῖς εἴκοσι βιβλία*, &c. Sunt nobis duo tantum et viginti libri totius temporis descriptionem continentes, quibus merito fides habetur. Horum quinque Mosis sunt, qui et leges continent, et humani generis propagationem, et ad mortem usque illius extenduntur. Tempus hoc tribus annorum millibus paulo minus est. A morte vero Mosis usque ad regnum Artaxerxis, qui post Xerxen Persarum rex fuit, Prophetæ Mose posteriores suorum temporum res gestas tredecim libris complexi sunt. (These are the books of Joshua, Judges and Ruth, Samuel, Kings, Esay, Jeremy and Lamentations, Ezechiel, the twelve Prophets, Daniel, Job, Ezras and Nehemias, Esther, and the Chronicles[1].) Reliqui quatuor hymnos ad Deum, et admonitiones ad corrigendam hominum vitam continent. (These be King David's Psalter, the Proverbs, Ecclesiastes, and the Song of Solomon.) Ab Artaxerxe autem ad nostra usque tempora sunt quidem quædam scripta, non tamen ita fide digna sicut præcedentia, quia non fuit certa Prophetarum successio.

[1] All these so counted by Gretser himself, lib. i. de V. D. c. 7. unless it be Job and Hester; of which see hereafter, paragr. 36. [Vid. Gretseri Defens. col. 117.]

[e] Idem, Ib. [ap. Euseb. p. 104.] Res ipsa vero ostendit, quantum nos Scripturis nostris fidem habeamus: quum enim tantum interea ævi sit elapsum, nemo tamen illis vel adjicere quidquam, vel adimere, vel mutare ausus est. Nempe omnibus Judæis ab ineunte ætate insitum, et quasi innatum est, hæc Dei Dogmata existimare, inque illis permanere, et pro illis cupide, si necesse sit, mori. [Neither in this passage, nor in the preceding, has the Editor discovered the version from which Cosin takes his extracts. The original Greek runs thus: (Euseb. Eccl. Hist. lib. iii. c. 10. Ed. Cantab. 1720. p. 103.) *οὐ μυριάδες οὖν εἰσὶ βιβλίων παρ' ἡμῖν ἀσυμφώνων καὶ μαχομένων· δύο δὲ μόνα πρὸς τοῖς εἴκοσι βιβλία, τοῦ παντὸς ἔχοντα χρόνου τὴν ἀναγραφὴν, τὰ δικαίως Θεῖα πεπιστευμένα. καὶ τούτων πέντε μέν ἐστι τὰ Μωϋσέως, ἃ τούς τε νόμους περιέχει καὶ τὴν τῆς ἀνθρωπογονίας παράδοσιν, μέχρι τῆς αὐτοῦ τελευτῆς. οὗτος ὁ χρόνος ἀπολείπει τρισχιλίων ὀλίγον ἐτῶν. ἀπὸ δὲ τῆς Μωϋσέως τελευτῆς μέχρι τῆς Ἀρταξέρξου τοῦ μετὰ Ξέρξην Περσῶν βασιλέως, οἱ μετὰ Μωϋσῆν Προφῆται τὰ κατ' αὐτοὺς*

they were written so long time before, yet durst never any man presume either to add, or diminish, or alter ought at all in them; it being a maxim engrafted into every one of that nation from their youth, and in a manner born with them, to hold these writings for the oracles of God, and remaining constant to them, if need were, willingly to die for them.

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Agreeable whereunto, we have the testimony also of Philo, who lived in the same age with Josephus, that "the Jews would rather have suffered a thousand deaths, than that any thing should be once altered in all the divine laws and statutes of their nation[f]."

XXV. It is therefore but a vain and groundless assertion of them who say here, that the other books, now in controversy, were once received into the canon by the Jews that lived before Christ's time, but that they were, from that time after, rejected by their followers: which is Cardinal Perron's concept in his Reply to King James. For, first, there is no author to be produced, (unless it be out of Genebrard's dreaming *Videtur*,) by whom it may appear, that ever they had any such canon among them. Secondly, had there been any such, they were too tenacious of their laws and traditions of their elders, so suddenly to have parted with it. Thirdly, to what purpose should they have done it? or what should they have gained by it? Some suspicion there might be, indeed, that they would have been content to abolish those Scriptures that prophesied of the coming of Christ into the world, at the same time when they rejected Him; but in these additions of Scripture there are no such prophecies at all. If the Jews would have mutilated any books

P. 442. [Repl., liv. i. c. 50.] Supra, num. 23. vide num. 80.

πραχθέντα συνέγραψαν ἐν τρισὶ καὶ δέκα βιβλίοις. αἱ δὲ λοιπαὶ τέσσαρες ὕμνους εἰς τὸν Θεὸν, καὶ τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου περιέχουσιν. ἀπὸ δὲ Ἀρταξέρξου, μέχρι τοῦ καθ' ἡμᾶς χρόνου, γέγραπται μὲν ἕκαστα, πίστεως δ' οὐχ ὁμοίας ἠξίωται τοῖς πρὸ αὐτῶν, διὰ τὸ μὴ γενέσθαι τὴν τῶν Προφητῶν ἀκριβῆ διαδοχήν. δῆλον δ' ἐστὶν ἔργῳ, πῶς ἡμεῖς πρόσιμεν τοῖς ἰδίοις γράμμασι. τοσούτου γὰρ αἰῶνος ἤδη παρῳχηκότος, οὔτε προσθεῖναί τις, οὔτ' ἀφελεῖν ἀπ' αὐτῶν, οὔτε μεταθεῖναι τετόλμηκε· πᾶσι δὲ σύμφυτόν ἐστιν εὐθὺς ἐκ πρώτης γενέσεως Ἰουδαίοις, τὸ νομίζειν αὐτὰ Θεοῦ Δόγματα, καὶ Τούτοις ἐπιμένειν, καὶ ὑπὲρ Αὐτῶν, εἰ δέοι, θνήσκειν ἡδέως.]

[f] Philo Judæus, apud Euseb. de Præpar. Evangel., lib. viii. [s. 6. p. 357. Ed. Par. 1628.] Ne unicam quidam in his voculam immutarunt; quin imo malint millies mori, quam legibus illis et statutis quidquam derogare. [μὴ ῥῆμά γ' αὐτοὺς μόνον τῶν ὑπ' αὐτοῦ γεγραμμένων κινῆσαι, ἀλλὰ κἂν μυριάκις αὐτοὺς ἀποθανεῖν ὑπομεῖναι θᾶττον, ἢ τοῖς ἐκείνου νόμοις καὶ ἔθεσιν ἐναντία πεισθῆναι.]

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that herein made against them, they would rather have rejected Esay and Daniel, than Tobit and Judith. In one psalm of David, in one chapter of Esay, there is more said concerning our Saviour against the Jews, than in all these controverted books put together; and it cannot be well imagined, that they would reject these books which did them no hurt, and retain those which made most against them, but that the one was true Scripture which they durst not reject, and the other was none, which they had never received. For, fourthly, had these other ever been parts of the canonical Scriptures, it had been a wicked sacrilege in the Jews to reject them; and Christ, that so often and so sharply reprehended these men for taking away the true sense of the Scriptures,—would He not much more have condemned them, and laid so great a crime to their charge, if they had taken likewise away any parts (or whole books) of the Scriptures themselves? But, in that neither He nor His Apostles ever accused them of any such sacrilege, it is as good as a clear evidence to us that they never committed it. Fifthly, and lastly, in what language were they first written? For all the canonical books of the Old Testament were originally written in Hebrew, (except a few parts only of Daniel and Ezras, written in the Chaldee dialect, whereunto the Jews during the time of their captivity in Babylon had been accustomed;) but these other books were all confessedly first written in the Greek tongue, which was for the use of the Hellenists or dispersed Jews abroad, and not for them that dwelt at Jerusalem or in Palestine at home, where it was but little understood, and where those books were so far from being received into their Scriptures, that they were never publicly read, or admitted into their synagogues.

Psal. 22. Chap. 53.

XXVI. What therefore was not canonical to them, cannot be (as any part of the Old Testament) canonical to us. For it implies a contradiction, that a book should be canonical under the Old Testament, and yet under that Testament should never be taken into the canon, nor numbered among those books that were then only received and believed to be canonical; of which nature and account these controverted books must have truly been, or else it is not the vote of a few persons in the council of Trent, nor of all the world

besides, that will ever make them to have been so, while the world stands. Votes may do much; but votes shall never make that to have been, which never was, nor any thing to be a truth which men know to be false. The truth is, that the Judaical Church never had more than twenty-two books of Scripture, strictly and properly so taken, as is clear by the former testimonies; and therefore the Christian Church, which was to follow, and own the same Scriptures which they did, (as being left to their charge and custody by Moses and the prophets,) neither might nor did receive any other from them.

XXVII. The exception which Cardinal Perron here taketh against us for producing the testimony of Josephus[g], wherein he says the 'book of Job is omitted[h],' is a mere divination and fancy of his own. For from what words, of all the passage recited before out of Josephus, may any man collect that he counted not the book of Job to be canonical? or what other book would the Cardinal have had added, to make up the number of two and twenty? To allege for his proof, that 'in all the writings of Josephus there is no mention made of Job's history[i],' is nothing to the purpose: for Josephus, proposing to himself to write only the 'Antiquities of the Jews[k],' and to defend the honour and laws of his own nation against Apion[l], had no occasion to write any thing concerning the history or the defence of Job at all, who was of another country, and needed not any further mention here, than to be reckoned by his book among the rest as a known and undoubted part of the Bible.

Of the 2nd class. Num. 19. [i. e. among the Hagiographa. vid. num. 18, and 24.]

XXVIII. But Gretser, the Jesuit, hath not so much reason as the Cardinal. For, out of the thirteen books

[g] Repliq., liv. i. c. 50.

[h] P. 448. Au Catalogue de Josephe, auteur Hebrieu [de nation, mais dont les Œuvres sont écrites en Grec], le livre de Job est obmis.

[i] Et en toutes les 'Antiquites Judaiques' du même Josephe, il n'est fait aucune mention de l' histoire de Job. Ibid.

[k] Procem. Antiq. Judaic., [lib. i. sect. 2. vol. i. p. 1. *ταύτην δὲ τὴν ἐνεστῶσαν ἐγκεχείρισμαι πραγματείαν, νομίζων ἅπασι φανεῖσθαι τοῖς Ἕλλησιν ἀξίαν σπουδῆς· μέλλει γὰρ περιέξειν ἅπασαν τὴν παρ' ἡμῖν ἀρχαιολογίαν, καὶ τὴν διάταξιν τοῦ πολιτεύματος, ἐκ τῶν Ἑβραϊκῶν μεθηρμηνευμένην γραμμάτων, κ. τ. λ.*]

[l] Lib. contr. Apion. [vid. lib. i. Prolog., vol. ii. p. 1329. *ἐπεὶ δὲ συχνοὺς ὁρῶ ταῖς ὑπὸ δυσμενείας ὑπό τινων εἰρημέναις προσέχοντας βλασφημίαις, καὶ τοῖς περὶ τὴν ἀρχαιολογίαν ὑπ' ἐμοῦ γεγραμμένοις ἀπιστοῦντας, τεκμήριόν τε ποιουμένους τοῦ νεώτερον εἶναι τὸ γένος ἡμῶν, διὰ τὸ μηδεμιᾶς παρὰ τοῖς ἐπιφανέσι τῶν Ἑλληνικῶν ἱστοριογράφων μνήμης ἠξιῶσθαι, περὶ τούτων ἁπάντων ᾠήθην δεῖν γράψαι συντόμως, κ. τ. λ.*]

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reckoned by Josephus in his second class there, this Jesuit excludeth the book of Esther[m], and giveth no reason for it at all; but to make up the full number of thirteen, counting Esdras for the eleventh, and Job for the twelfth, he runs round with a vertigo, and counteth Esdras over again, not remembering what he said before.

XXIX. That which Geneb.[n] and the Cardinal (besides some others) pretend here to object out of Josephus against himself, for the canonizing of the Maccabees and the book of Ecclesiasticus, if the Greek copies of Josephus be viewed, or the translation followed that Ruffinus made of him, will appear to have but little strength of reason in it. For, first, his relation concerning the Maccabees is a different story from that Epitome which we have given us by Jason the Cyrenian; and, secondly, the book of Ecclesiasticus he citeth not at all: as we shall learn from Sigism. Gelenius, who took pains to review the version of Ruffinus; and from P. Pithæus, (one of the most approved writers for learning and judgment in all matters of this nature,) who gives his

[m] Grets. Defens., lib. i. De Verb. Dei, cap. 7. [col. 117. ed. 1607. Ait Josephus, Moysen scripsisse libros quinque; de quo nulla quæstio: Prophetas, libros tredecim:—sint sane isti: duodecim Prophetæ, unus liber: Esaias, secundus: Hieremias, tertius: Ezechiel, quartus: Daniel, quintus: Josue, sextus: Judices et Ruth, septimus: primus et secundus Regum, octavus: tertius et quartus Regum, nonus: primus et secundus Paralipomenon, decimus: *Esdras*, undecimus: Job, duodecimus: *Esdras*, decimus tertius. Ubi manebit Psalterium Davidis? An non pertinet ad libros Prophetarum? Magis, ni fallor, quam liber Judicum. Ubi est liber Estheris?

Addit Josephus: reliqui vero quatuor hymnos in Deum et vitæ humanæ præcepta noscuntur continere. Qui sunt isti quatuor? Forsan huc referas Psalterium? Sed cur non potius refertur ad Prophetas, vel libros Prophetarum? Sed referatur huc; sintque Psalterium, Ecclesiastes, Proverbia, et Canticum Canticorum, in hoc tertio Josephi ordine. Quem locum assignabis Estheri ex Josepho? &c.]

[n] Genebr. Chron., lib. ii. p. 190, 199. [Ecclesiasticus inter libros Legis (i. e. sacros) reponitur a Josepho Græco, lib. ii. contra Apionem, ut alibi docemus. p. 190. Libri Machabæorum, &c.,—ut non sint de primo Hebræorum canone, tempore Ezræ edito; at sunt de secundo, vel potius tertio. Unde Josephus alicubi Eleazari, et septem fratrum, et matris eorum Hannæ martyria, apud Hebræos inter sacras literas haberi affirmat. p. 199.] Du Perron, ubi supra, [lib. i. c. 50. p. 448.] Feuard. not. in Arnob. et Serapionis conflict., lib. ii. [ap. S. Irenæi lib. adv. Hæres. Ed. Col. Agr. 1596. p. 563. v. 'Aspicite, filii.'—Insuper Josephum, genere Hebræum, et dignitate sacerdotem, abhinc mille et quingentis annis constanter affirmasse Eleazari et septem fratrum historiam, quæ secundo libro refertur, etiam apud suos Hebræos inter Sacras Literas censeri.] Mald. de Sacr. Pœnit., p. 146. [tom. ii. Ed. 4to. Lugd. 1614. Ut manifestum est ex Josepho, qui lib. ii. contra Apionem ait, Scripturam divinam dicere 'meliorem esse iniquitatem viri quam mulierem benefacientem:' quæ verba non reperiuntur in Scriptura, nisi in Ecclesiastico, cap. 42.] Serar. in Maccab. præloq. 3. [Comment. in sacros Divinorum Bibliorum libros, &c. p. 369. Objectio prima. Ed. Mogunt. 1610.]

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censure of the copy printed at Basil, in the words here cited at the margin[o]. For the words of the son of Sirach have very little or no agreement with the discourse of Josephus: the one speaking hyperbolically of the malice and wickedness of a woman[p], but the other only of the inferiority and subjection to her husband[q], whereunto the law of Moses had most justly obliged her. Gen. 3. 16. Indeed *χείρων* (which is the word that Josephus useth) signifieth sometimes *more wicked* or *worse*, and sometimes *inferior;* and this was it which deceived his interpreter, who took it in the first sense, when he should have taken it in the latter. For so the old version of Ruffinus took it: since whose time those words that now follow in Josephus, concerning the wickedness of a woman, have been added to his text by some bold and inconsiderate transcriber of his book; herein peradventure following some mistaken reader, or other, that to the word *χείρων* had noted the saying of Ecclesiasticus in his margin, without any further regard had to the true intent and scope at which Josephus aimed.

[Vid. not. ad lit. q.] *καὶ ἡ πονηρία αὐτοῦ ὑπὲρ ἀγαθοποίου γυναικός.*

[o] P. Pithæus, in Opusc., p. 8. [De Latinis Sacrorum Bibliorum interpretibus P. Pithæi sententia.] Sane quidem,—quod apud Josephum, lib. ii. contra Apionem, in [Græco] exemplari Basiliæ edito, ex Ecclesiastici cap. 42. in mulieres dictum legimus, aliunde irrepsisse, præter argumenti ipsius et tractationis rationem, vetustior Rufini interpretatio facit, ut extra calumniæ suspicionem facile admittam.

[p] Ecclus. xlii. 14. "Better is a man that doth ill, than a woman doing well." [The words of our authorized version are: "Better is the churlishness of a man than a courteous woman, a woman, *I say*, which bringeth shame and reproach." In the Lat. Vulg. Ed. the words are: "Melior est iniquitas viri quam mulier benefaciens, et mulier confundens in opprobrium." In the LXX the passage stands: *κρείσσων πονηρία ἀνδρὸς ἢ ἀγοθοποιὸς γυνὴ· κ. τ. λ.*]

[q] Mulier autem (inquit) inferior est viro per omnia. Obedit igitur, &c.—*in versione Ruffini*, lib. ii. Josephi contra Apion. [Op., Ed. Genev. 1611. p. 1074.—The *Greek* in this edition is: *γυνὴ δὲ χεῖρον φησὶν ἀνδρὸς εἰς τὰ πάντα, καὶ ἡ πονηρία αὐτοῦ ὑπὲρ ἀγαθοποιοῦ γυναικός. τοιγαροῦν ὑπακουέτω, μὴ πρὸς ὕβριν ταῦθ' ἡγουμένη, ἀλλ' ἵν' ἄρχηται· Θεὸς γὰρ ἀνδρὶ τὸ κράτος ἔδωκε. Hudson* omits the disputed passage, and gives the following note: (tom. ii. p. 1381.) Antea, post *εἰς ἅπαντα*, habuimus *καὶ ἡ πονηρία αὐτοῦ ὑπὲρ ἀγαθοποιοῦ γυναικός*, (*'et omnis viri solicitudo est, ut mulierem beneficam reddat;'*—prout verba interpretatur Ez. Spanhemius in notis ad Aristophanem, p. 250.) Verum, cum ea non agnoscat Vet. Interp., ejecta esse volumus: utpote quæ ex Ecclesiastico, c. xlii. v. 14, desumpta temeraria Librarii manu huc irrepserint, uti recte post Pithæum observavit Cosinus Episc. Dunelmensis in Scholastica Hist. Canonis S. Scripturæ, p. 20. Istis adde Cl. Huetium in Demonstr. Evangel. prop. 4. § 11.—Vid. lib. ii. sect. 14. tom. ii. p. 1381.]

CHAP. III.

CHAPTER III.

THE TESTIMONY OF THE FIRST CHRISTIAN AND APOSTOLICAL CHURCH.

XXX. In the writings of the New Testament, though we have no particular catalogue given us of all the several books which belonged to the Old, yet by the special notes and characters, that are there both by Christ and His Apostles set upon them, we may evidently distinguish them from all other books whatsoever.

Luc. 24. 27, 44, 45. Et exorsus a Moyse,—interpretabatur eis in omnibus Scripturis, &c.

XXXI. And first the 'Scriptures,' that Christ recommended to His disciples, related to the former partition that had been made of them by the Jews, and were no other than what were then found 'written in the Law of Moses, in the Prophets, and in the Psalms;' (where the Psalms comprehended all the Hagiographa, and, being the first and most eminent book among them, gave the denomination to the rest:) so that all those Scriptures which are not contained within this division, and cannot be referred to one of these three classes, (as none of the controverted Scriptures can be,) are by Christ Himself excluded out of the canon of the Old Testament. For to those three He reduced all the Scriptures that were then extant[r], or acknowledged by Him. Which is likewise S. Augustine's own confession, and the true sense that he gives to this place in S. Luke, when for this very reason he excludeth the Maccabees out of that division, because 'they had not the testimony of Christ to be His witnesses[s],' and were 'neither comprehended in the books of the Law of Moses, nor in the Prophets, nor in the

[r] Ambr. Catharin. in Opusc. de Script. Canonicis. Sixt. Senen. Biblioth., lib. i. sect. Partitio 1. [tom. i. p. 16. 'Partitio prima duorum et viginti voluminum Veteris Testamenti in tres classes, hoc est, in libros Legis, Prophetarum, et Psalmorum seu carminum;' &c.] et Maldonat. in 24. Lucæ;—do all acknowledge it.—[The words of Maldonatus are: 'Aliquando totum Testamentum Vetus in Legem et Prophetas distinguit, Psalmos etiam comprehendens nomine Prophetarum:—aliquando Psalmos a Prophetis distinguit,—Hebræorum consuetudinem secutus, quorum nota in tres classes omnium librorum divisio est.'—Comment. in Quatuor Evangelistas, Lut. Par. 1629. col. 1213. s. 44. Quoniam.]

[s] S. Aug. lib. ii. contra Gaud. c. 23. [sic Ed. Basil. 1569.—al. Ed. Bened., lib. i. cap. 31. tom. ix. col. 654.] Hanc quidem Scripturam, quæ appellatur Maccabæorum, non habent Judæi sicut Legem et Prophetas et Psalmos, quibus Dominus testimonium perhibet tanquam testibus suis.

Psalms:'—for these were 'all the canonical Scriptures[t],' that the old Church received upon divine authority.

XXXII. Nor did the Apostles, after Christ, ever recommend any other Scriptures of this nature to us, than what were contained under those three heads: whereof they give us these distinctive and proper characters by which we may know them;—that they "were written by Moses and the Prophets[u];" that "by those prophets God spake of old time to our fathers;" that "all their prophecies were sure and certain;" that "not so much as one word or tittle of them should ever fail;" that "all Scripture is of divine inspiration;" and that "the oracles of God were committed to the Jews:" —none of all which notes can be set upon the books that are now controverted.

Heb. 1. 1.
2 Pet. 1. 19.
1 Pet. 1. 25.
2 Tim. 3. 16.
Rom. 3. 2.

XXXIII. Then, in all the New Testament, we find not any one passage of the Apocryphal books to have been alleged[x], either by Christ or His Apostles, for the confirmation of their doctrine; no examples produced from them, no advertisement given, no mention made of them (more than of other foreign writings) at all. Which is an evident sign, that, what account soever they had them in besides, yet they never held them to be of the same equal and divine authority with the prophetical and canonical Scriptures themselves; whereof (over and above the high and venerable characters that they give of them in general) they mention not much fewer than three hundred passages in particular.

XXXIV. Lastly, besides the common voice of the ancient

[t] Idem, de Unit. Eccl., cap. 16. [sic Ed. Basil. 1569.—al. Ed. Ben. Contr. Don. Epist., tom. ix. col. 371.—Remotis ergo omnibus talibus,] Ecclesiam suam demonstrent, [si possunt, non in sermonibus et rumoribus Afrorum, non in Conciliis episcoporum suorum, non in literis quorumlibet disputatorum, non in signis et prodigiis fallacibus, quia etiam contra illa verbo Domini præparati et cauti redditi sumus, sed] in præscripto Legis, in Prophetarum prædictis, in Psalmorum cantibus, [in Ipsius Unius Pastoris vocibus, in Evangelistarum prædicationibus et laboribus,] hoc est, in omnibus Canonicis Sanctorum Librorum auctoritatibus.

[u] Acts xxiv. 14. "Believing all things which are written in the Law and the Prophets." Acts xxvi. 22. "Saying no other things, than those which the Prophets and Moses did say [should come."] Acts xxviii. 23. "To whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets."

[x] Index Testimoniorum a Christo et Apost. in N. Testamento citatorum ex veteri. In fine Bibliorum, Vulg. Ed. Sixti v. et Clem. viii. P. P. jussu recognit.—Venet. 1616. [al. Mogunt. 1609.] And remarkable it is, that in this Index there is never a testimony set down out of the Apocryphal Books.

CHAP. III.

Chap. 4; Num. 42, et seq.

fathers, (whom we shall hereafter produce to this purpose,) we have the acknowledgment of sundry the chief writers even among them of the Roman profession, that the books, which they have lately introduced into the canon[y], were never either confirmed or received by the Apostles.

XXXV. And yet, because there are some others among them that pretend the contrary, and undertake to shew that both Christ and His Apostles have not only used divers phrases that are to be found in these Apocryphal books[z], but likewise alleged many remarkable passages out of them, and thereby given them their canonical authority, it will not be altogether unnecessary to examine the particulars whereupon they insist, and to declare the invalidity of them all.

XXXVI. 1. In the first place, for the canonizing of the book of Wisdom[a], they produce S. Paul, and say that Rom. xi. 34. "Who hath known the mind of the Lord? or who hath been His counsellor?" is taken out of Wisdom ix. 13. "For what man is he that can know the counsel of God? or who can think what the will of the Lord is?" But Gretser is somewhat ashamed of this instance[b]; and our answer to it is, that the sentence which S. Paul citeth is clearly taken out of Esay xl. 13; where both the sense and the words (in that translation which the Apostle followed) are altogether the same[c], as in the book of Wisdom they are not. Se-

[y] Catharin. Opusc. de Script. Canonicis.—Quod autem Apostoli multos libros Veteris Testamenti, qui dicuntur et vere sunt habiti ut canonici, saltem approbaverint, nullum extat testimonium, ut per se patet. Stapleton. de Autorit. S. Script., lib. ii. cap. 4. sect. 14. [Op., p. 959.]—Sapientiam, Ecclesiasticum, Tobiam, Judith, et alios V. T. libros, Apostolorum temporibus non confirmatos, [sed a posterioribus conciliis receptos, tu eo nomine hoc loco rejiciendos affirmas; &c.]

[z] Coeffet. en son Apologie. [Œuvr., p. 436, Art. 4, 5.] Au Nouveau T. nous avons de grandes traces de l' autorité de la pluspart de ces livres, [nomminent de la Sapience, de l'Ecclésiastique, et des Maccabées.]

[a] Catharin. Opusc. de Script. Canon. [vid. etiam Annot. de Comment. Card. Cajetani, Ed. 1535. p. 51.—De libro Sapientiæ.—B. Paulus ex eo libro testimonia accipit, ubi ait: 'Quis enim cognovit sensum Domini?'—Hæc enim magis ad literam in eo libro Sapientiæ, cap. ix., et cap. xv., quam apud Esaiam habentur, quamquam ad utrumque locum Apostolus adspexisse videatur.] Sixt. Senens. Biblioth., lib. viii. hær. 9. [tom. ii. p. 335.—Paulus enim ad Romanos undecimo, et ad Hebræos xi., ex ix., vi., iv. capite Sapientiæ sententias allegat.]

[b] Defens. Bell., c. 13. [lib. i. col. 250. —Non utitur hoc argumento Bellarminus; sed cujuscunque ex Catholicorum numero sit,] nullus eo utitur ut demonstrativo, [sed ut topico et probabili.]

[c] Juxta LXX interpretes: Τίς (γὰρ) ἔγνω νοῦν Κυρίου; καὶ τίς αὐτοῦ σύμβουλος ἐγένετο; κ. τ. λ. Esai. xl. 13. [Ed. Oxon. 8vo. 1817. vol. v. p. 195.] So Tertull. contra Marcion., l. v. c. 14. [Op., p. 479.—Id Esaiæ, et sequentia de ejusdem Prophetæ instrumento: 'Quis enim cognovit,' &c.] S. Basil.

condly, as much may we say to what they note upon Hebr. i. 3[d]; where Christ is called "the brightness of His Father's glory," alluding to Sap. vii. 26, where wisdom is called 'the brightness of everlasting light:' for, as it is not certain whether S. Paul ever saw that book of Wisdom or no, (which, for ought we know, was not extant before his time, nor compiled by any other author than Philo[e] the Hellenist-Jew of Alexandria,) so there be several expressions in the undoubted Scriptures, concerning the representation, the splendour, the wisdom, and the glory of God, whereunto he might allude in this his Epistle to the Hebrews, as he had done before in his Epistle to the Colossians, and in his second Epistle to the Corinthians, setting forth Christ there to be "the image of the invisible God, and the first-born of every creature," by whom "all things were created," and do still "consist:" the substance and ground whereof may be

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Forte sic legend. in Sixt.Senen. quia in c. 1. ad Heb. et c. 6. Sap. nulla habetur convenientia.

Col. 1. 15, 16.
2 Cor. 4. 4.

de Sp. S., c. 5. [tom. ii. p. 297.—προτάξας γὰρ ὁ ἀπόστολος ἐκ τῆς προφητείας Ἡσαίου τὸ, Τίς ἔγνω νοῦν Κυρίου; κ. τ. λ.] S. Ambr. [Comment. in Epist. Rom. xi. 34. Op., tom. ii. Append. col. 94. Hoc in Esaia scriptum habetur; &c.] Lomb. [Petri Longobardi in Pauli Epist. Collect. Ed. Par. 1535. fol. 55.—'Quis enim cognovit (hoc Esaias dicit) sensum Domini;' &c.] Thom. [Aquin. Exposit. in Epist. Rom. lect. 5. tom. xvi. fol. 38.—Deinde, cum dicit: 'Quis enim, &c.' probat quod dixerat; ad quod inducit duas auctoritates, quarum una habetur Esa. xl.] et Cajetanus, in Rom. xi. 34. [tom. v. p. 68.—Altitudinem itaque probat authoritate Esaiæ xl. ubi habetur clare secunda pars hujus sententiæ.]—All refer this place to Esay.

[d] Catharin. Opusc. de Script. Can. —Sixt. Senensis, Bibl., lib. viii. hær. 9. [tom. ii. p. 335. ubi supra.] Coccius, tom. i. Thesaur., lib. vi. art. 9. [p. 635. —Imaginis vocabulum, desumptum quidem est ex eo libro qui Salomonis Sapientia nuncupatur: ('imago' enim, inquit, 'bonitatis:') hanc autem vocem Apostolus quoque aperte de Christo usurpavit.]

[e] S. Basil. Ep. ad Amphiloch. [tom. iii. p. 424. Conf. Sap. xvi. 2, 20, 21.] S. Hier. præf. in Libros Solomon. [Op., tom. ix. col. 1293.—Nonnulli scriptorum veterum hunc (librum Sap.) esse Judæi Philonis affirmant.] Beleth. de Div. Offic., cap. 60. [Joan. Belethi Rational. Div. Offic. ap. Durandi Rational. 8vo. Lugd. 1584. fol. 516.—Quatuor tandem enumerant Apocrypha; librum videlicet Tobiæ, Machabæorum, Philonis (cujus principium est, Diligite justitiam,) et Jesu filii Sirach.] Jo. Sarisbur. Epist. 172. [ad Comit. Henric. ap. Max. Biblioth. V. Patr., tom. xxiii. p. 469.] Thom. in Dionys. de Div. Nom., c. 4. lect. 9. [Thom. Aquin., tom. x. fol. 19.—Philo dicit in libro, &c.] Bonavent. in lib. Sapient. [vid. Prologum. Op. Romæ, 1588. tom. i. p. 359.—More Ecclesiastico, lectionibus de hoc libro sumptis præmittitur, Dixit Salomon filiis Israel; quia de ejus sententiis liber iste compilatus fuit. Proxima causa efficiens, per modum compilantis, fuit Philo sapientissimus Judæorum.] Lyranus in eundem librum. [Bibl. Sacr. Duaci, 1617. tom. iii. col. 1887. Post libros historiales non canonicos, &c., exponendi sunt duo non canonici, qui sunt simpliciter morales, scilicet liber Sapientiæ, et liber Ecclesiasticus: inter quos præmittendus est liber Sapientiæ, tam ratione auctoris, quam ratione materiæ. Ratio primi est, quia licet Philo disertissimus Judæorum librum Græce scripserit, ut communiter dicunt docti et historiographi, tamen ipsum compilavit ex sententiis Salomonis; propter quod Salomon est ejus autor principalis.] Et alii complurimi.

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found in Ezek. i. 28[f]; Esay ix. 6; lx. 1; Psal. ii. 7; cxxxvi. 5; 2 Sam. vii. 14; Jer. li. 15; x. 12;—to some of which places the Apostle himself refers in this place to the Hebrews. Thirdly, that which is said of Enoch (Heb. xi. 5.) needs not the book of Wisdom to confirm it; for the story is clear in Genesis; and in the translation of the Septuagint, which S. Paul followed, the words are alike. Fourthly, that "the powers which be are ordained of God," was said by the wisdom of God itself in Solomon. And, fifthly, that "God is no accepter of persons," is taken out of the words of Moses in Deuteronomy. And yet there are that refer both these maxims to the book of Wisdom, as if S. Paul had found them no where else.

verse 5. Heb. 11. 5. Wisd. 4. 10. Gen. 5. 24. [μετέθηκεν αὐτὸν ὁ Θεός. Septuagint.] Rom. 13. 1. Prov. 8. 15, 16. Rom. 2. 11; Gal. 2. 6; Eph. 6. 9; Col. 3. 25. Deut. 10. 17. Wisd. 6. 3, 7.

XXXVII. Next, for the authorizing of the book of Ecclesiasticus, they produce S. Peter and the Epistle of S. James, both of them citing this sentence out of the Old Testament: "All flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever:" which though it be word for word taken out of the Prophet Esay, yet Sixtus of Sienna, Coccius, and P. Cotton, will needs have it fetched out of the fourteenth of Ecclesiasticus, wherewith the words of the Apostles have no better agreement than the grass of the field with the wearing of a garment.

1 Pet. 1. 24. James 1. 10. Esa. 40. 6, 7. Ecclus. 14. 17.

XXXVIII. Thirdly, in favour of the book of Judith they bring two citations[g], one made by S. Paul, when he said, "They were destroyed by the destroyer," and another by S. James, who said: "The Scripture was fulfilled, . . . and (Abraham) was called the friend of God:"—both which passages (if there were any credit to be given to Serarius) are borrowed out of the eighth chapter of Judith, as we read them in the Latin paraphrase of that book[h]: (for in the

1 Cor. 10. 10. James 2. 23. Judith 8. 25, 22.

[f] "So was the appearance of the brightness: . . the likeness of the glory of God."

[g] Serar. in lib. Judith, cap. 8. q. 19. et proleg. 4. [Comment., p. 216. Similiter tamen et ad capitis hujus versum vigesimum quintum fuisse animo calamoque converso videtur S. Paulus, cum 1 Corinth. x. 10. scripsit: 'Neque murmuraveritis, sicut quidam eorum murmuraverunt, et perierunt ab exterminatore.'—et p. 142. Hunc librum (Judith) tanquam divinum citat S. Jacobus, epist. cap. ii. v. 23, prout infr. cap. 8. exponam.]

[h] Illi autem, qui tentationes non susceperunt cum timore Domini, et impatientiam suam et improperium murmurationis suæ contra Dominum protulerunt, exterminati sunt ab exterminatore, et a serpentibus perierunt. v. 25.—Memores esse debent, quomodo

Greek copies there is never a word like them to be found.) But whom shall the Jesuit persuade that the Apostles quoted a Latin paraphrase, which was not extant in their time? or, if we should grant that the Greek or the Chaldean copies had as much in them of old as the Latin hath now, yet who would believe that S. Paul and S. James alluded rather to the book of Judith than to the book of Numbers, (Num. 14. and 16.) where they that were destroyed by the destroyer are upon record at large, and to the book of Genesis, (Gen. 15. and 16.) where the story of Abraham is recited, together with the second book of the Chronicles, (2 Chron. 20. 7.) where Abraham is called the friend of God, and the book of Esay, (Esay 41. 8.) where God Himself saith of him, 'Abraham my friend.'

XXXIX. For the books of Tobit and Baruch, or for the additions to Esther and Daniel, I find not any allegations produced out of the New Testament, whereby to give them the authority of canonical Scriptures. A few resemblances of phrases and expressions there are in many places between them, (as between Tob. iv. 7. and Luke xi. 41. "Give alms of thy substance;" Tob. iv. 12. and 1 Thess. iv. 3. "Beware of all whoredom, and fly fornication;" Tob. iv. 15. and Matt. vii. 12. "Do that to no man, which thou hatest" to be done to thyself; Baruch iv. 7. and 1 Cor. x. 20. "Sacrificing unto devils, and not unto God;") but, if resemblances of words be any reason to make these books canonical, by the same reason we should have more canonical books yet than the canon of Trent will allow. For the prayer of Manasses, together with the third and fourth book of Esdras, that canon rejecteth out of the canonical number, as well as we; and yet in that prayer of Manasses, where he saith, that 'repentance is not for the just, but for sinners,' there is a fair resemblance with the saying of Christ, (Matt. 9. 13.) "I came not to call the just, but sinners to repentance;" and, in the third book of Esdras, (3 Esdras 3. 12. [al. 1 Esdr.]) that which is said of truth is conformable to the saying of the Apostle, (2 Cor. 13. 8.) "We can do nothing against the truth;" as in the fourth book of Esdras there be many more

pater noster Abraham tentatus est, et per multas tribulationes probatus, Dei amicus effectus est. v. 22. [Edit. Vulg. In the LXX are found the words: μνήσθητε ὅσα ἐποίησε μετὰ Ἀβραὰμ, καὶ ὅσα ἐπείρασε τὸν Ἰσαὰκ, κ. τ. λ. but nothing at all like v. 25.]

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4 Esdr. 1. 30; 8. 3. [al. 2. Esdr.]

XL. But, lastly, for the canonizing of the Maccabees they produce S. John's testimony: "And it was at Jerusalem the feast of the dedication;" which they say referreth to 1 Macc. iv. 59[i].

John 10.22.

Yet, first, here is no place of that book quoted; and secondly, they had a 'feast of dedication' instituted by Ezra, which might then be kept at Jerusalem. But, be it understood of the feast that Judas Maccabeus and his brethren ordained for the dedication of the sanctuary[k], which Antiochus and his soldiers had profaned,—the best that can be made of it is no more than the specifying of a time which the Jews then observed, and whereat Christ took occasion to preach and manifest His doctrine to them the more publicly. But what makes this, either to the citing of the book, or to the adding of any canonical authority thereunto? The Jews are said to observe that feast of the dedication at this day; and yet they do not acknowledge the books of the Maccabees to be canonical Scripture, no more now than they did in S. John's time; who, whether he referred to that Maccabæan dedication or no, is uncertain; but howsoever to this purpose he mentioned it not: which is the confession of P. Cotton the Jesuit himself[l]. Another argument they bring from S. Paul's catalogue of instances, in his Epistle to the Hebrews: where, among other sufferings that the saints endured, he reckoneth up those that were "tortured;" and, though he nameth no persons here in particular, yet Monsieur du Perron[m], Serarius[n], and Catha-

Heb. 11. 35.

[i] Catharin. ubi sup.—Du Perron Repl., liv. i. chap. 50. [p. 449.—Sainct Jean, lorsqu' il raconte que nostre Seigneur assisté à la Feste de la Dédicace d'Hyner, dont l'institution est décréte au seul recueil des Machabées.] Serar. prolog. 3. in Maccab. [p. 369.—Aliæ Scripturæ Canonicæ res et verba hisce libris comprehensa citant, ut postea dicetur, verbi gratia, de Encœniis Joan. 10, &c.]

[k] For that this feast was for nothing but the making a new altar, and it being upon the twenty-fifth of December, it may well be thought to have been so preordained by God in prefiguration of Christ's birth, and that in this regard Christ would be present at it.

[l] Deprav. 198. [Genev. Plagiar. col. 2230.] La dédicace du temple—ne prouve pas que les livres des Maccabées soyent authentiques; &c.

[m] Du Perron, Repl., liv. i. c. 50. [p. 449. vid. infr.]

[n] Serar. Pr. 3. in Mac. [p. 369.—'Ex lib. ii. cap. 6. ἐτυμπανίσθησαν, Heb. xi., prout suo loco infra magis explicabitur.']

rinus[o], applying this passage to the story of Eleazar and his seven brethren mentioned in the second book of the Maccabees, are not only peremptory in it, that the Apostle alludeth there to no other persons, but that he allegeth it as a part of canonical Scripture[p]. Where for the *persons* the matter is not so sure: for other men are of another mind; and Paulus Burgensis (whose Additions have the honour, even among the Romanists themselves, to be printed with Lyra's notes and the Ordinary Gloss upon the Bible) understands not S. Paul here to have spoken of Eleazar and his brethren in the time of the Maccabees, but of the saints and martyrs of God that had been tortured in his own time under the New Testament[q]. And for the canonical authority of the book, (if any book be here cited,) whatever it was, the reference here made to it gave it no more authority of authentic Scripture, than the words immediately following gave to another received story among the Hebrews[r], that Esay the prophet was sawn asunder to death: whereunto though the Apostle might have reference, when he said there, "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented;" yet who ever made all these instances (before S. Paul wrote them) to be authentic and canonical Scripture[s]? or who

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2 Macc. 6. and 7.

Heb. 11. 37.

[o] Cathar. de Script. Can. [vide infr.]

[p] Similiter in Epistola ad Hebræos canonizatur ille liber Maccab. Secundus.—Cathar. [ubi supr.] S. Paul cite l'histoire des Martyrs tympanisez—en matière de Foy, et pour verifier ces deux propositions theologiques, 'La foy est la preuve des choses non apparentes,' et, 'Par la foy les Saints ont vaincu les royaumes, et operé justice.' —Du Perron. [ubi supra.]

[q] Burgens. Addit. Heb. xi. De his autem, qui sub N. Testamento fuerunt, subdit: 'Alii vero distenti sunt,' &c. v. 35. [ap. Bibl. Sacr. Duaci, 1617. tom. vi. col. 940.—The context is still more express: 'Unde manifestum est, quod in supradictis Apostolus loquitur de justis qui fuerunt sub veteri Testamento. De *his* autem, qui sub *Novo* Testamento fuerunt, subditur: 'Alii vero distenti sunt, non suscipientes redemptionem.' Unde bene dicit, '*Alii vero*,' ut denotet quod isti, de quibus loquitur, sunt sub alio Testamento, scilicet novo.]

[r] S. Hieron. in Esaiam, c. 57. [al. cap. 56. lib. xv. tom. iv. col. 666.—Judæi et hæc, et cætera quæ sequuntur, vel generaliter de omnibus justis arbitrantur intelligi, quorum Manasses fudit sanguinem, et implevit Jerusalem a porta usque ad portam, vel certe Isaiam de sua prophetare morte, quod serrandus sit a Manasse serra lignea, quæ apud eos certissima traditio est. Unde et] nostrorum plurimi illud, quod de passione Sanctorum in Epistolam ad Hebr. ponitur, '*Serrati sunt*,' ad Isaiæ referunt passionem.

[s] Burgens. Addit. Heb. xi. — De Esaia autem et Machabæis non potest sumi testimonium, cum persecutiones eorum non legantur in authentica Scriptura. [Bibl. Sacr. Ed. *Basil.* 1506. tom. v. fol. 158.]

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can with reason deny, (if Monsieur Perron's reason were good,) but that the story of Esay's death ought to be canonized, as well as the story of Eleazar and his seven brethren in the Maccabees; seeing there is as much reason for the one, as there can be given for the other?

Unless Jeremy, by the error of transcribers, be put there for Zachary, in whom these words recited by S. Matt. are found. Or whoever else was the author of that pious and learned work upon the Canticles. An ancient and approved writer he is.

XLI. To conclude this chapter: there be many other passages in the New Testament, that have reference to several stories and writings of old time, which are not to be found either in the undoubted or in the controverted books of Scripture; as Matt. xxvii. 9, relating to the Prophet Jeremy; Eph. v. 14, to another; 2 Tim. iii. 8, to Jannes and Jambres; James iv. 5, to a known saying; and Jude 14. to the prophecy of Enoch; (not to count the sentences taken out of Aratus, Menander, and Epimenides, which be three heathen authors, and yet quoted by S. Paul.) But Origen said well and rightly to this matter[t]: "Manifest it is, that the Apostles alleged many things which are not elsewhere to be seen in the canonical Scriptures, being only taken out of apocryphal books; and yet those apocryphal books must not be accounted by us to be of equal authority with the Scripture; for we ought not to pass the bounds which our fathers have set us." And herein we rest.

[t] Origen. Prol. in Cantic. [tom. iii. p. 36. *Interprete Rufino.* 'Neque apud Judæos haberi quidem usum hujusmodi reperimus lectionum, quas sive pro eo quod aliqua supra humanam intelligentiam continebant, placuit Spiritui Sancto auferri de medio, sive quod essent de Scripturis his quæ appellantur Apocryphæ, pro eo quod multa in eis corrupta, et contra fidem veram inveniuntur a majoribus tradita, non placuit eis dari locum, nec admitti ad auctoritatem: supra nos est pronunciare de talibus.] Illud tamen palam est, multa [vel] ab apostolis, [vel ab Evangelistis exempla] esse prolata, [et Novo Testamento inserta,] quæ in his Scripturis quas canonicas habemus nunquam legimus; in Apocryphis tamen inveniuntur, [et evidenter ex ipsis ostenduntur assumpta.] Sed ne sic quidem locus Apocryphis dandus est: non enim transeundi sunt termini, quos statuerunt patres nostri. [Potuit enim fieri, ut Apostoli vel Evangelistæ Sancto Spiritu repleti sciverint quid assumendum ex illis esset Scripturis, quidve refutandum: nobis autem non est absque periculo aliquid tale præsumere, quibus non est tanta Spiritus abundantia.']

TEST. CENT. II.

CHAPTER IV.

THE TESTIMONY OF THE ECCLESIASTICAL WRITERS, OR FATHERS OF THE CHURCH, NEXT AFTER THE APOSTLES, IN THE SECOND CENTURY.

XLII. After the Apostles (in whose time the whole canon of Scripture was determined) the hour was past[u], and the door was shut: no addition might be made; nor any other book taken in, but what they had first received, and left sacred to the Church. Which is not only acknowledged by S. Augustine[x], but likewise by the doctors of the Church of Rome itself, both those that lived before the council of Trent[y], and those that have written since[z].

XLIII. And this was it that held the ancient fathers to the old canon; from which the Greek Church never yet departed to this day. And, till some few men (of the Latin

[u] Thom. Walden. Doct. Fidei, lib. ii. art. ii. cap. 20. [tom. i. p. 200.] Transiit (transit) ergo hora: non potest jam crescere canon in pluralitate librorum.

[x] S. August. contra Faust. Manich., lib. xi. c. 5. [tom. viii. col. 221.] Veritas Divinarum Scripturarum non a quibuslibet, sed ab ipsis Apostolis ad nostram fidem ædificandam memoriæ commendata est, ac per hoc in canonicum auctoritatis culmen recepta. [Cosin's words have not been found: but at lib. xi. cap. 5. contra Faust., tom. viii. col. 221. *the like sense* is expressed in the following words: ' Distincta est a posteriorum libris excellentia canonicæ auctoritatis veteris et novi Testamenti, quæ Apostolorum confirmata temporibus per successiones episcoporum et propagationes Ecclesiarum, tanquam in sede quadam, sublimiter constituta est: cui serviat omnis fidelis et pius intellectus. . . . In opusculis autem posteriorum—longe est impar auctoritas.]

[y] Durand. in [lib.] iii. d. 24. q. 1. sect. 9. [Comment. in Sentent. Theol., p. 576. Hoc autem, quod dictum est de approbatione Scripturæ per Ecclesiam, intelligitur solum de Ecclesia quæ fuit tempore Apost. qui fuerunt repleti Spiritu Sancto.] Gerson. de Vit. Sp. lect. [2.] corol. 7. [vid. par. 3. col. 182, et seq.] Cajet. in 1 Corinth. xii. [v. 28. tom. v. p. 130. Ad eos enim (Apostolos) spectat universalis Ecclesiæ regimen, non solum verbo et actione, sed etiam Scriptura. Unde sola scripta ab Apostolis (seu ab eis approbata) Sacræ Scripturæ auctoritatem habent.]

[z] Canus, in Loc. Com., lib. ii. c. 7. [p. 37. De Loc. Theol. Ego vero primum sentio ad Apostolos pertinuisse libros sacros probare, non sacros rejicere.] Nec enim alios libros canonicos habemus, sive veteris sive novi Testamenti, quam quos Apostoli probaverunt, atque Ecclesiæ tradiderunt. Bellarm. de Verb. Dei, lib. i. c. 20. [tom. i. col. 80. Deinde in isto canone lxxxiv. numerantur libri canonici, et omittuntur quidam qui certissime sunt canonici, ut libri Esdræ, Tobiæ, Judith, Sapientia, Ecclesiasticus, Apocalypsis; quæ res non minimi momenti esse videtur: nam Ecclesia, quæ post Apostolos fuit, non aliunde didicit, qui libri sint canonici et qui non sint, quam ex traditione Apostolorum.] Grets. Def., lib. i. ap. 1. [vid. col. 390. Nec displicet nobis dictum Cajetani, Thes. 38. commemoratum, eam solam esse sacram ac divinam Scripturam, quam Apostoli aut scripserunt aut approbarunt.]

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Church only) met lately together at Trent[a], the new canon, in such terms as they there devised it, was never heard of. To which purpose, having already passed through the time of the Apostles, we will now proceed in order, and search into the several records that have been left unto us concerning this matter in all ages after them.

A.D. 102[b].

XLIV. The Apostolical Constitutions, which go under the name of Pope Clement the First, are of no great credit with us; yet they that otherwhiles plead for them so earnestly, (as the later writers in the Church of Rome do,) and think they get so much advantage by them in other matters, have but little reason to refuse them in this: where there is an enumeration made of such books[c], as were then appointed to be read in the Church, and pertained to the Old Testament, ('the books of Moses and Joshua, of the Judges and the Kings, of the Chronicles, and the Return from Babylon, of Job, of David and Solomon, and of the sixteen Prophets,') but of Tobit and Judith, or any other of the books that are now in question, there is no mention at all: which is a sign that, in those days, they were held to be no canonical parts of the Scripture.

Ezra, Nehemiah, and Esther.

[a] The number of them all, that made their new canon in the fourth session at Trent, was fifty-two, and they (for the most part) Italians and Spaniards. [Vid. chap. xviii. num. 190, 194. Et Sleidan. Comment. de Statu. Rel. &c. in Ann. 1546. fol. 208. Tridenti dictus fuit dies—ad exitum Julii, (ann. 1545.) sed dilata res fuit in anni sequentis initium, &c.—Erant autem Tridenti, præter Cardinales, Pontifices legatos, et Tridentinum atque Pachecum Hispanum, Archiepiscopi quatuor, episcopi triginta tres; et in his duo Galli, quinque Hispani, Illyricus unus, reliqui omnes Itali. Theologi doctores, monachi, xxxv.; ex aliis vero non monasticæ professionis xii.; plerique omnes Hispani. Cæterum in quatuor illis archiepiscopis erant duo velut personati, Olaus Magnus Upsalensis, (et) Robertus Venantius Scotus.]

[b] [Eusebius quidem,—cum ann. Trajani 3. Chr. 100. ob persecutionem hoc tempore excitatam insignem reddere voluit, in hunc etiam annum Clementis mortem conjecit.—Cave, Script. Eccl., tom. i. p. 28.]

[c] Const. Apost., lib. ii. c. 57. [Labbe Concil., tom. i. col. 294. *καὶ πρῶτον μὲν ὁ οἶκος ἔστω ἐπιμήκης, κατ' ἀνατολὰς τετραμμένος· ἐξ ἑκατέρων τῶν μερῶν τὰ παστοφόρια πρὸς ἀνατολὴν, ὅς τις ἔοικε νηΐ· κείσθω δὲ μέσος ὁ τοῦ ἐπισκόπου θρόνος· παρ' ἑκάτερα δὲ αὐτοῦ κατεζέσθω τὸ πρεσβευτέριον, καὶ οἱ διάκονοι παριστάσθωσαν εὐσταλεῖς τῆς πλείονος ἐσθῆτος, ἐοίκασι γὰρ ναύταις καὶ τοιχάρχοις· προνοίᾳ δὲ τούτων εἰς τὸ ἕτερον μέρος οἱ λαϊκοὶ καθεζέσθωσαν μετὰ πάσης ἡσυχίας καὶ εὐταξίας· καὶ αἱ γυναῖκες κεχωρισμένως καὶ αὗται καθεζέσθωσαν σιωπὴν ἄγουσαι· μέσος δὲ ὁ ἀναγνώστης, ἐφ' ὑψηλοῦ τινος ἑστὼς, ἀναγινωσκέτω τὰ Μωσέως καὶ Ἰησοῦ τοῦ Ναυὴ, τὰ τῶν κριτῶν καὶ τῶν βασιλειῶν, τὰ τῶν παραλειπομένων, καὶ τὰ τῆς ἐπανόδου· πρὸς τούτοις τὰ τοῦ Ἰὼβ, καὶ τοῦ Σολομῶντος, καὶ τὰ τῶν ἑκκαίδεκα προφητῶν· ἀνὰ δύο δὲ γενομένων ἀναγνωσμάτων, ἕτερός τις τοὺς τοῦ Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω. μετὰ τοῦτο αἱ πράξεις αἱ ἡμέτεραι ἀναγινωσκέσθωσαν, καὶ ἐπιστολαὶ Παύλου τοῦ συνεργοῦ ἡμῶν· κ. τ. λ.*]

TEST. CENT. II.

XLV. In the Canons of the Apostles, (which are said likewise to have been written by him that wrote the Constitutions[d],) after a particular recital of all the books that be contained in the Old Testament[e], the Wisdom of the Son of Sirach is recommended only (as a book *out* of the Scripture-canon[f]) to be learned and read by young beginners; but of the Wisdom of Solomon, the books of Judith[g] and Tobit, and the rest that we acknowledge not to be canonical, there is not a word spoken, unless it be of the *three* books of the Maccabees,—which is one more than the canon of Trent will allow, and more by all the three than either Damascen or Nicephorus, and many Greek authors besides, ever found in the copies of those canons that came to their hands with less corruption than they come now to ours. For it is evident by Zonaras[h], (however that canon of the Apostles, upon which he makes his commentary, be now printed with this addition of the three Maccabæan books,) that the copy which he had then before him differed not from the canon of the council at Laodicea, where the Maccabees are not named at all.

Infra citandi.

Infra citandi.

[d] Bellarm. de Verb. Dei, lib. i. cap. 20. [tom. i. col. 81. Præterea in isto eodem canone lxxxiv. numerantur inter Sacros libros non solum *tertius* Machabæorum, sed etiam epistolæ duæ Clementis, et Constitutiones Apostolicæ ejusdem Clementis: quos tamen libros Ecclesia nunquam pro sacris agnovit. At si ille canon vere esset Clementis, non posset Ecclesia sine magna temeritate hos libros non recipere, si quidem Clemens summus Pontifex erat, et] Canones Apostolorum vel ipse condidit, vel, quod verius est, ab Apostolis conditos (ipse Ecclesiis) literis commendavit.

[e] Can. Apost. can. ult. [84, al. 85. Labbe, tom. i. col. 44.—*ἔστω πᾶσιν ὑμῖν κληρικοῖς καὶ λαϊκοῖς βιβλία σεβάσμια καὶ ἅγια· τῆς μὲν παλαιᾶς διαθήκης, Μωσέως πέντε, Γένεσις, Ἐξοδὸς, Λευιτικὸν, Ἀριθμοὶ, Δευτερονόμιον· Ἰησοῦ υἱοῦ Ναυὴ, ἕν· (Κριτῶν, ἕν·) Ῥοὺθ, ἕν· Βασιλειῶν, τέσσαρα· Παραλειπομένων, τοῦ βιβλίου τῶν ἡμερῶν, δύο· (Ἔσδρα, δύο·) Ἐστὴρ, ἕν· Μαχαβαϊκῶν, τρία· Ἰὼβ, ἕν· Ψαλτήριον, ἕν· Σολομῶντος τρία, Παροιμίαι, Ἐκκλησιαστὴς, ᾆσμα ᾀσμάτων. Προφητῶν δεκαδύο, ἕν· Ἡσαίου, ἕν· Ἱερεμίου, ἕν· Ἰεζεκιὴλ, ἕν· Δανιὴλ, ἕν· ἔξωθεν δὲ, κ. τ. λ.* Sic ap. Zonar. Balsam. Bevereg. Coteler. Ap. Labb. autem hi libri desunt. Vid. etiam infr. not. g.]

[f] Ibid. *ἔξωθεν δὲ [προσιστορείσθω ὑμῖν μανθάνειν ὑμῶν τοὺς νέους] τὴν σοφίαν τοῦ πολυμαθοῦς Σιράχ.*

[g] [Not. Cotelerii, in Can. Apost. ult. *Ἰουδεὶθ ἕν.* 'Deest in aliis editionibus. Codices quoque manu exarati quos vidi (vidi autem in gaza regia octo) omnes omittunt, excepto uno, non malæ tamen notæ, atque membraneo qui numeratur 1326. Zonaras denique expresse dicit librum Judithæ hoc Apostolico catalogo non contineri.' Vid. Patr. Apost., tom. i. p. 448.]

[h] Zonar. in can. 59. Conc. Laodic., [p. 361.—*ἐκτὸς τῶν ρν'. Ψαλμῶν τοῦ Δαβὶδ, εὑρίσκονται καί τινες ἕτεροι λεγόμενοι τοῦ Σολομῶντος εἶναι, καὶ ἄλλων τινῶν, οὓς καὶ ἰδιωτικοὺς ὠνόμασαν οἱ πατέρες, καὶ μὴ λέγεσθαι ἐν τῇ ἐκκλησίᾳ διετάξαντο, μήτε μὴν βιβλία ἀναγινώσκεσθαι ἀκανόνιστα, μόνα δὲ τὰ κανονικά.] κανονικὰ δ' ἐκάλεσαν τὰ τῷ πε'. κανόνι τῶν ἁγίων ἀποστόλων ἀπαριθμούμενα· ὥσπερ ἀκανόνιστα, ὧν ὁ κανὼν οὐκ ἐμνήσθη· [εἶτα καὶ αὐτὰ τὰ βιβλία τῆς παλαιᾶς καὶ νέας Γραφῆς ἀπηρίθμησαν, εἰπόντες· κ. τ. λ.*—Vide Catal. Laodic., num. 59, et seq.]

CHAP. IV.
A.D. 110.[i]

XLVI. Though the author of the Ecclesiastical Hierarchy be not so ancient as Dionysius the Areopagite, to whom that book is commonly attributed, yet, because he is numbered both by Cardinal Bellarmine[k] and others among the fathers of this age, we will here produce his testimony; which is clearly against them that pretend such great veneration towards him. For, treating of what was done in his time at the public assemblies of Christians, and declaring the order of divine service then in use among them, he reciteth (after his manner of enigmatical language) all the books of Scripture that were held to be sacred in the Church. And having first named the Psalms, which were often employed in divers parts of the service, he reckoneth up these following for all the authentic writings of the Old Testament besides[l]: "Those that relate either the birth and ornament of the world, (as the book of Genesis doth,) or the legal hierarchy and polity of the Jews, (as the books of Exodus, Leviticus, Numbers, and Deuteronomy do,) or the divisions and possessions of their several inheritances, (which the book of Joshua doth,) or the prudence of their judges, (as the book of Judges doth, whereof Ruth is an appendix,) or the wisdom of their kings, (in the books of Samuel, Kings, and Chronicles,) or the piety of their priests, (in the books of Ezra and Nehemiah, whereunto Esther is added,) or the firm and unmovable philosophy of ancient and holy men in the midst of many miseries and troubles, (in the book of Job,) or the sage precepts of life, (in the Proverbs and Ecclesiastes,) or the songs of divine love, (in the Canticles,) or the predictions of things to come, (in the four greater and the twelve lesser prophets.") And further than thus this author, (under the name of Dionysius the Areopagite,) in recounting the books of the Old Testament, proceedeth not; but immediately sub-

[i] [Vid. Cave, tom. i. p. 26.]

[k] Bellarm. de Script. Eccl. [tom. vii. col. 29. Existimamus igitur S. Dionysium fuisse quidem S. S. Ignatii et Polycarpi æqualem, sed supervixisse usque ad Imperium Hadriani.]

[l] Dionys. Eccl. Hierarch. c. 3. πᾶσα μὲν γὰρ ἱερὰ καὶ ἁγιόγραφος δέλτος, [ἢ τὴν ἐκ Θεοῦ τῶν ὄντων γενητὴν ὕπαρξίν τε καὶ διακόσμησιν· ἢ τὴν νομικὴν ἱεραρχίαν καὶ πολιτείαν· ἢ τῶν τοῦ Θείου λαοῦ κληροδοσιῶν διανεμήσεις καὶ κατασχέσεις· ἢ κριτῶν ἱερῶν, ἢ βασιλέων σοφῶν, ἢ ἱερέων ἐνθέων σύνεσιν· ἢ παλαιῶν ἀνδρῶν ἐν ποικιλίᾳ καὶ πλήθει τῶν ἀνιόντων ἀκατάσειστον ἐν καρτερίᾳ φιλοσοφίαν· ἢ τῶν πρακτέων σοφὰς ὑποθήκας· ἢ θείων ἐρώτων ᾄσματα καὶ ἐνθέους εἰκόνας· ἢ τῶν ἐσομένων τὰς ὑποφητικὰς προαναῤῥήσεις· ἢ τὰς ἀνδρικὰς Ἰησοῦ Θεουργίας· (κ.τ.λ.) τοῖς πρὸς θέωσιν ἐπιτηδείοις ὑφηγήσατο. p. 92.]

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joineth the books that belong to the New. In another place he cites a saying out of the book of Wisdom[m], which he calls an Introduction to the Divine Oracles; but by the confession of Aquinas, who wrote a Commentary upon him[n], this makes not that book to be canonical, no more than it does the Epistles of Ignatius and some others there cited with it to the like purpose.

XLVII. Before S. John died (who died the last of all the Apostles) the canon of the Scriptures was made perfect[o], and delivered over to the Christian Church. Divers years before his death he had made his chief abode about Ephesus, and Sardis, and the other Churches in Asia; to which he wrote, when he was banished into the isle of Patmos by the Emperor Domitian. From this banishment he was released by Nerva, in the year of our Lord 97; and about three years after he quietly ended his days. It happened that, about sixty years from the time of his decease, there was some question made by certain men that came and lived in those quarters, concerning the exact number of the canonical books of Scripture. For resolution herein, Melito[q], who was then

Apocalyp. chap. 2, 3.

A. D. 160.[p]

[m] De Divin. Nomin. c. 4. [p. 198.—*γράφει δὲ ὁ θεῖος Ἰγνάτιος· Ὁ ἐμὸς ἔρως ἐσταύρωται. καὶ ἐν ταῖς προεισαγωγαῖς τῶν Λογίων εὑρήσεις τινὰ λέγοντα περὶ τῆς θείας σοφίας· Ἐραστὴς ἐγενόμην τοῦ κάλλους αὐτῆς.*]

[n] Thom. [Aquin.] in Dionys. De Divin. Nomin. cap. 4. lect. 9. [tom. x. Exposit. in Append. fol. 19.] Dicit ergo primo, quod quibusdam doctorum qui sanctos sermones tractaverunt, licet canonicas Scripturas non conderent, visum est, [quod nomen *amoris* convenientius esset rebus Divinis, quam nomen *dilectionis.* Unde Ignatius Martyr scribit de Christo, dicens: Meus Amor, id est Christus, in quo totus meus amor est, crucifixus est. Philo dicit, in libro quem fecit introducentem ad sacra eloquia de divina sapientia: Amator factus sum pulcritudinis ejus. Sapientiæ 8. cap.] Ex quo patet, quod liber Sapientiæ nondum habebatur inter canonicas Scripturas.

[o] Narrant veteres Johannem, Asiaticarum Ecclesiarum rogatu, germanum Scripturæ canonem constituisse. Euseb. [Vid. Conrad. Horneii lib. de Sacr. et Divin. Scripturis, Disp. 4. Arg. 3. pp. 328, 329.—Hic (Joannes,) Episcoporum Asiæ rogatu, Evangelium scripsit: . . . . ut quæ cæteris Evangeliis deerant suppleret; sicut Eusebius tradit. —Et vide Euseb. Eccl. Hist., lib. iii. cap. 23—25. et lib. vi. cap. 14.—*ἤδη δὲ Μάρκου καὶ Λουκᾶ τῶν κατ' αὐτοὺς εὐαγγελίων τὴν ἔκδοσιν πεποιημένων, Ἰωάννην φασὶ, τὸν πάντα χρόνον ἀγράφῳ κεχρημένον κηρύγματι, τέλος καὶ ἐπὶ τὴν γραφὴν ἐλθεῖν τοιᾶσδε χάριν αἰτίας. τῶν προαναγραφέντων τριῶν εἰς πάντας ἤδη καὶ εἰς αὐτὸν διαδεδομένων, ἀποδέξασθαι μὲν φασὶν ἀλήθειαν αὐτοῖς ἐπιμαρτυρήσαντα.* lib. iii. cap. 24. p. 116. —*τὸν μέντοι Ἰωάννην ἔσχατον, συνιδόντα ὅτι τὰ σωματικὰ ἐν τοῖς εὐαγγελίοις δεδήλωται, προτραπέντα ὑπὸ τῶν γνωρίμων, Πνεύματι θεοφορηθέντα, πνευματικὸν ποιῆσαι εὐαγγέλιον.* Id., lib. vi. cap. 14. p. 274.]

[p] [Vide Cave, Script. Eccl., tom. i. p. 71.]

[q] Scripsit Apologiam ad Imperatorem, pro Christianis. [Euseb. Eccl. Hist., lib. iv. cap. 26. p. 188.—*οἳ (Μελίτων, Ἀπολινάριός τε) καὶ τῷ δηλωθέντι κατὰ τοὺς χρόνους Ῥωμαίων βασιλεῖ λόγους ὑπὲρ τῆς πίστεως ἰδίως ἑκάτερος ἀπολογίας προσεφώνησαν.*]

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bishop of Sardis, (a man famous and venerable in his time, and of whom Polycrates, the metropolitan bishop of Ephesus, gave this honourable testimony[r], that "he was led and guided, in all things he did, by the Holy Ghost,") having been formerly requested thereunto by Onesimus, made a perfect "catalogue of all the books that, by common consent of the Oriental Christians, were received as canonical parts of the Old Testament[s];" and returned him this answer: "That he had diligently enquired into the number and order of those books[t]; that for this purpose he had made a journey into the East[u], where they were first preached; that he had compiled six books of commentaries upon them; and that, to satisfy his desire, and to set forth the doctrine of faith, he had sent unto him the names of them all: (that is to say,) the five books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the book of Joshua, Judges and Ruth; the four books of the Kings; the two books of the Chronicles; the Psalms of David; the Proverbs or the Wisdom of Solomon, (for so Ruffinus translated the words in Eusebius[x], 'The Proverbs of Solomon, which is also called his Wisdom;') the book of the Preacher; the Canticles; the book of Job; the prophet Esay, and Jeremy; the twelve Prophets comprehended in one book; Daniel, Ezechiel, and Ezra," (whereunto Nehemiah and Esther were commonly annexed, as were also the Lamentations to Jeremy.)

Supra Num. 19. [vid. etiam num. 56.] Συνεκδοχικῶς.

A. D. 164.[y] Martyrio coronatus.

XLVIII. In this age lived Justin Martyr, who in all his

[r] Apud Euseb. Hist. Eccl., lib. v. c. 24. [p. 244.—τί δεῖ λέγειν . . . Μελίτωνα τὸν εὐνοῦχον, τὸν ἐν ἁγίῳ Πνεύματι πάντα πολιτευσάμενον.]

[s] κατὰ τὸ προοίμιον ἀρχόμενος τῶν ὁμολογουμένων τῆς παλαιᾶς διαθήκης γραφῶν ποιεῖται κατάλογον.—Apud eund. Euseb., lib. iv. c. 25. [al. c. 26. p. 191.]

[t] [ἐπειδὴ δὲ καὶ μαθεῖν] τὴν τῶν παλαιῶν βιβλίων [ἐβουλήθης] ἀκρίβειαν, πόσα τὸν ἀριθμὸν, καὶ ὁποῖα τὴν τάξιν εἶεν, [ἐσπούδασα τὸ τοιοῦτο πρᾶξαι· κ. τ. λ.]—Ibidem.

[u] [ἀνελθὼν οὖν εἰς τὴν ἀνατολὴν, καὶ ἕως τοῦ τόπου γενόμενος ἔνθα ἐκηρύχθη καὶ ἐπράχθη, καὶ ἀκριβῶς μαθὼν τὰ τῆς παλαιᾶς διαθήκης βιβλία, ὑποτάξας ἔπεμψά σοι. ὧν ἐστὶ τὰ ὀνόματα· Μωϋσέως πέντε· Γένεσις, Ἔξοδος, Λευιτικὸν, Ἀριθμοὶ, Δευτερονόμιον· Ἰησοῦς Ναυῆ· Κριταὶ, Ρούθ· Βασιλειῶν τέσσαρα· Παραλειπομένων δύο· Ψαλμῶν Δαβὶδ· Σολόμωνος Παροιμίαι, ἣ καὶ Σοφία, Ἐκκλησιαστὴς, Ἆσμα Ἀσμάτων· Ἰὼβ· Προφητῶν, Ἡσαίου, Ἱερεμίου· τῶν δώδεκα ἐν μονοβίβλῳ· Δανιὴλ· Ἰεζεκιὴλ· Ἔσδρας.—τὰ μὲν τοῦ Μελίτωνις τοσαῦτα.—Euseb. Eccl. Hist., lib. iv. cap. 26. p. 191.]

[x] Παροιμίαι, ἣ [καὶ] Σοφία.—'Salomonis Proverbia, quæ et Sapientia.'—Ibid. [vide lib. iv. cap. 26. ap. ed. 1506. Ruffin. Interp. The version of *Valesius* corresponds with that of *Ruffinus* in this place: 'Proverbia, quæ et Sapientia.' Vid. ed. Cantab. 1720. p. 191, ut supra.]—Ubi Sapientia accipienda est expositive pro ipsis Proverbiis. Pineda in Eccles. Præf., c. 2. s. 19. [p. 10.]

[y] [Contigit.. Justini martyrium ann. M. Aurelii IV., seu (ut in Chronico

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works citeth not so much as any one passage out of the apocryphal books, nor maketh the least mention of them at all. For the Questions and Answers *ad Orthodoxos*, wherein a sentence is brought out of Ecclesiasticus, were written long after his time. And in his conference with Trypho against the Jews, though he reproacheth them for many other things[z], yet for this,—that they had rejected any of the entire canonical books of Scripture,—he reproacheth them not: a sign, that what books they did not acknowledge, he rejected himself, or at least made no such account of them as he did of the rest, which he appropriates to our religion[a].

[Put among the Spurious Writings, in Append. i. p. 441.—Ed. Ben. Par. 1742.]

CHAPTER V.

THE TESTIMONY OF THE ANCIENT ECCLESIASTICAL WRITERS IN THE THIRD CENTURY.

TEST. CENT. III. A.D. 220.[b]

XLIX. Origen was better learned in the knowledge of the Scriptures, and took more pains to set them forth, both in the original and in their several translations[c], than any besides that lived in his time or long after him; and therefore is his testimony herein the more to be regarded. In his Preface upon the Psalms, (recorded by Eusebius[d], S. Basil[e],

Paschali signatur) M. Aurelii et Lucii Impp. VI. Orphito et Prudente Coss. id est, ann. Chr. 165. Unde patet immani errore Epiphanium laborare, qui Justini mortem ad Hadriani imperium refert, eamque trigesimo Justini ætatis anno contigisse ait.—Cave, tom. i. p. 61.]

[z] Even concerning some parts or passages of the Psalms and the Prophets suppressed by them. [Vid. Dial. cum Tryphon., § 72. p. 169. *ἀπὸ μὲν οὖν τῶν ἐξηγήσεων ὧν ἐξηγήσατο Ἔσδρας εἰς τὸν νόμον περὶ τοῦ* Πάσχα, *τὴν ἐξήγησιν ταύτην ἀφείλοντο· καὶ εἶπεν Ἔσδρας τῷ λαῷ· τοῦτο τὸ* Πάσχα *ὁ Σωτὴρ ἡμῶν, καὶ ἡ καταφύγη ἡμῶν·—καὶ ἀπὸ τῶν διὰ Ἰερεμίου λεχθέντων ταῦτα περιέκοψαν· Ἐγὼ ὡς Ἀρνίον φερόμενον τοῦ θύεσθαι. κ. τ. λ.* Et § 73. p. 170. *καὶ ἀπὸ τοῦ ἐνενηκοστοῦ πέντου Ψαλμοῦ τῶν διὰ Δαβὶδ λεχθέντων λόγων, λέξεις βραχείας ἀφείλοντο ταύτας· ἀπὸ τοῦ ξύλου. εἰρημένου γὰρ τοῦ λόγου· εἴπατε ἐν τοῖς ἔθνεσιν, ὁ Κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου· ἀφῆκαν, εἴπατε ἐν τοῖς ἔθνεσιν, ὁ Κύριος ἐβασίλευσεν.*]

[a] Just. Mart. in Cohort. ad Græcos. Quod apud Judæos pietatis nostræ libri asserventur, Divinæ id de nobis opus est providentiæ. [*τὸ δὲ παρὰ Ἰουδαίοις ἔτι καὶ νῦν τᾶς τῇ ἡμετέρᾳ θεοσεβείᾳ διαφερούσας σώζεσθαι βίβλους, θείας προνοίας ἔργον ὑπὲρ ἡμῶν γέγονεν.* sect. 13. p. 17.]

[b] [Vid. Cave, tom. i. p. 113.]

[c] Tetrapla, Hexapla, et Octapla, Originis labore contexta. [vid. 'Hexaplorum quæ supersunt.' 2 tom. fol. ed. Ben. 1713.—The rest are lost.]

[d] Euseb. Histor., lib. vi. cap. 25. [p. 289.—*οὐκ ἀγνοητέον, κ. τ. λ.* Vid. infr. Origen. in i. Psal. not. ad lit. i.]

[e] In Origenis Philocalia, c. 3. [p. 63.—*κεφάλαιον γ'. ἐκ τοῦ αὐτοῦ εἰς τὸν α' ψαλμὸν τόμου. κ. τ. λ.*—vid. num. lxv. et num. lxvi., ubi S. Greg. Nazianzeni testimonium citatur.]

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and S. Gregory Nazianzen, Suidas[f], and Nicephorus[g],) first he giveth us this general advertisement, that "the canonical books of Scripture contained in the Old Testament are twenty and two in number; which the Hebrews have left unto us[h], according to the number of those letters which they have in their alphabet[i];" and then he reckoneth them up by their names[k], every one in particular: Genesis, Exodus, &c., as we do at this day. For the defect in the copy of Eusebius (where the book of the twelve lesser prophets is omitted) is nothing else but a fault of the transcriber; and Nicephorus[l], that had a more perfect copy to follow than that which is now extant with us, hath supplied it, as likewise doth the version of Ruffinus[m]. But Origen here joineth Ruth to the

Without which the number of twenty-two books (mentioned before) cannot stand.

[f] Suidas, in verbo Origenes. [vid. Suidæ Historica, cæteraque omnia quæ ad cognitionem rerum spectant: opera ac studio Hier. Wolfii in Latinum sermonem conversa. ed. Basil. 1581. fol. 699.—'In Hexaplis (id est, sextupla interpretatione) Psalmorum, post insignes quatuor editiones, non modo quinta, sed et sexta et septima addita interpretatione;' &c.]

[g] Niceph. [Callist. Eccl.] Hist., lib. v. c. 16. [tom. i. p. 364.—*οὐκ ἀγνοητέον, κ. τ. λ.*] Et [S.] Hilar. præf. in Psalmos. [Prolog. sect. 5. col. 4. not. ad lit. g.—'Cum iis, quæ hoc numero subsequentique continentur, affinitatem habet fragmentum Origenis e tomo i. in Psalmum primum;' &c.—Vid. etiam not. i. apud sect. 14. col. 8.]

[h] A quibus Eloquia Dei ad nos translata sunt.—Orig. Prol. in Cant. [tom. iii. p. 36.—The context is: 'Sed nos quomodo recipiemus hujusmodi intelligentiam, cum neque Ecclesia Dei ulla extrinsicus Salomonis cantica legenda susceperit, neque apud Hebræos, a quibus Eloquia Dei ad nos videntur esse translata, aliquid præter hos tres libellos Salomonis, qui et apud nos sunt, amplius habeatur in canone? Volunt tamen, qui hoc asserunt, inde confirmare sententiam quod in Regnorum tertio libro scriptum est, multa fuisse Salomonis cantica.']

[i] Id. in i. Psal. [tom. ii. p. 528.]—*οὐκ ἀγνοητέον [οὖν, ὅτι καὶ τὸ] εἶναι τὰς ἐνδιαθήκους βίβλους, ὡς Ἑβραῖοι παραδιδόασι, δύο καὶ εἴκοσιν, [ὅσος ὁ ἀριθμὸς τῶν παρ' αὐτοῖς στοιχείων ἐστὶν, οὐκ ἄλογον τυγχάνει.]*

[k] [Idem, ibid., p. 529.—*εἰσὶ δὲ εἴκοσι δύο βίβλοι καθ' Ἑβραίους αἵδε· ἡ παρ' ἡμῖν Γένεσις ἐπιγεγραμμένη, παρὰ δὲ Ἑβραίοις ἀπὸ τῆς ἀρχῆς τοῦ βίβλου Βρησὶθ, ὅπέρ ἐστιν, ἐν ἀρχῇ· Ἔξοδος, Οὐαλεσμὼθ, ὅπέρ ἐστι, ταῦτα τὰ ὀνόματα· Λευιτικὸν, Οὐκρὰ καὶ ἐκάλεσεν· Ἀριθμοὶ, Ἀμμεσφεκωδείμ· Δευτερονόμιον, Ἕλλε ἁδδεβαρὶμ, οὗτοι οἱ λόγοι· Ἰησοῦς υἱὸς Ναυῆ, Ἰησοῦε βὲν Ναῦν· Κριταὶ, Ροὺθ, παρ' αὐτοῖς ἐν ἑνὶ Σωφετίμ· Βασιλειῶν πρώτη, δευτέρα, παρ' αὐτοῖς ἓν, Σαμουὴλ ὁ θεόκλητος· Βασιλειῶν τρίτη, τετάρτη, ἐν ἑνὶ Οὐαμμελὲχ Δαυὶδ, ὕπέρ ἐστι βασιλεία Δαυίδ· Παραλειπομένων πρώτη, δευτέρα, ἐν ἑνὶ, Διβρὴ αἰαμὶμ, ὅπέρ ἐστι, λόγοι ἡμερῶν· Ἔσδρας πρῶτος καὶ δεύτερος ἐν ἑνὶ Ἐζρᾶ, ὅ ἐστι βοηθός· βίβλος ψαλμῶν, Σέφερ θιλλίμ· Σολομῶντος παρυιμίαι, Μισλώθ· Ἐκκλησιαστὴς, Κωέλεθ· ᾎσμα ᾀσμάτων, Σὶρ ἁσσερίμ· Ἡσαίας, Ἰεσαία· Ἱερεμίας σὺν θρήνοις καὶ τῇ ἐπιστολῇ, ἐν ἑνὶ, Ἱερεμία· Δανιὴλ, Δανιήλ· Ἰεζεκιὴλ, Ἰεεζκήλ· Ἰὼβ, Ἰώβ· Ἐσθὴρ, Ἐσθήρ. ἔξω δὲ τούτων ἐστὶ τὰ Μακκαβαϊκὰ, ἅπερ ἐπιγέγραπται Σαρβὴθ Σαρβανὲ ἔλ.*]

[l] XII. Prophetarum librum, Thereasar.—Niceph. ubi supr. [Niceph. Callist. Eccl. Hist., lib. v. c. 16. These words are not found in ed. Lut. Par. 1630. Gr. cum Lat. interpret. Joannis Langi, a R. P. Frontone Ducæo cum Græcis collata et recognita, (vid. tom. i. p. 364,) but they occur in the Latin as it originally stood, opera Joannis Langi e Græco in Latinum sermonem translat. Vid. ed. Antv. 1560. p. 221. et ed. Francof. 1588. col. 245.]

[m] Ruffini versio Eusebii, lib. vi. [cap. 18. ed. 1506. 'Duodecim prophetarum liber unus est.']

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book of Judges, and the Lamentations to the book of Jeremy[n]. Of Judith and Tobit, Ecclesiasticus and Wisdom, he maketh no mention at all. The Maccabees he declares expressly, in the words immediately following the enumeration of the twenty-two canonical books, to be out of the canon[o]. The additions to the book of Esther are, in the like manner, exploded by him[p]. And as for the History of Susanna, (together with the other supplements of Daniel,) if that Epistle be his, which he is said to have written to his friend Julius Africanus[q], though he defends it there to be no "fabulous imposture[r]," but fit to be retained among other ecclesiastical books for the use of the Church, yet he gives it not an equal authority with the canonical books of Scripture. The pretended places, that are brought out of Origen's other writings for the authorizing of Ecclesiasticus, Wisdom, Tobit, Judith, and the Maccabees, are either impertinent[s], and referring to

[n] Jeremias cum Threnis et Epistola unum sunt. Apud Euseb. loco citato. [lib. vi. c. 25. p. 290. Ἱερεμίας σὺν θρήνοις καὶ τῇ ἐπιστολῇ.] Epistola autem a Jeremia Hierosolymis Babylonem ad deportatos missa habetur Jerem., c. 29.

[o] Orig. ibidem, apud Eusebium. Ἔξω δὲ τούτων ἐστὶ τὰ Μακκαβαϊκά. [lib. vi. c. 25. p. 289.]

[p] Sixt. Senens. Bibl. Sanct., lib. i. sect. 3. [tom. i. p. 44.] Origenes quoque in Epistola ad Jul. Africanum hæc [eadem] (ad Estherem) additamenta explodit.—Extat, tom. ii. [p. 100.]

[q] Quæ nuper admodum prodiit in lucem, et νοθεύσεως suspecta est; tametsi certum sit, Origenem ea de re aliquid ad Africanum scripsisse.

[r] Origen. Epistola ad Jul. Afric. apud Sixt. Senens., lib. v. An. 250. [tom. ii. p. 100.—' Etsi etiam concesserimus non Hebraici, sed Græci scriptoris esse opus,] non [tamen ea de causa] repudiandum est tanquam (scriptum) confictum et adulterinum, [præsertim cum illi apud Hebræos fides non abrogetur:] ne eadem ratione cogamur abjicere multas ejusdem generis scripturas ab Ecclesia receptas, et sacris voluminibus immistas, quales sunt oratio [Sidrach, Misach, et Abednago, Hymnus trium puerorum in libro Danielis, Oratio Esther, et Oratio Mardochæi, Epistola Aman, et Epistola Mardochæi, in libro Esdræ, et alia his similia, quæ ad Ecclesiæ ædificationem susceperunt patres nostri;' &c.]

[s] As in Homil. i. in lib. Judicum. [sect. 4. tom. ii. p. 461.] ' Qui custodit mandatum, non sciet verbum malum:' sicut scriptum est. [Origen's words are: Ut autem hoc amplius ex Scripturarum auctoritate clarescat, quomodo soleat dicere Scriptura, cognoscere, vel nescire, vide quomodo etiam alibi scriptum est: ' Qui custodit,' inquit, ' mandatum, nesciet verbum malum.'] Which refers to *Ecclesiastes*, chap. viii. [v.] 5. (Vide Origenem in Matth. Tract. 30. [tom. iii. p. 874.—Quoniam autem talis aliqua significatio est scire et cognoscere in Scripturis, manifestum est ex eo quod dicitur in *Ecclesiaste* hoc modo: ' Qui custodit mandatum, non sciet verbum malum,']) and not to *Ecclesiasticus*, as Coton (Inst. 2. c. 32. [p. 577.—Origène en l'homilie premiere sur les Juges, citant le huitième de l'Ecclésiastique, l' appellé aussi Ecriture]) and Coccius (Thesaur., lib. vi. art. 17. [tom. i. p. 681. Origen., A. D. 230. Hom. i. in Judic. ' Ut autem hoc amplius,' &c.] would have it.—And [in] Hom. i. in Ezech. [sect. 5. tom. iii. p. 358.] Scriptum est *in quodam libro*, quia omnes credentes accipient coronam salignam.—And [in] Homil. iv. in Josuam. [sect. 3. tom. ii. p. 406.—Beati, qui merentur proximi esse Deo. Sed] memento quod scriptum est: ' Qui approximant mihi, approximant igni.'

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some other books than these which be now in controversy, or else they be produced out of uncertain and supposed works of his[t], which he never wrote; and both the one and the other are insufficient for that purpose. Sometimes he citeth, under the general name of Scriptures, the book of Tobit[u], and the Maccabees; but this is no greater argument that he held them to be canonical Scriptures, than it is to say that he held the book of Henoch, and of Hermes his Pastor, to be canonical, because we find them also often alleged by him under the same general name of the Scriptures[x]. For which

[Si aurum vel argentum fueris, et igni approximaveris, multo per ignem splendidior et rutulantior effulgebis. Si vero supra fundamentum in te Fidei positum conscius tibi es superædificasse te ligna, fœnum, stipulam, cum tali ædificatione si igni approximaveris, consumeris. Beati igitur, qui proximi sunt, et qui ita proximi sunt, ut ignis eos illuminet, non adurat.] Which refer neither to the canonical, nor to the apocryphal books.

[t] As in Homil. i. in Leviticum, [tom. ii. p. 185.—Sed tempus est nos adversus improbos presbyteros uti sanctæ Susannæ vocibus, quas illi quidem repudiantes, historiam Susannæ de catalogo Divinorum voluminum defecarunt. Nos autem et suscipimus et opportune contra ipsos proferimus, dicentes: 'Angustiæ mihi undique.' Dan. xiii. 22, 23.] (Urged by Card. Bellarm. for the canonizing of Susanna's History, De Verbo Dei, lib. i. c. 9. sect. Augustinus, [tom. i. col. 35.—Origenes studiose defendit has partes Danielis, et præcipue Susannæ historiam canonicam Scripturam esse contendit, tum homil. i. in Levit. tum in epistola ad Julium Africanum,]) which yet is confessed to be of uncertain and small authority (by the same Cardinal Bellarmine, De Verbo Dei, lib. iv. cap. 11. sect. Octav. [tom. i. col. 249.—Respondeo, primo, homilias illas in Leviticum non esse B. Cyrilli, sed Origenis, vel nescio cujus alterius, qui passim literam destruit, ut mysticos sensus ex capite suo statuat: Proinde homilias illas non esse magnæ auctoritatis.]) And [in] Homil. xviii. in Num. (produced by Coccius, loco citato, [tom. i. p. 681.]) In libro qui *apud nos* quidem inter Salomonis volumina haberi solet, et Ecclesiasticus dici, apud *Græcos* vero Sapientia Jesu filii Sirac appellatur, [scriptum est; &c.—tom. ii. p. 341. sect. 3.] Where he reckons himself among the Latins, of whom Origen was none.

[u] Lib. viii. in Ep. ad Rom. [tom. iv. pp. 621, 640.—Sicut Mattathias, de quo in primo libro Machabæorum scriptum est, quia 'zelatus est in lege Dei,' &c. (1 Mach. ii. 24.)—'Mysterium enim regis,' ait scriptura, 'celare bonum est.' (Tob. xii. 7.)] De Princ., lib. ii. c. 1. [sect. 5. tom. i. p. 79.—Ut autem etiam ex Scripturarum auctoritate hæc ita se habere credamus, audi quomodo in Machabæorum libris, ubi mater septem martyrum unum ex filiis cohortatur ad toleranda tormenta. (2 Machab. vii. 28.)] Hom. iii. in Cantic.—[Vid. lib. iii. in Cantic. Rufino interp., tom. iii. p. 75.—Scriptum est in Machabæorum libris ita: "Hic est Hieremias, propheta Dei, qui semper orat pro populo." 2 Macc. xv.] Whereupon Coccius (loco citato [Thesaur., lib. vi. art. 17. tom. i. p. 681.]) et Card. Perron, Repl., lib. v. c. 20. [vid. pp. 1048, 49, 50.] conclude it for certain, that Origen held these books to be truly divine and canonical Scriptures: [pour livres divins et canoniques.—Perron.]

[x] Orig. De Princ., lib. i. c. 2. [al. cap. 3. sect. 3. tom. i. p. 61.—Quod autem a Deo universa creata sint, nec sit ulla creatura quæ non ab eo hoc ipsum, ut esset, acceperit, ex multis scripturæ assertionibus comprobatur, &c.—Nam et in eo libello qui Pastoris dicitur angeli pœnitentiæ, quem Hermas conscripsit, ita refertur: 'Primo omnium crede, quia unus est Deus qui omnia creavit,' &c.—Sed et in Enoch libro his similia describuntur.] et lib. ii. c. 1. [sect. 5. tom. i. p. 79.—Sed et in libro Pastoris in primo mandato ita ait, 'Primo omnium crede, quia unus est

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reasons Melchior Canus (more ingenuous herein than the cardinals Bellarmine and Perron) is willing enough to acknowledge, that Origen rejected all the six controverted books out of the canon of divine Scripture[y]. And it is to no purpose for him to answer, that the Church in after ages brought them in[z]. For, first, the council of Trent is not the Church; and then, it is not in the power of the whole Catholic Church together to make any book canonical in these latter times[a], which was not so received and acknowledged to be such in the primitive times; for this would imply a contradiction. Others therefore say[b], that herein Origen was no more than one particular doctor: but there will be found company good store for him hereafter. And, if he followed his own mind in some other matters, for which he is many times accused, yet in this he followed the mind and tradition of the Apostles, for which he is as much to be commended.

L. Follows then Julius Africanus, who lived in Origen's time, and had the honour to be sent upon an embassy to the emperor. He was the first of all other Christians that wrote a Chronology, which he compiled in five volumes from the beginning of the world to his own age[d]; and a great part of A. D. 222.[c]

Deus qui omnia creavit atque composuit, et fecit ex eo quod nihil erat, ut essent universa.] Item, Sixt. Senens., lib. iv. verbo Origenes, [tom. i. p. 302.] Ad imitationem præceptoris sui Clementis multis utitur apocryphis testimoniis, [ex vetustissimis reconditorum voluminum monumentis,] ut sunt libri Pastoris et Henoch, Evangelium secundum Hebr. [Prædicatio Petri, Oratio Joseph, Testamentum duodecim Patriarcharum, et alia his similia.]

[y] Canus, Loc. Com., lib. ii. cap. 10 et 11. [pp. 59, 67.] Origenes etiam in Psal. i. [vid. supr., not. l.] hos sex libros cum Hebræis a canone rejicit, quod Eusebius refert, lib. vi. [vid. supr., not. d.]

[z] Idem, in cap. 11. At eo tempore res nondum erat definita: qua ratione excusandus est. [The argument of Canus is: Non igitur patrum traditione eos libros Ruffinus, sed suo potius sensu, refutavit. At eo tempore, quo res nondum erat definita: qua etiam ratione et reliquos excusamus.—p. 67.]

[a] Bellarm. de Verb. Dei, lib. i. cap. 10. sect. Itaque. [tom. i. col. 42.] Fatemur enim Ecclesiam nullo modo posse facere librum canonicum de non canonico, nec contra, sed tantum declarare quis sit habendus canonicus, et hoc non temere, nec pro arbitratu, sed ex veterum testimoniis.

[b] Coton, Deprav. 198. [col. 2233.] Origène estoit [est] un Docteur [auteur] particulier: et il [Origène] déferoit trop à son sens.

[c] [Vid. Cave, tom. i. p. 110.]

[d] S. Hieronym. de Script. Eccl. in Jul. Afric. [tom. ii. col. 890.—Julius Africanus, cujus quinque de temporibus extant volumina, sub Imperatore M. Aurelio Antonino, qui Macrino successerat, legationem pro instauratione urbis Emmaus suscepit, quæ postea Nicopolis appellata est. Hujus est epistola ad Origenem super quæstione Susannæ: eo quod dicat in Hebræo hanc fabulam non haberi; &c.]

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A.D. 204.[l] LI. In this age lived Tertullian among the Latin fathers, (of whom he is the first, whose writings be now extant,) as the former did among the Greek. And, though the writings of the Latin Church before him have not been preserved, to be delivered over into our hands, yet, by what S. Hilary[m], Philastrius[n], S. Jerome[o], and Ruffin[p], have expressly told us

[e] Jos. Scaliger. in Chronicon Eusebii. [Vid. Thesaur. Temporum Eusebii Pamph. ed. Jos. Scalig. Amst. 1658. Animadvers. p. 4.—Priscorum igitur Græcorum, ac maxime Africani viri eruditissimi, vestigiis hærens, Eusebius, opus heroicum et omni laude majus instituens, ut reliquam eorum dispositionem, ita et partitionem secutus est.]

[f] Mentioned by Euseb., lib. vi. cap. 23. [cap. 31. p. 295.—Cap. 23. treats about Origen,] and by Photius, in his Bibl. cod. iii. [cod. 34. col. 20.—*ἀνεγνώσθη Ἀφρικανοῦ ἱστορικὸν, κ. τ. λ. οὗτος καὶ πρὸς Ὠριγενὴν γράφει περὶ τοῦ κατὰ Σωσάνναν διηγήματος, κ. τ. λ. γράφει δὲ Ἀφρικανὸς καὶ πρὸς Ἀριστείδην, κ. τ. λ.*]

[g] Inter Opera Origenis, tom. ii. [ed. Ben. Par. 1740. tom. i. p. 10.]

[h] Apud Sixt. Senen., lib. v. annot. 250. [tom. ii. pp. 100, 101.]

[i] Jul. Afric. in Ep.—Opusculum quidem gratum, sed tamen opusculum quod multis ostenditur et convincitur modis, neotericum esse, et Græce a Græco autore confictum. [*θαυμάζω δὲ, πῶς ἔλαθέ σε τὸ μέρος τοῦ βιβλίου τοῦτο κίβδηλον ὄν· ἡ γάρ τοι περικοπὴ αὕτη χαρίεν μὲν ἄλλως σύγγραμμα, νεωτερικὸν δὲ καὶ πεπλασμένον δείκνυταί τε καὶ κατὰ πολλοὺς ἀπελέγχεται τρόπους· τῆς γὰρ Σωσάννης, κ. τ. λ.*—Apud Origen., tom. i. p. 10.]

[k] Orig. in Ep. ad Jul. African. [vid. § 16. tom. i. p. 29.—*ταῦτα μὲν ἀπελογησάμην· ἣν δ' ἂν προηγουμένως μετὰ τὰ ἐγκλήματα ἐγκώμιον εἰπεῖν τῆς περὶ Σωσάνναν γραφῆς, ἐπιβαίνοντα ἑκάστῃ λέξει, καὶ δεικνύντα τὸ ἐξαίρετον τῶν νενοημένων.*]

[l] [Vid. Cave, tom. i. p. 91.]

[m] S. Hilar. Præf. in Psal. [p. 335.—Ea causa est, ut in viginti duos libros lex testamenti veteris deputetur, ut cum literarum numero (Hebræi sermonis) convenirent. Qui ita secundum traditiones veterum deputantur, ut Mosi sint libri quinque; &c.—Vide num. lvii.]

[n] Philast. de Hæres. [cap. 87. de Apocryphis, p. 39. Statutum est ab Apostolis, et eorum successoribus, non aliud legi in Ecclesia debere catholica, nisi Legem et Prophetas, et Evangelica, &c.]

[o] S. Hier. Præf. in Libr. Salom. [tom. ix. col. 1296.—Nonnulli scriptorum veterum hunc (librum Sapientiæ) esse Judæi Philonis affirmant. Sicut ergo Judith, et Tobi, et Machabæorum libros legit quidem Ecclesia, sed inter canonicas Scripturas non recipit: sic et hæc duo volumina legat ad ædificationem plebis, non ad auctoritatem Ecclesiasticorum dogmatum confirmandam. Si cui sane Septuaginta interpretum magis editio placet, habet eam a nobis olim emendatam. Neque enim

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concerning the number of the canonical books of Scripture received in their several Churches, (which were all of the Latin communion,) that herein "they followed no other than the account of their ancient predecessors from the time of the Apostles," we may have good reason to think, that those ancients were elder than Tertullian, and that the Latin Church before his time differed not at all from the Greek in this particular. But from him we have a clear testimony[q], that "the books of the Old Testament, designed by the twenty-four elders, and the twenty-four wings, (whereof S. John writeth in his Apocalypse,) were certain, or sufficiently known to be so many in number." In which account of his, though there may seem to be two more than commonly the Hebrews reckon in theirs, yet this maketh not any real difference between them. For, as some added the Lamenta-

sic nova cudimus, ut vetera destruamus.]

[p] Ruffinus in Symbolum. [Apud Opusc. quædam Ruff. Aquil. ed. Par. 1580. pp. 188, 189.—Apostolus dicit: 'Omnis Scriptura, divinitus inspirata, utilis est ad docendum.' Et ideo quæ sunt novi ac veteris Testamenti volumina, quæ secundum majorum traditionem per Ipsum Spiritum Sanctum inspirata creduntur, et Ecclesiis Christi tradita, competens videtur hoc in loco evidenti numero, sicut ex patrum monumentis accepimus, designare. Itaque veteris testamenti, omnium primo, Moysi quinque libri sunt traditi, Genesis, Exodus, Leviticus, Numerus, (Numeri, ed. 4to. Oxonie, 1468,) Deuteronomium: post hæc Jesus Nave, Judicium (sic et ed. Oxon. 1468) simul cum Ruth: quatuor post hæc Regnorum libri, quos Hebræi duos numerant: Paralipomenon, qui dierum dicitur liber; et Esdræ duo, qui apud illos singuli computantur; et Hester. Prophetarum vero Esaias, Hieremias, Ezechiel, et Daniel: præterea duodecim prophetarum liber unus. Job quoque, et Psalmi David singuli sunt libri. Salomon vero tres Ecclesiis tradidit, Proverbia, Ecclesiastes, Cantica canticorum. In his concluserunt numerum librorum veteris testamenti. Novi vero, &c.

Hæc sunt, quæ Patres intra canonem concluserunt, et ex quibus Fidei nostri assertiones constare voluerunt. Sciendum tamen est, quod et alii libri sunt qui non sunt canonici, sed ecclesiastici a majoribus appellati sunt, id est, Sapientia quæ dicitur Salomonis, et alia Sapientia quæ dicitur filii Sirach, qui liber apud Latinos hoc ipso generali vocabulo Ecclesiasticus appellatur, quo vocabulo non auctor libelli, sed Scripturæ qualitas cognominata est. Ejusdem vero ordinis libellus est Tobiæ, et Judith, et Machabæorum libri. In novo vero testamento libellus qui dicitur Pastoris, sive Hermes, (al. Hermetis,)—[Hermæ] qui appellatur Duæ viæ, vel judicium Petri. Quæ omnia legi quidem in Ecclesiis voluerunt, non tamen proferri ad auctoritatem ex his Fidei confirmandam. Cæteras vero Scripturas apocryphas nominarunt, quas in Ecclesiis legi noluerunt. Hæc nobis a Patribus tradita sunt, quæ (ut dixi) opportunum visum est hoc in loco designare; &c.]

[q] Tertullian. contra Marcion. Carm., lib. iv. cap. 7. [ed. Lut. 1634. p. 805. Incerti auctoris.]

Alarum numerus antiqua volumina signat
Esse satis certa viginti quatuor ista,
Quæ Domini cecinere vias, et tempora pacis.
Hæc cohærere novo cum fœdere cuncta videmus.
Sic quoque Johannes, sic pandit Spiritus ille [illi]
Tot numero solis [solio] senioribus, [insuper albis;] &c.

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[r] S. Hieron. in Prolog. Galeato. [Op., tom. ix. col. 454.—Quomodo igitur viginti duo elementa sunt, per quæ scribimus Hebraice omne quod loquimur, et eorum initiis vox humana comprehenditur,] ita viginti duo volumina supputantur, [quibus, quasi literis et exordiis in Dei doctrina, tenera adhuc et lactens viri justi eruditur infantia.—Vide num. lxx.]

[s] Idem S. Hier. in eodem Prol.—Quamquam nonnulli Ruth et Chinoth inter ἁγιόγραφα scriptitent, et hos libros in suo putent numero supputandos: ac per hoc esse priscæ legis libros xxiv.; quos sub numero xxiv. Seniorum Apocalypsis Johannis inducit adorantes Agnum, et coronas suas prostratis vultibus offerentes: &c.—[Vide num. lxx.]

[t] Libr. de Monog., cap. 17. [Tertul. de Monogamia, cap. 17. p. 688.—Nec Judith filia Mereri, nec tot alia exempla Sanctorum.]

[u] Lib. adversus Jud., c. 4. [p. 210. —Nam et temporibus Machabæorum Sabbatis pugnando fortiter fecerunt, &c.]

[x] Libr. de Patient., c. 14. [p. 168. —His patientiæ viribus secatur Esaias, et de Domino non tacet.] Scorp., c. 10. [Adversus Gnosticos, Scorpiace, p. 627. —Plane ita scriptum, &c.] et Carm. contra Marc., lib. iii. cap. 6. [p. 802. Incert. Auct.—

Esaias, locuples vates, cui fontis aperti
Tam manifesta fides, verbum Dei ore profudit;
Longaque per Christum Patris est promissa voluntas,
Prætestata viam vitæ, atque probata per ipsum est.
Quem populus sectum ligno, sine labe repertum,
Immeritum, demens crudeli morte peremit.]

[y] Lib. de Habit. Mul., cap. 3. [De Cultu Fœminarum, lib. i. c. 3. p. 171. —Omne instrumentum Judaicæ literaturæ per Esdram constat restauratum. —Vide infr. ad not. seq.] Et contra Marcion. loco cit. [Carm., lib. iii. cap. 6. pag. 803.—

Esdras, vates, legis doctor, et ipse sacerdos,
Qui populum captum post tempora plena reduxit,
Ignibus et multa consumpta volumina, vatum
Spiritu completus, memori omnia reddidit ore.

—Conf. 4. (al. 2.) Esdr. xiv. 22. et seq.]

[z] Lib. de Idololatria, cap. 15. [p. 114. — Hæc igitur ab initio prævidens Spiritus Sanctus, etiam ostia in superstitionem ventura, præcecinit per antiquissimum propheten Enoch.] et de Habit. Mul., cap. 3. [ubi supra. —Scio scripturam Enoch, quæ hunc ordinem angelis dedit, non recipi a quibusdam, qui nec in armarium Judaicum admittitur. Opinor, non putaverunt illam ante cataclysmum editam; &c.—Perinde potuit abolefactam eam violentia cataclysmi, in Spiritu rursus reformare, quemadmodum et, Hierosolymis Babylonia expugnatione deletis, omne instrumentum Judaicæ literaturæ per Esdram constat restauratum. Sed cum Enoch eadem Scriptura etiam de Domino prædicavit, a nobis quidem nihil omnino rejiciendum est, quod pertineat ad nos. Et legimus omnem Scripturam ædificationi habilem divinitus inspirari: a Judæis potest jam videri propterea rejecta, sicut et cætera fere, quæ Christum sonant. Nec utique mirum hoc, si scripturas aliquas non receperunt de eo locutas, quem et ipsum coram loquentem non erant recepturi. Eo accidit, quod Enoch apud Judam Apostolum testimonium possidet.]

ever yet accounted among the certain and canonical books of Scripture. TEST. CENT. III.

LII. S. Cyprian was in this age Tertullian's scholar; and Clement of Alexandria was Origen's master. There is in neither of their works any particular catalogue of the Scriptures given us; but it may be well presumed, that herein the scholars were of the same belief, and had no other Bible to be their canon than their masters had before them. And therefore, when S. Cyprian had cited a saying in one of the apocryphal books, he thought it necessary to confirm that saying (as being too weak of itself) by a proof from one of the canonical[c]. The sentences, that we find in him to be taken out of Tobit[d], and the book of Wisdom[e], &c., together with the sayings of the Son of Sirach alleged by Clement of Alexandria[f], are no greater proof that they held them to be canonical parts of Scripture, than their citing of the third[g] and fourth[h] books of Esdras is a proof that they held them likewise to be canonical, which on all sides are confessed to have ever been apocryphal[i]. For to allege an author is one

A.D. 250.[a]
A.D. 205.[b]
Tob. 12. 8.

[a] [Vid. Cave, tom. i. pp. 126, 127.]

[b] [Ibid., p. 88.]

[c] S. Cypr. de Oper. et Eleem. [p. 199.] Nec sic, patres charissimi, ista proferimus, ut non quod Raphael angelus dixit veritatis testimonio comprobemus. In Actibus Apostolorum [(cap. ix. v. 36.) facti fides posita est, et quod eleemosynis non tantum a secunda, sed a prima morte, animæ liberentur,]gestæ [et impletæ] rei probatione compertum est.

[d] [Idem] S. Cypr. de Opere et Eleemosynis. [p. 205.—Da utilia et salutaria præcepta pignoribus, qualia ille (Tobias) filio dedit. Manda filiis tuis quod et ille filio mandavit, dicens:] 'Et nunc, fili, mando tibi, servi Deo in veritate,' &c. [Tob. iv. 6.]

[e] Id. Ep. 52. [Ep. 55. ad Antonianum, p. 110. 'Eleemosyna a morte liberat,' &c. Tob. iv. 11.—Et p. 111.] Cum scriptum sit: 'Deus mortem non fecit, [nec lætatur in perditione vivorum.—Sap. iii. 13.] Et alibi.

[f] Clem. Alex. Strom., lib. vii. [tom. ii. p. 897.] Citat cap. 4. [v. 12.] Ecclesiastici, et ait: 'Sequentes autem Scripturas, confirmemus quod dictum est, &c. [*ἑπόμενοι δ' οὖν ταῖς γραφαῖς, κυρώσωμεν τὸ εἰρημένον. ἡ Σοφία, φησὶν ὁ Σαλομὼν, ἐνεφυσίωσεν τὰ ἑαυτῆς τέκνα.*]

[g] S. Cypr. Epist. 74. [p. 215.] Relicto errore sequamur veritatem, scientes quia et apud Esdram veritas vicit, sicut scriptum est: 'Veritas manet, [et invalescit in æternum, et vivit, et obtinet in secula seculorum;'] &c.—3 Esdr. iii. 12. et iv. 38, &c.—V. eund. de Singul. Cleric. ['Tractat. Cypriano perperam adscript.'—q. v. fine tomi.]

[h] Clem. Alex. lib. Strom. i. [vid. lib. iii. s. 16. tom. i. p. 556.—*διὰ τί γὰρ οὐκ ἐγένετο ἡ μήτρα τῆς μητρός μου τάφος; κ. τ. λ. Ἔσδρας ὁ προφήτης λέγει.* (4 Esdr. v. 35.) Vid. num. lxxxii. et num. lxxvii. ad not. in 3 Esdr. et 4 Esdr.] Vide Euseb., lib. vi. c. 12. [al. c. 13. p. 272.—*ἐν μὲν οὖν τοῖς στρωματεῦσιν οὐ μόνον τῆς θείας κατάστρωσιν πεποίηται γραφῆς, ἀλλὰ καὶ τῶν παρ' Ἕλλησιν, εἴ τι ἄρα ὠφέλιμον ἐδόκει αὐτοῖς εἰρῆσθαι, μνημονεύει.—κέκρηται δ' ἐν αὐτοῖς καὶ ταῖς ἀπὸ τῶν ἀντιλεγομένων γραφῶν μαρτυρίαις· κ. τ. λ.*]

[i] Bellarm. de Verb. Dei, lib. i. c. 20. sect. Postremo. [tom. i. col. 79.] Apocryphi sunt libri—tertius et quartus Esdræ.—(Et licet citentur a Patribus,) tamen sine dubio non sunt canonici, cum a nullo Concilio referantur in Canonem. Quartus autem neque He-

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thing; and to give him the honour of divine and sovereign authority is another.

CHAPTER VI.

THE TESTIMONY OF THE ANCIENT FATHERS IN THE FOURTH CENTURY.

TEST. CENT. IV. A. D. 320.[k]

LIII. We owe to Eusebius (who was the chiefest metropolitan of all the Churches in Palestine, and the eldest of all the ecclesiastical writers in this fourth century) the testimonies of Melito and Origen before recited. And, because he citeth them so as that he doth also approve them, and press the necessity of knowing and recording them to all posterity[l], we are to reckon him likewise in the number of our other witnesses: and the rather, because his own testimony is clearly given us to this purpose in many other places of his works besides; as, first, where he says that the authors of those books[m], which bear the names of 'the Wisdom of Solomon,' and 'the Wisdom of the Son of Sirach,' are writers "contradicted," or not allowed in the canon: secondly, where he severeth the Maccabees from the other divine books of Scripture[n], and placeth them among the writings of Josephus and Julius the African; adding moreover, that they are "no part of the Old Testament[o]," nor "books received

braice neque Græce invenitur, et continet, cap. 6, quædam fabulosa de pisce Henoch et Leviathan, quos maria capere non poterant; quæ Rabinorum Talmudistarum somnia sunt. Itaque mirandum est, quid Genebrardo venit in mentem, &c.—[Vid. num. lxxxii., where this passage from Bellarmine is quoted more accurately, and at length.]

[k] [Vid. Cave, tom. i. p. 177.]

[l] Euseb. Eccl. Hist., lib. iv. c. 25. [al. cap. 26. p. 191.—*ὁ αὐτὸς (Μελίτων) κατὰ τὸ προοίμιον ἀρχόμενος τῶν ὁμολογουμένων τῆς παλαιᾶς διαθήκης γραφῶν ποιεῖται κατάλογον· ὃν καὶ ἀναγκαῖον ἐνταῦθα καταλέξαι ἡγούμεθα, κ. τ. λ.*]

[m] Id., lib. vi. cap. 12. [al. cap. 13. p. 272.] de Clemente loquens: Utitur (inquit) etiam earum Scripturarum testimoniis, quibus contradicitur,—ejus quæ Salomonis Sapientia vocatur, et ejus quæ dicitur Jesu Syrach. [*κέχρηται δ' ἐν αὐτοῖς καὶ ταῖς ἀπὸ τῶν ἀντιλεγομένων γραφῶν μαρτυρίαις, τῆς τε λεγομένης Σολομῶντος σοφίας, καὶ τῆς Ἰησοῦ τοῦ Σιράχ.*]

[n] Euseb. Chron., lib. ii. juxta versionem S. Hieron. [Thesaur. Temporum, p. 132.] Huc usque Divinæ Scripturæ Hebræorum annales temporum continent. Ea vero quæ post hæc apud eos gesta sunt, exhibeo de libro Machabæorum, et Josephi, et Africani scriptis.—Ex editione a. Scaligeri. *ἕως μὲν οὖν Ἔσδρα καὶ Νεεμίου αἱ ἐνδιάθετοι Ἑβραϊκαὶ γραφαί. [τὰ δὲ μετὰ ταῦτα συμβάντα ἢ πραχθέντα, ἕως τῆς θείας σαρκώσεως, τοῖς Ἰουδαίοις Ἰώσηππος ἐν τοῖς Μακκαβαϊκοῖς ἱστορεῖ, καὶ Ἀφρικανὸς μετὰ αὐτὸν ἐν ἐπιτόμῳ.*—Thesaur., p. 127.]

[o] Eod. Lib. ad annum 1. Seleuci. [Thesaur., p. 139. Interp. Hieron.]

into the Holy Scriptures:" thirdly, where he saith that he is not able to number the governors of the people, that were set over the Jewish nation after Zorobabel, in a distinct and exact manner[p], because that, from his time to the time of our Saviour, there was no sacred book of Scripture extant; and fourthly, where he answered Porphyry objecting somewhat out of the new pieces annexed to the book of Daniel in Greek, that "he was not bound to defend them[q], because they had no authority of Holy Scripture." Whereunto we may add what Sixtus of Sienna reciteth of him out of the Ecclesiastical Histories written next after his time[r], that "he translated all the books of the Old Testament extant in the Hebrew canon, into the Greek tongue:" which, if it be true, may certainly inform us what manner of Scriptures those were, whereof at the commandment and charges of the emperor[s], Constantine the Great, he caused fifty copies to be fairly written in parchment, and put into the churches then newly erected at Constantinople. True it is, that otherwhiles he citeth the "Scripture of the Maccabees[t];" but in

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Machabæorum [Hebræa] historia hinc supputat regnum Græcorum. Verum hi libri inter Divinas Scripturas non recipiuntur.

[p] Idem, lib. viii. Demonstr. Evang. Quod ab illo tempore usque ad tempora Servatoris nullum extet Sacrum volumen. [*τῷ μηδὲ φέρεσθαι θείαν βίβλον ἐξ ἐκείνου, καὶ μέχρι τῶν τοῦ Σωτῆρος χρόνων· κ. τ. λ.*—Demonst. i. p. 368. ed. Par. 1628.]

[q] S. Hier. Prooem. Com. in Daniel. [tom. v. col. 619.] Et miror quosdam [*μεμψιμοίρους* indignari mihi, quasi ego decurtaverim librum:] cum et Origenes et Eusebius et Apollinarius, aliique Ecclesiastici viri et doctores Græciæ, has [ut dixi] visiones non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro his, quæ nullam Scripturæ sacræ (sanctæ) auctoritatem præbeant. [Vide num. lxxiii.]

[r] Sixt. Senens. Bibl. Sanct., lib. iv. in verbo Eusebius. [tom. i. p. 252.] Et cum Divinorum librorum esset studiosissimus, plura ad ipsorum elucidationem composuit volumina; secutus in his Origenem, cujus admirator et sedulus fuit imitator. Horum, quæ ad totius Divinæ Scripturæ intelligentiam pertinent, hæc sunt,—librorum omnium V. T., qui in canone Hebræorum sunt, in Græcam linguam translatio; cujus recordantur Socrates [libro i. Historiæ,] et Sozomenus, [lib. ii.] &c.

[s] Euseb. de vita Constant., lib. iv. cap. 36. [tom. ii. p. 286. ed. Par. 1581. Visum est hoc significare prudentiæ tuæ, ut quinquaginta illarum Scripturarum volumina, quarum et apparationem et usum maxime Ecclesiæ necessarium cognoscis,—membrana describi cures.] Et Socrates Scholast., lib. i. c. 6. [qu. c. 9.]—Quinquaginta exemplaria, seu Sacræ Scripturæ volumina, ad usum Ecclesiarum, &c. [Vid. Socrat. Eccl. Hist., lib. i. cap. 9. p. 35.—Epist. Constant. ad Euseb. *πρέπον κατεφάνη δηλῶσαι τοῦτο τῇ σῇ συνέσει, ὅπως ἂν πεντήκοντα σωμάτια ἐν διφθέραις ἐγκατασκεύοις, εὐανάγνωστά τε καὶ πρὸς τὴν χρῆσιν εὐπαρακόμιστα, ὑπὸ τεχνιτῶν καλλιγράφων, καὶ ἀκριβῶς τὴν τέχνην ἐπισταμένων, γραφῆναι κελευσείας· τῶν θείων δηλαδὴ γραφῶν, ὧν μάλιστα τὴν ἐπισκευὴν, καὶ τὴν χρῆσιν, τῷ τῆς ἐκκλησίας λόγῳ ἀναγκαίαν εἶναι γινώσκεις.*]

[t] Demonstr. Evang., lib. ix. et lib. x. [vide lib. x. Demonstr. i. p. 465. ed. Par. 1628.—*μαρτυρεῖ δὲ τῷ λόγῳ ἡ τῶν καλουμένων Μακκαβαίων γραφὴ, τοῦτον ἔχουσα τὸν τόπον· κ. τ. λ.*]

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A.D. 325. LIV. In his time was the first general council held at Nice; wherein were three hundred and eighteen bishops, (of whom himself was one, and one of the greatest in estimation among them all[z],) besides priests and deacons, with many multitudes of other Christians, gathered together from all the provinces and Churches of the Roman empire.

In this council the heresy of Arius was condemned by the testimonies and authority of the Holy Scriptures[a]; which they were wont in such assemblies first of all to produce[b],

[u] Præp. Evangel., lib. x. [s. 6. p. 476. ed. Par. 1628.—*τὰ ἀπὸ τῆς Ἰωσήπου τοῦ Ἑβραίου γραφῆς.*]

[x] Præp. Evangel., lib. viii. [sect. 1. p. 348.—*γράφει δὲ ταῦτα Ἀρισταῖος, κ. τ. λ.*]

[y] Ibid., lib. x. [p. 465, et seq.]

[z] Sixt. Senens. ubi supra, [tom. i. p. 251.] Eusebius,—tanta [sæcularium disciplinarum peritia, et] Divinarum literarum exercitatione inter omnes sui sæculi episcopos floruit, [claruit] ut nobilissimo Constantini Imperatoris elogio celebrari meruerit. Is enim sæpe de ipso dicere consuevit: 'Felicem Eusebium, qui non unius urbis, sed orbis prope totius episcopatu dignus esset.'

[a] Theodoret. Hist., lib. i. cap. 7.—Cum autem ad caput negotii (de Arianismo dijudicando) accedendum esset, Imperator Constantinus denuo episcopos allocutus—subinde inculcavit, ut communi studerent consensu, et in dijudicatione dogmatum cœlestium (cum in promptu haberent Evangelicos Apostolicos et Propheticos libros) inde censuræ formulas peterent. [vid. cap. vi. tom. iii. p. 542.—*εὐαγγελικαὶ γάρ, φησιν (ὁ βασιλεὺς,) βίβλοι, καὶ ἀποστολικαὶ, καὶ τῶν παλαιῶν προφητῶν τὰ θεσπίσματα, σαφῶς ἡμᾶς ἃ χρὴ περὶ τοῦ θείου φρονεῖν ἐκπαιδεύουσι. τὴν πολεμοποιὸν οὖν ἀπελάσαντες ἔριν, ἐκ τῶν θεοπνεύστων λόγων λάβωμεν τῶν ζητουμένων τὴν λύσιν.*] Et epistola Constant. ad Eccl. Alex. apud Socrat., lib. i. cap. 9. [p. 30. Eccl. Hist. ed. Cantab. 1720.] et in tom. i. Concil. [Labbe et Cossart., tom. ii. col. 62.] Ex Scripturis Divinitus inspiratis:—ex veritate, et exquisitis Legis Divinæ testimoniis, &c.—vera Fides confirmabatur. [*ἡλίκα καὶ ὡς δεινὰ τὰ περὶ τοῦ μεγάλου Σωτῆρος, περὶ τῆς ἐλπίδος καὶ ζωῆς ἡμῶν, ἀπρεπῶς ἐβλασφήμουν τινες, τἀναντία ταῖς θεοπνεύστοις γραφαῖς καὶ τῇ ἁγίᾳ πίστει φθεγγόμενοί τε, καὶ πιστεύειν ὁμολογοῦντες. τριακοσίων γοῦν καὶ πλειόνων ἐπισκόπων, ἐπὶ σωφροσύνῃ τε καὶ ἀγχινοίᾳ θαυμαζομένων, μίαν καὶ τὴν αὐτὴν πίστιν, ἣ καὶ ταῖς ἀληθείαις καὶ ἀκριβείαις τοῦ θείου νόμου πέφυκε πίστις εἶναι, βεβαιούντων, μόνος Ἄρειος ἐφωράθη τῆς διαβολικῆς ἐνεργείας ἡττημένος, καὶ τὸ κακὸν τοῦτο, πρῶτον μὲν παρ' ὑμῖν, ἔπειτα καὶ παρ' ἑτέροις, ἀσεβεῖ γνώμῃ διασπείρας.*]

[b] Ep. Synod. Concil. Aquilien. (cui præfuit S. Ambr.) ad Gratian Val. et Theodos. Val. Impp.—[Labbe, tom. ii. coll. 993, 4.—Multus tamen nobis cum his sermo fuit:] propositæ in medio Divinæ Scripturæ: [disceptandi de primo ortu diei in horam septimam copia data, delata patientia. Atque utinam pauca dixissent, vel certe quæ audivimus possemus abolere; nam cum sacrilegis vocibus, &c.] Et Cyrillus, in Apol. ad Theodos. de Synod. Ephesina Œcumen. iii.—Sancta Synodus Christum assessorem, Capitis loco, adjunxit; venerandum enim Evangelium in sancto throno collocavit, in aures sacerdotum clamans: 'Justum judicium judicate.'—[Hervet. Interp. ed. Par. 1573.—Vide ed. Lut. Par. 1638. tom. vi. p. 251.—*τότε δὴ μόλις ἡ ἁγία*

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and eminently to place in the midst before them, and out of which alone both the Arians themselves and the orthodox Fathers there disputed. But, that in these Scriptures there were none of the controverted books contained, appears by the evidence and attestation which both the emperor[c], Eusebius[d], and Athanasius[e] (the chiefest actors in this council) have hereunto given us. For it is no way probable that they would admit any other Scriptures there, to be laid publicly before them for the deciding of that Arian controversy, than what both themselves, and the Churches of Alexandria[f] and Palestine[g] from whence they came, had formerly acknowledged. Besides, to that place in the Proverbs of Solomon, which the Arians there pressed so often against the uncreated and eternal Deity of Christ[h], among other clear answers that the Catholic Fathers then returned to it by Eusebius[i], this was one,—that these words were "but once to be found in all the Bible[k];" (as S. Basil likewise said afterwards against the objections of Eunomius[l];) which, if the book of the Son of Sirach had been then, in their account, any authentic part of their Bible, could not have been affirmed by them; for to the same purpose are those words to be found again in Ecclesiasticus.

Prov. 8. 22, 23. Dominus creavit me ab initio.—Κύριος ἔκτισέ με, κ. τ. λ.

Ecclus. 24. 14. Ab initio et ante sæcula creata sum. Et ver. 12. Dominus qui creavit me.

σύνοδος, συναγήγερτο μὲν ἐν τῇ ἁγίᾳ ἐκκλησίᾳ τῇ καλουμένῃ Μαρίᾳ, σύνεδρον δὲ, ὥσπερ καὶ Κεφαλὴν, ἐποιεῖτο Χριστόν· ἔκεινο γὰρ ἐν ἁγίῳ θρόνῳ τὸ σεπτὸν εὐαγγέλιον, μονονουχὶ καὶ ἐπιβοῶν τοῖς ἁγίοις ἱερουργοῖς· κρίμα δίκαιον κρίνατε· δικάσατε τοῖς ἁγίοις εὐαγγελισταῖς, καὶ ταῖς Νεστορίου φωναῖς.] Hinc passim in Actis Concilior. Chalced. et Const. in Trullo.—Antepositis in medio Sacris et inviolatis Codicibus. [Vid. Conc. Chalced., Act. iii., sub Flaviano. Labbe, tom. iv. col. 193.—*μόνας δὲ τὰς γραφὰς ἐρεύνᾳν, ὡς βεβαιοτέρας οὔσας τῆς τῶν πατέρων ἐκθέσεως.*]

[c] Supra, ad lit. a.—Libri Prophetici, et Scripturæ Divinitus inspiratæ;—of which kind, after the Prophet Malachi until Christ's time, there were none. [Vide supra,] p. 47. ad lit. p.

[d] Supra, num. 53.

[e] Infra, num. 55.

[f] Supra, in Origene. [Vid. num. xlix.]

[g] Supra, in Melitone. [Vid. num. xlvii.]

[h] In Act. Conc. Nic. [Vide Respons. sanctorum episcoporum per Euseb. Pamph. Episc. Cæsareæ Palestin., cap. 8, et seq. Labbe, tom. ii. col. 187.]

[i] Ibidem.

[k] Apud Socrat., lib. ii. cap. 21.—*εἰ δὲ ἅπαξ που τῆς γραφῆς εὑρίσκοι [τὶς εἰρημένον τό· Κύριος ἔκτισέ με, κ. τ. λ.* —p. 104.]

[l] S. Bas. adv. Eunom.—*Ἅπαξ ἐν πάσαις ταῖς γραφαῖς εἴρηται· Κύριος ἔκτισέ με, κ.τ.λ.* [S. Basil's argument is: *οἱ δὲ πρὸς τὴν τοῦ Σολομῶντος καταφεύγουσι λέξιν· κἀκεῖθεν, ὥσπερ ὁρμητηρίου τινὸς, τῆς πίστεως κατατρέχουσι. διὰ γὰρ τὸ ἐκ προσώπου τῆς σοφίας εἰρῆσθαι τὸ, Κύριος ἔκτισέ με, ἐξεῖναι αὐτοῖς κτίσμα λέγειν τὸν Κύριον ὑπειλήφασιν. ἐγὼ δὲ πολλὰ ἔχων εἰπεῖν περὶ τῆς φωνῆς ταύτης· πρῶτον μὲν, ὅτι ἅπαξ ἐν πάσαις ταῖς γραφαῖς εἴρηται· ἔπειτ' ἐν βίβλῳ, πολὺ τὸ κεκρυμμένον τῆς διανοίας ἐχούσῃ, καὶ διὰ παροιμιῶν τε καὶ παραβολῶν, καὶ σκοτεινῶν λόγων καὶ αἰνιγμάτων, ὡς τὰ πολλὰ προηγμένῃ, ὥστε μηδὲν ἀναμφισβήτητον μηδὲ τηλαυγὲς ἀπ' αὐτῆς εἶναι λαβεῖν· παρίημι λέγειν, κ. τ. λ.*—Lib. ii. tom. i. p. 744.]

CHAP. VI.

The authority of the council of Nice hath ever been great and venerable in the Church; and, as in many other matters of importance, so in this, we have just reason to plead it against the contrivers of the new Scripture-canon; for which they can pretend nothing out of this council. And the words that they bring out of S. Hierome concerning the book of Judith[m], (which they say he acknowledged to have been "canonized[n]," and "received into the number of divine Scrip-

[m] S. Hier. Præf. in libr. Judith. [Op., tom. x. col. 21.—Apud Hebræos liber Judith inter Apocrypha (*vulgo*, Hagiographa) legitur: cujus auctoritas ad roboranda illa, quæ in contentionem veniunt, minus idonea judicatur. Chaldæo tamen sermone conscriptus, inter historias computatur.] Sed quia hunc librum Synodus Nicæna in numero S. Scripturarum legitur computasse, acquievi postulationi vestræ, immo exactioni; &c.

[n] Baron. Annal., tom. iii. Anno 325. sect. 157. [col. 417.—Cæterum Nicænos canones aliquod passos esse naufragium, tabulæ, quæ hinc inde dispersæ reperiuntur, manifeste significant.] Quis (enim) neget, imo, quis [auctoritate S. Hieron.] non affirmet, atque tuto confirmet, in eadem magna Synodo (Nicæna) de divinis Scripturis authenticis editum esse canonem?—cum S. Hieronymus in præf. super lib. Judith, &c.—Bellarm. de V. Dei, lib. i. cap. 10. sect. Altero. [tom. i. col. 41.—Non potest inde colligi posteriorem ecclesiam dubiam esse debere; id que hoc modo probamus.] De libro Judith fuit initio dubitatum; [et] tamen Nicæna synodus eum librum in canonem recepit, teste Hieronymo præf. in Judith; [quam synodum una cum tribus aliis hæretici recipiunt, et magni faciunt.] Et cap. 12. sect. 1. [lib. i. tom. i. col. 44.] Librum Judith egregium testimonium habere a synodo Nicæna i., omnium synodorum generalium [prima et] celeberrima, testatur S. Hieronymus præf. in Judith. [Ac ne forte Kemnitius dicat librum Judith sanctum esse, sed non plenæ auctoritatis ad fidei dogmata confirmanda, notanda sunt verba S. Hieronymi. Asserit enim sanctissimus doctor, apud Hebræos librum Judith numerari in sanctis libris, qui tamen non sint idonei ad dogmata Fidei comprobanda: deinde huic Hebræorum sententiæ opponit Nicenæ synodi auctoritatem.] Igitur, teste Hieronymo, Nicena synodus librum Judith ita retulit in numerum Sanctorum Librorum, ut eum idoneum esse censuerit ad Fidei dogmata confirmanda.—Binius, in notis ad Concil. Laodic. [Concil. ed. Par. 1636. tom. i. p. 305.] Liber Judith, auctoritate hujus provincialis Concilii, inter Apocryphos rejicitur; quem teste S. Hieron. [Epist. iii.] patres Nic. Conc., velut sacrosanctum, in canonem Scripturæ receperunt.—Ibid. [Oportet igitur concedere Laodicense concilium hoc ante Nicenum celebratum fuisse, vel saltem, quod dictu inconvenientius est, Catholicæ Ecclesiæ episcopos ea,] quæ de canonicis libris in magno œcum. Conc. magna consideratione decreta erant, [convellere et retractare ausos fuisse.] Catharinus, in Cajetan. [Vid. Annotat. de commentar. Card. Cajetani, cap. de lib. Judith, pp. 49, 50.—'Liber Judith,' ait Hieronymus, 'apud Hebræos inter Apocrypha legitur;' &c. — Similiter apud Hebræos, non apud Ecclesiam, dicit haberi non canonicum librum hunc; &c.] Pamel. in Symb. Ruff. [apud D. Cypriani Op., cum Jac. Pamelii adnotationibus, ed. Genev. 1593. Exposit. Symboli Apostolorum, Rufino auctore, ad not. 157. in sect. 36. p. 581.—Quam non recte hic sentiat Rufinus de cæteris hic commemoratis Scripturæ libris, supra alicubi suis locis tractavimus. Ut idipsum autem faciamus de hoc libro Judith, imprimis non modo cum aliis recensetur in canone Scripturarum locis in argumento citatis, sed et (vel ipso D. Hieronymo teste in prologo) Synodus hunc Nicæna inter sacras Scripturas computavit; &c..... Ad hæc Sim. Goulartius subjungit: (eod. loc.) Librum Judithæ non esse canonicum evidentissimis argumentis demonstrarunt inter recentiores D. Witakerus, et Sibrand. Lubbertus, adv. eos qui canonicos libros cum ecclesiasticis et apo-

tures by these Nicene Fathers,") will not be made to serve or reach to their purpose.

1. For, first, S. Hierome is otherwhiles in their account as great an adversary to them in this case, as any of the Fathers besides: and therefore do they refuse his judgment, and say, that "they are not bound herein to follow it[o]."

2. Secondly, it is well known what S. Hierome's own mind was, both about this and the other books which they have lately exalted into the divine canon; for in that very place which they produce here for the reception of Judith in the Nicene council, he says that the Hebrews[p] (that is, the Hellenist Jews, or the Hebrews converted to Christianity) "so received it, as not to judge any matter of controversy in religion by it;" and elsewhere, that "though the Church reads it[q], yet it is not received by the Church into the number of canonical Scriptures."

cryphis confundunt. Antea vero ad Pamelii objectiones de aliis apocryphis, seu ecclesiasticis, abunde respondimus. Hieronym. in prologo, &c. . . . Quod autem dicit Pamelius synodum Nicænum hunc librum inter sacras Scripturas computare, respondeo, Pamel. ludere in voce 'sacras,' quæ non canonicas, sed *ecclesiasticas* significat. Nec auctores a Pamelio citati dicunt Judithæ librum esse canonicum, vel Fidei fundamentum et regulam quædam: dicta tantum allegant, sicuti ex aliis apocryphis. . . . . Perspicuum autem petimus testimonium, quo liber ille canonicus asseratur. Contra autem Rufinus noster canonicos et apocryphos discernit.] Genebr. Chr. [vid. lib. ii. p. 235.—Liber Judith a Joachim sacerdote conscriptus. Philo. Est sacer et canonicus. Nam cum Nicena synodus in numero sacrarum Scripturarum computavit. Hiero. in prologo, &c.] Perron. Repl. [liv. i. chap. 50. p. 443.—Et en sa Preface sur l'histoire de Judith: 'La livre de Judith,' ait il, 'se lit parmi les Hébrieux entre les Hagiographes, dont l'autorité est estimée moins suffisante pour decider les choses contentieuses, &c.; mais d' autant que le concile de Nicée est leu l'avoit conté entre les sanctes Ecritures, j'ai obei à votre demande:'—paroles, qui rétractent discrètement ce qu'il avoit dit en son Prologue sur les Proverbes; &c.]

[o] Canus, de locis Theolog., lib. ii. cap. 11. [pp. 66, 67.] Fateor enim tempore S. Hieronymi, quod nunc tenemus, id non fuisse adeo certum. . . . Nec enim verum est, in libris canonicis decernendis, Ecclesiæ regulam esse Hieronymum: quod Cajetanus perperam, ne dicam perniciose, existimavit. Hic [Hiero.] quippe, (ut Jo. Coclæus vere dixit,) in connumeratione canonicorum librorum V. T., Josephum secutus est; qui in i. lib. adversus Apionem, ex majorum suorum traditione, (ut inquit,) xxii. libros enumerat. Autor est Eusebius, lib. iii. c. 9. et 19. . . . . A Gelasio vero non probatur sententia Hieronymi in canone sanctarum Scripturarum. [These last words fall in another order, in their original sentence, thus: 'Probatur vero a Gelasio sententia Hieronymi, non in canone sanctarum Scripturarum constituendo, sed in his auctoribus condemnandis, quos Hieronymus zelo Dei et Fidei religione reprehendit.']

[p] S. Hier. Præf. in Judith., [Op., tom. x. col. 21.] Apud Hebræos liber Judith inter Hagiographa (Apocrypha) legitur, cujus auctoritas, ad roboranda illa quæ in contentionem veniunt, minus idonea judicatur. [Chaldæo tamen sermone conscriptus, inter historias computatur. Sed quia, &c. — Vid. supra.]

[q] Idem, Præf. in libr. Salom. [ad Chrom. et Heliod., tom. ix. col. 1293.] (Librum Judith) legit quidem Ecclesia, sed (eum) inter canonicas Scripturas

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3. Thirdly, neither doth he here say that the council of Nice itself made any such account of that book, but that only it was so "reported[r]," and "said" of that council by some others, (for in the acts of this council there is no such thing to be found ;) which is far short of that extravagant sense, whereunto the cardinals and their followers would stretch his words[s]. And that S. Hierome affirmed not any thing of his own mind herein, is ingenuously confessed, not only by Erasmus who consents with him[t], but by Stapleton likewise[u], and divers others[x], that differ from him in his judgment of these books.

4. Fourthly, if the council of Nice had approved this book of Judith, why did the council of Laodicea (which was held forty years after) reject it[y]? or why did Eusebius[z] and Athanasius[a] (who knew better what was done in the council

non recipit.—Et in Prol. Gal. [tom. ix. col. 455.] Liber Judith non est in canone.—[Vid. num. lxxi.] And more than this we say not of it ourselves.

r Idem, ubi supra, Præf. in Judith., [tom. x. col. 21.] Hunc librum Nicæna synodus legitur computasse, &c.

s Supra, p. 50. ad lit. n.

t Erasm. in cens. præfat. Hieron. [apud D. Hieronymi Op., ed. Basil. 1516, cum scholiis Desiderii Erasmi, tom. iv. fol. 10. ad lit. d.—Sequentis Epistolæ (in Judith Præfat.) scholium.] Non affirmat (Hieronymus) approbatum (fuisse) hunc librum (Judith) in synodo Nicæna; sed ait, (in numero S. Literarum) legitur computasse.

u Stapleton, lib. ix. [De] princip. [Fidei,] cap. 12. Hieronymus hoc de synodo Nicæna tantum ex fama referre videtur. Synodus, inquit, legitur computasse; nam alibi aperte dubitat. [This passage appears to be an abstract of the following, at tom. i. p. 329. 'Sic enim librum Judith, antea apocryphum primi generis, concilium Nicænum sua auctoritate, ut pro Scriptura *canonica* haberetur, effecit; sicuti supra ex Hieronymo ostendimus. Aut quia istud D. Hieronymus tantum ex fama referre videtur, idemque alibi (ut in epistola ad Furiam) de eodem libro dubitat, saltem concilium Laodicenum, Carthaginense 3, et Romanum illud lxx. Episcoporum sub Gelasio Papa, Innocentius quoque primus, libros canonicos definierumt;' &c.—Vide num. lxxiii., where Stapleton's words are more accurately quoted.]

x Lindanus, lib. iii. Panopl., c. 3. [p. 101.] Sed legitur computasse, ait Hieronymus; quod mihi dubitantis suspicionem subindicare videtur: (et cætera quæ seq. p. 54. ad lit. f.)—Salmeron. Disp. ii. ad sect. Secundo. [Comment. in Epist. ad Hebræos, tom. xv. p. 652.]—Hier. librum Judith, ut lib. Sap. Tob., &c. asseruit esse Apocryphum. [Salmeron's argument is: 'Adde, quod beatus Thomas in explanatione ejus epistolæ testatur se auctoritate Hieronymi permotum ad amplectendam hanc epistolam, ut Pauli, et canonicam. Præterea non valet: Dubitavit Hieronymus de hac epistola, *ergo* non canonica; nisi quis velit defendere, quicquid est canonicum in Epistolis Pauli, oportere comprobari a beato Hieronymo; cum tamen ille quosdam veteris testamenti libros asseruit esse apocryphos, ut Sapientiam Salomonis, et librum Jesu filii Sirac, et libros Judith et Tobiæ, in prologo galeato: qui hodie tamen ut canonici agnoscuntur et leguntur.] Acosta, lib. ii. de Christo Revelato, cap. 13. [p. 67.] Hier. (librum) Judith ... e canone eximit:—(which he would never have done, if he had believed that the council of Nice had received it into the canon.)

y Conc. Laod. infra, num. lix. [Vide Can. Laodic. 59.]

z Supra, num. liii.

Infr. citand., num. lv. et lvi.

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of Nice, whereat they assisted, than any others that could tell S. Hierome what some unknown person had written of it) put both it, and all the rest that the council of Laodicea rejected, out of the Scripture canon received in the Church from the Apostles' time to theirs? besides whom, we have Epiphanius[b] making honourable mention of the Nicene council, and S. Hilary[b] that suffered much trouble and exile for it, together with S. Basil[b], S. Greg. Nazianzen[b], and Amphilochius[b], (all of them nearer to it in time than S. Hierome was,) that never heard of any such book to have been received and canonized in it.

5. Fifthly, to be numbered or read with the Scriptures for the better edifying of manners, and to be of equal authority with them for the determining of any controversy belonging to Faith, are two different things. In the first sense, we receive the book of Judith ourselves: in the second, neither did S. Hierome nor the council of Nice receive it.

6. And therefore, lastly, they that urge the decree and authority of this council against us in one place[c], are content (upon better advice taken) to recall themselves in another[d], and to confess[e], that there was no such determination made by the Church (that is, neither by any council or Fathers in the Church) before S. Hierome's time. But the bishop of Rurmonde shall conclude this defence for us, against all them that oppose the council of Nice to us. For (as great a Roman Catholic as otherwise he is) after this manner he

[b] Infra citand., num. lxiv. et lvii. [Vide etiam num. lxv.—lxvii.]

[c] Baron. et Bellarm. ubi sup. p. 50. ad lit. n.

[d] Baronius, in Append., tom. x. notatione ad An. 325. sect. 158. (Qui, cum primum conficiens Annales putasset Decretum de libro Judith in synodo Nicæna fuisse factum, atque ita a S. Hieronymo dictum, postea mutavit sententiam, et ait:) 'Haud affirmandum omnino existimarem canonem de libris sacris statutum esse a concilio Nicæno, a quo neminem ausum fuisse recedere jure debet existimari: sed non ex canone de sacris Libris confecto id asseruisse [S.] Hieronymum, verum potius ex Actis ejus (quæ nusquam videntur), in quibus obiter citatus idem liber inventus fuerit: nisi dixerimus librum quem apud occidentales [in canone sacrorum librorum] invenerit, [cum aliis Hagiographis annumeratum, existimaverit ex Nicæni concilii fonte manasse.']

[e] Bellarm. de Verbo Dei, lib. i. cap. 10. [sect. ult. tom. i. col. 42.] Admitto ... Hieronymum in ea fuisse opinione, (Ecclesiam, non tantum Judaicam, sed etiam Christianam, libros Judith, Tobiæ, et Maccab. legere quidem, sed eos inter canonicas Scripturas non recipere,) quia nondum generale concilium de his libris aliquid statuerat, [excepto libro Judith, quem etiam Hieronymus postea recepit.] (Ubi fateri eum necesse est concilium Nicenum nihil de historia Judithæ statuisse.)—Melch. Canus, de loc. Theol., lib. ii. c. 11. [p. 67.] At tempore Ruffini, (Hieronymi æqualis,) res nondum erat definita.

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pleads our case[f]:—that, "if the Nicene council held the book of Judith (and the other books of that rank) to be canonical, why did the council of Laodicea omit it? and why did Nazianzen make no mention of it? S. Hierome seemeth to me to speak as one that doubted of it; unless a man might think that this and many more decrees besides, which the council of Nice made, were afterwards pared away from it by fraudulent heretics: whereunto I cannot give my assent, for the religious honour that I bear to the fathers of Laodicea; who, in that age when bishops knew the canons of the Church best, and when it was their great commendation to be skilful in them, could not be so far negligent both of their credit and their duty, as neither to know them, if they were extant, nor to seek after them, if they were lost. Besides, if that were true which S. Hierome saith was "read" of the book of Judith, that 'the Nicene fathers took it into the canon, how shall we construe that which he writes in his preface before the books of Solomon, that 'though the Church indeed reads the History of Judith and Tobit, &c., yet it doth not receive them into the number of canonical Scriptures?' But, that the Nicene council determined nothing in this matter, I am the rather induced to believe, for that the sixth general council at Constantinople approved the canon of Laodicea; which it would never have done, if the Fathers that met there had either rejected or mutilated the canon of Nice."

[f] Gul. Lindanus, Episcopus olim Rurem. in Panopl., lib. iii. c. 3. [p. 101.] Si Nicæna synodus [olim hunc] librum Judith cum aliis in canonem redegerat, cur annis lxxx. (debuisset dicere xl.) post, eum non accenset (synodus) Laodicæna? Cur Nazianzenus ejus non meminit? Sed legitur computasse, ait Hieronymus; quod mihi dubitantis opinionem [al. suspicionem] subindicare videtur; nisi fortasse quis opinetur hunc de libris canonicis Nicænum canonem, una cum plurimis aliis, &c. . . . hæreticorum fraude fuisse accisum, [atque Ecclesiis sublectum.] Cui ne suffragemur, cogit pia de sanctissimis Patribus in Concilio Laodicæno congregatis [*al.* congregatorum] estimatio, non illos ea ætate, qua canonum scientia in primis ornabat episcopos, tam fuisse sui, et nominis, et officii oblitos, ut illos aut nescierint, aut desideratos non requisierint. Ad hæc, si vere legitur quod ait Hieronymus legi, librum Judith concilium Nicænum *inter* canonicos (sed non ait *canonicos*) computasse, quid sibi vult, quod idem præf. in libros Salom. scribit, Ecclesiam libros Judith, Tobiæ, &c., legere quidem, sed inter S. [canonicas] Scripturas non recipere? Verum nihil hac de re in concilio illo Nicæno fuisse definitum, ut existimem, invitat quod hunc Laodicenum de canonicis Scripturis canonem, una cum reliquis, synodus Constantinopolitana vi. in Trullo approbarit: quod minime videtur factura, [fuisse facturum,] si designatum a cccxviii. illis patribus Nicænis, doctissimis juxta ac sanctissimis, Laodiceni aut non recepissent, aut decurtassent sacrarum Scripturarum canonem.

TEST. CENT. IV. A. D. 340.[g] [Prima edit. legit *Patriarch*, per prolepsin.—Vid. errat. ed. 1657.]

LV. Not long after this time, S. Athanasius was made archbishop of Alexandria; whom the Nicene council had appointed to write his letters unto all other Churches from year to year, that they might certainly know when to keep their Easter. And to that purpose the patriarchs of this see sent their paschal epistles abroad upon every annual return of the Epiphany. In these epistles they were wont otherwhiles to give instructions likewise concerning any point of religion which they thought needful to be published unto the people. And because Athanasius had, among other things, understood that certain apocryphal books went about in those days under the name of sacred and divine Scriptures, he thought it a duty belonging to him, in that office of a patriarch, to inform the Churches throughout all Christendom, what were the certain and undoubted Scriptures both of the Old and New Testament. Therefore, in one of his paschal epistles[h], he giveth them a perfect catalogue, as well of the canonical as of the ecclesiastical books then received by the orthodox Christians, and chargeth them to abstain from all other apocryphal writings introduced by heretics. And, first, he declareth that all the books of the Old Testament are in number twenty-two[i],—naming them

[g] [Vide Cave, tom. i. p. 190.]

[h] S. Athanas. Epist. xxxix. in ii. tom. oper. et apud Balsamonem, p. 920.—Sed quoniam hæreticorum, &c.; .... de nobis autem, ut qui divinas Scripturas ad salutem habeamus, vereor etiam ne, quemadmodum scripsit ad Corinthios Paulus, aliqui [pauci] a simplicitate et castitate aberrent, ex quorundam hominum calliditate, ... verorum librorum homonymia [æquivocatione] decepti, ... deinceps in alia, quæ dicuntur Apocrypha, delabi incipiant. (Ex interpretatione Herveti.) [ἀλλ' ἐπειδὴ περὶ μὲν τῶν αἱρετικῶν ἐμνήσθημεν, ὡς νεκρῶν, περὶ δὲ ἡμῶν ὡς ἐχόντων πρὸς σωτηρίαν τὰς θείας γραφάς· καὶ φοβοῦμαι μή πως, ὡς ἔγραψε Κορινθίοις Παῦλος, ὀλίγοι τῶν ἀκεραίων ἀπὸ τῆς ἁπλότητος καὶ τῆς ἁγνότητος πλανηθῶσιν, ἀπὸ τῆς πανουργίας τινῶν ἀνθρώπων, καὶ λοιπὸν ἐντυγχάνειν ἑτέροις ἄρξωνται, τοῖς λεγομένοις ἀποκρύφοις, ἀπατώμενοι τῇ ὁμωνυμίᾳ τινῶν ἀληθινῶν βιβλίων· παρακαλῶ ἀνέχεσθαι, εἰ περὶ ὧν ἐπίστασθε, περὶ τούτων κἀγὼ μνημονεύων γράφω, διά τε τὴν ἀνάγκην καὶ τὸ χρήσιμον τῆς ἐκκλησίας. μέλλων δὲ τούτων μνημονεύειν, χρήσομαι πρὸς σύστασιν τῆς ἐμαυτοῦ τόλμης τῷ τύπῳ τοῦ εὐαγγελιστοῦ Λουκᾶ, λέγων καὶ αὐτός· ἐπειδήπερ τινὲς ἐπεχείρησαν ἀνατάξασθαι ἑαυτοῖς τὰ λεγόμενα ἀπόκρυφα, καὶ ἐπιμίξαι ταῦτα τῇ θεοπνεύστῳ γραφῇ, ἐπληροφορήθημεν, κ. τ. λ. ut infra, not. m.—Op., ed. Ben. Par. 1698. tom. i. par. ii. p. 961.]

[i] Paulo Post.—ἔστι τοίνυν τῆς μὲν παλαιᾶς διαθήκης βιβλία τῷ ἀριθμῷ τὰ πάντα εἰκοσιδύο. [τοσαῦτα γὰρ, ὡς ἤκουσα, καὶ τὰ στοιχεῖα τὰ παρ' Ἑβραίοις εἶναι παραδέδοται.] τῇ δὲ τάξει καὶ τῷ ὀνόματί ἐστιν ἕκαστον, οὕτως· πρῶτον Γένεσις, [εἶτα Ἔξοδος, εἶτα Λευιτικὸν, καὶ μετὰ τοῦτο Ἀριθμοὶ, καὶ λοιπὸν τὸ Δευτερονόμιον. ἑξῆς δὲ τούτοις ἐστὶν Ἰησοῦς ὁ τοῦ Ναυῆ, καὶ Κριταί· καὶ μετὰ τοῦτο ἡ Ῥοῦθ· καὶ πάλιν ἑξῆς Βασιλειῶν τέσσαρα βιβλία, καὶ τούτων τὸ μὲν πρῶτον καὶ δεύτερον εἰς ἓν βιβλίον ἀριθμεῖται, τὸ δὲ τρίτον καὶ τέταρτον ὁμοίως εἰς ἕν. μετὰ δὲ ταῦτα Παραλειπομένων α' καὶ β', ὁμοίως εἰς ἓν βιβλίον πάλιν ἀριθμούμενα. εἶτα Ἔσδρας α' καὶ β', ὁμοίως εἰς ἕν. μετὰ δὲ ταῦτα βίβλος Ψαλμῶν· καὶ ἑξῆς

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one after another, in the same order that we do now; (as likewise he doth those of the New.) Then he addeth, that these books only be the fountains of salvation, from whence all doctrine of piety and religion is preached, and whereunto none ought to add, nor none to detract any thing from them. And afterwards in the end, to distinguish these canonical books the more exactly from them which were termed only ecclesiastical, he held it necessary to tell them[k], that there were also some other books, not admitted into the canon of the Bible, but registered and proposed by the Fathers of the Church to be read by those that were new beginners in religion, such as the Wisdom of Solomon[l], the Wisdom of the son of Sirach, Esther, (to be understood of the Greek additions to Esther; for elsewhere he acknowledgeth the history of Esther, which we have from the Hebrews, to be canonical,) Judith, Tobit, and a book called The Apostles' Doctrine, besides the Pastor of Hermes. Of the Maccabees and Susanna here is no mention, (peradventure omitted in the transcript;) but he will name them also, and give them their own place, by and by. In the meanwhile, the distinction which he makes here between the canonical and the ecclesiastical books, severing all other apocryphal writings from them both, (of which triple division we shall give a further account hereafter,) is in this place proposed by him[m], as a matter constantly delivered in the Church from the Apostles' days to his.

Vide num. lvi.

Ibid.

Vide num. lx.

Παροιμίαι· εἶτα Ἐκκλησιαστὴς, καὶ ᾎσμα ᾀσμάτων. πρὸς τούτοις ἐστὶ καὶ Ἰὼβ· καὶ λοιπὸν Προφῆται· οἱ μὲν δώδεκα εἰς ἓν βιβλίον ἀριθμούμενοι· εἶτα Ἡσαΐας· Ἰερεμίας, καὶ σὺν αὐτῷ Βαροὺχ, θρῆνοι, καὶ ἐπιστολὴ· καὶ μετ' αὐτὸν Ἰεζεκιὴλ· καὶ Δανιὴλ. ἄχρι τούτων τὰ τῆς παλαιᾶς διαθήκης ἵσταται·] κ. τ. λ . . . . Deinde: ταῦτα πηγαὶ τοῦ σωτηρίου, [ὥστε τὸν διψῶντα τῶν ἐν τούτοις ἐμφορεῖσθαι λογίων·] ἐν τούτοις μόνοις τὸ τῆς εὐσεβείας διδασκαλεῖον εὐαγγελίζεται. μηδεὶς τούτοις ἐπιβαλλέτω, [μηδὲ τούτων ἀφαιρείσθω τι. περὶ δὲ τούτων ὁ Κύριος Σαδδουκαίοις μὲν ἐδυσώπει, λέγων· πλανᾶσθε μὴ εἰδότες τὰς Γραφάς· κ. τ. λ. —ubi supra.]

k Ibid.—ἀλλ' ἕνεκά γε πλείονος ἀκριβείας προστίθημι καὶ τοῦτο γράφων ἀναγκαίως, ὡς ὅτι ἐστὶ καὶ ἕτερα βιβλία τούτων ἔξωθεν, οὐ κανονιζόμενα μὲν, [τετυπωμένα δὲ παρὰ τῶν πατέρων ἀναγινώσκεσθαι τοῖς ἄρτι προσερχομένοις καὶ βουλομένοις κατηχεῖσθαι τὸν τῆς εὐσεβείας λόγον.]

l Ibid.—σοφία Σολομῶντος, καὶ σοφία Σιρὰχ, [καὶ Ἐσθὴρ, καὶ Ἰουδὶθ, καὶ Τοβίας, καὶ διδαχὴ καλουμένη τῶν Ἀποστόλων, καὶ ὁ Ποιμήν.]

m Epist. citata.—ἐπειδήπερ, &c.—Quoniam nonnulli ausi sunt ea, quæ dicuntur Apocrypha, sibi componere, et ea Divinæ Scripturæ permiscere, de qua (re) certiores facti sumus, ... mihi quoque visum est, a germanis fratribus admonito, ab alto per seriem exponere, qui in canonem recepti et traditi et creduntur esse Divini libri,... quemadmodum traditi sunt patribus, qui ab initio ipsi Verbi aspectores et ministri fuerunt. [ἐπειδήπερ τινὲς ἐπεχείρησαν ἀνατάξασθαι ἑαυτοῖς τὰ λεγό-

LVI. Among other works of S. Athanasius there is a book which is called "A perfect View of the Scriptures." And though Cardinal Perron[n] and some others[o] (because it maketh so much against them) would not have it to be his, but written by some later Greeks, yet Cardinal Baronius[p] (being in this more ingenuous than Du Perron is) proveth it, out of Athanasius[q] himself, to be his own work. And Cardinal Bellarmine[r] citeth it very often, without any scruple against it, (like as most men do besides[s],) under his name.

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S. Athanas. Synopsis Sacr. Scripturæ. [tom. ii. p. 126. et seq.]

μενα ἀπόκρυφα, καὶ ἐπιμίξαι ταῦτα τῇ θεοπνεύστῳ γραφῇ, περὶ ἧς ἐπληροφορήθημεν, καθὼς παρέδοσαν τοῖς πατράσιν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου· ἔδοξε κἀμοὶ, προτραπέντι παρὰ γνησίων ἀδελφῶν, καὶ μαθόντι ἄνωθεν, ἑξῆς ἐκθέσθαι τὰ κανονιζόμενα, καὶ παραδοθέντα, πιστευθέντα τε θεῖα εἶναι βιβλία· ἵνα ἕκαστος, εἰ μὲν ἠπατήθη, καταγνῷ τῶν πλανησάντων· ὁ δὲ καθαρὸς διαμείνας, χαίρῃ πάλιν ὑπομιμνησκόμενος.—Tom. i. par. ii. p. 961.]

[n] Du Perron, Repl., lib. i. c. 50. [p. 448.—En la Synopse, faussement imputée à Saint Athanase, le livre d'Esther est retranché.—Et p. 445. Et premier advertissement sera, que des canons Grecs, où ces livres sont obmis, il y en a plusieurs qui ont esté supposez par les Grecs posterieurs, comme entre autres la Synopse qui porte le titre de Saint Athanase, laquelle aussi Beze et les exemplaires de Basle reléguent au tome des livres faussement imputez à Saint Athanase. Car la Synopse intitulée de S. Athanase défalque la Sapience du nombre des livres canoniques; &c.]

[o] Serar. Præloq. iv. in Judith. [sect. Hæreticum, p. 145.—De S. Athanasii Synopsi, ejusne sit, a quibusdam dubitatur, &c.] Gretser. Def., lib. i. c. 7. [tom. i. col. 112.—Ipsa tamen Synopsis, sive ex S. Athanasii, sive (quod credebilius) ex alterius officina prodierit, horum sententiam tantum recitat, non approbat; &c.]

[p] Baron., ad an. 342. sect. 41. [tom. iii. col. 698, 699.—Præstitit id ipsum egregie Athanasius, scripsitque totius Sanctæ Scripturæ Synopsin; cujus ipse visus est meminisse, dum in eadem ad Constantium Apologia, post illa quæ superius sunt recitata, hæc subdit: 'Iterumque ad eum scripsi, cum mihi mandasset ut tabulas Sacrarum Literarum conficerem; quas confectas ad eum misi.' Extant quidem ipsæ tabulæ: sed exciderunt ejus literæ, quas dicit se tunc ea occasione ad Constantem scripsisse.]

[q] [S.] Athanas. Apol. ad Constantium Imp., [tom. i. p. 297.—*τῷ ἀδελφῷ σου οὐκ ἔγραψα, ἢ μόνον ὅτε οἱ περὶ Εὐσέβιον ἔγραψαν αὐτῷ κατ' ἐμοῦ, καὶ ἀνάγκην ἔσχον, ἔτι ὢν ἐν τῇ Ἀλεξανδρείᾳ, ἀπολογήσασθαι· καὶ ὅτε πυκτία τῶν θείων γραφῶν κελεύσαντος αὐτοῦ μοι κατασκευάσαι, ταῦτα ποιήσας ἀπέστειλα.*]

[r] Bell. de Verb. Dei, lib. i. c. 7. sect. 1—3. et c. 9. sect. 5. [cap. 7. § 1.—Ac primus se offert liber Esther, quem librum tres gravissimi scriptores extra canonem posuerunt: Melito Asianus apud Eusebium, lib. iv. Hist., cap. 26. Athanasius in Synopsi, et Gregorius Nazianzenus in eo carmine quod scripsit de genuinis Scripturis, &c.

§ 2.—Nam si Melitonem, Athanasium, et Gregorium detrahas, reliqui omnes de libri hujus divina auctoritate consentiunt.

§ 3.—Testis quoque est S. Athanasius in Synopsi, ubi summam et primas sententias singulorum librorum ascribit; &c.—Tom. i. col. 24.

Cap. 9. § 5.—B. Athanasius in Synopsi, ubi ad Danielem pervenit, et argumentum totius libri breviter explicat, disertis verbis meminit Susannæ, hymni trium puerorum, et draconis interfecti; et aperte indicat hæc omnia ad corpus Divinæ Scripturæ pertinere.—Tom. i. col. 35.]

[s] Catena Gr. Patr. in Pentat., loc. cit. [cap. 1. p. 1.—Athanasius. Omnis sacra Christianorum Scriptura a Deo inspirata est, ac suis quibusdam terminis circumscripta; &c. — Conf. S. Athanas. Synops. Op., tom. ii. p. 126. *πᾶσα γραφὴ ἡμῶν Χριστιανῶν, κ. τ. λ.*]

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However it be: if he were the author of it, his former testimony for us will be the more enlarged and confirmed by it; and if some other of the *ancient* Fathers wrote it, (as so much we may presume upon at the least, for Cardinal Perron brings no reason to prove that it was any *later* writer,) then have we got another old witness to depose for us no less than Athanasius doth himself. 1. For first[t], the books are here numbered as they were before; and he acknowledgeth no other Scriptures to be canonical[u] among the Christians, than what are likewise so accounted to be among the Hebrews: which is against the common evasion, that Cardinals Bellarmine, Perron, and their followers here make, when they answer us, that the Fathers, whom we produce against them, never intended the Christian, but the Jews' canon only[x], in numbering no more than twenty-two books of the Old Testament. For in this place S. Athanasius (as Melito, Origen, and Eusebius before) numbers no more for them both, and lays the canon of the one as a foundation for the other. 2. Secondly, in the next place he addeth[y], that, besides these,

Loco citato.

Passim, locis superius citatis.

[t] S. Athanas. in Synopsi S. Script.—*καὶ ἔστι, κ.τ.λ.* Et veteris quidem Testamenti sunt isti, (ac incipit enumerare Genesis, Exod., &c.—Quum enumerasset, subjicit:) *ὁμοῦ τὰ κανονιζόμενα, κ.τ.λ.* Sunt in universum veteris Testamenti libri canonici xxii., pares numero literis Hebræorum. [*καὶ ἔστι τῆς μὲν παλαιᾶς διαθήκης ταῦτα· Γένεσις, κ. τ. λ.* (ut supra, p. 55. ad not. i. Epist. 39.) *ὁμοῦ τὰ κανονιζόμενα τῆς παλαιᾶς διαθήκης βιβλία εἴκοσι δύο, ἰσάριθμα τοῖς γράμμασι τῶν Ἑβραίων· τοσαῦτα γάρ εἰσι παρ' αὐτοῖς τὰ στοιχεῖα.*—Tom. ii. p. 126.]

[u] Ibid.—*πᾶσα γραφὴ ἡμῶν Χριστιανῶν, κ. τ. λ.*—Omnis nostra, qui Christiani sumus, Scriptura divinitus est inspirata. Libros autem habet non indefinitos, sed .... certo canone comprehensos.—(Et enumerat, ut supra.) [*πᾶσα γραφὴ ἡμῶν Χριστιανῶν θεόπευστός ἐστιν· οὐκ ἀόριστα δὲ, ἀλλὰ μᾶλλον ὡρισμένα καὶ κεκανονισμένα ἔχει τὰ βιβλία. καὶ ἔστι, κ. τ. λ.*]

[x] Baron. anno 171. sect. 5. de Melitone. [ann. 172. s. 5. tom. ii. col. 219.—Sed quod ait de sua profectione ad Orientem, ad locum ubi divina Scriptura prædicatione est vulgata, haud dubium, de Hierosolyma est intelligendum; ubi agens,] ex canone Hebræorum tantum, [quos recitat,] libros recensuit. (Yet Melito went to the apostolical Churches of the *Christians* to be rightly informed in it, and brought his catalogue of the canonical books from *them.*)

[y] S. Athanas. in Synopsi S. Script.—*ἐκτὸς δὲ τούτων εἰσι πάλιν ἕτερα βιβλία, κ. τ. λ.*—Extra vero hos libros sunt etiam alii nonnulli V. T. non quidem in canonem recepti, sed qui tantum catechumenis præleguntur. Hi sunt Sapientia, Sirac, Esther, Judith, et Tobias. [*ἐκτὸς δὲ τούτων εἰσὶ πάλιν ἕτερα βιβλία, τῆς αὐτῆς παλαιᾶς διαθήκης, οὐ κανονιζόμενα μὲν, ἀναγινωσκόμενα δὲ μόνον τοῖς κατηχουμένοις, ταῦτα· Σοφία Σολομῶνος, ... Σοφία Ἰησοῦ υἱοῦ Σιρὰχ, ... Ἐσθὴρ, οὗ ἡ ἀρχὴ, κ. τ. λ. .... Ἰουδὴθ, ... Τωβὶτ· .... τοσαῦτα καὶ τὰ μὴ κανονιζόμενα. τινὲς μέντοι τῶν παλαιῶν εἰρήκασι κανονίζεσθαι παρ' Ἑβραίοις καὶ τὴν Ἐσθὴρ· καὶ τὴν μὲν Ῥοὺθ, μετὰ τῶν Κριτῶν ἑνουμένην, εἰς ἓν βιβλίον ἀριθμεῖσθαι· τὴν δὲ Ἐσθὴρ εἰς ἕτερον ἕν. καὶ οὕτω πάλιν, εἰς εἴκοσι δύο συμπληροῦσθαι τὸν ἀριθμὸν τῶν κανονιζομένων παρ' αὐτοῖς βιβλίων.*—Tom. ii. pp. 128, 129.]

there be also some other books which are not received into the former canon, but reckoned without, and read only to beginners for their better instruction in manners, that is to say, the Wisdom of Solomon, and the rest before recited. 3. Thirdly, in the conclusion he mentioneth the books of the Maccabees[z], and the story of Susannah, together with the former; but gives this note upon them all, that they are in the number of those books which be contradicted. In this enumeration we find the book of Esther named; but it is that book of Esther which beginneth (as there he saith himself[a]) with the dream of Mordecai, and not that canonical history of Esther, which in our Bibles standeth next in order to Ezra and Nehemiah. For this he acknowledgeth to be among those books[b] that the Hebrews had in their canon of the Bible; and, though he makes no particular mention of it, when he reciteth the rest which belong properly to that canon, yet he omitteth not to give us notice immediately after, that[c], as Ruth was (sometimes) counted one book with the Judges, so was this with another: (that other was Ezra, who is most probably held to have been the author of it[d].) And this I take to be a far better reason why S. Athanasius here did not specially name it, than that which Sixtus the Dominican gives us for it in his Bibliotheque[e], where he rejecteth the new additions made to this book

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[z] Ibid. in fine. [§ 74. tom. ii. p. 201.] *τὰ μὲν οὖν ἀντιλεγόμενα τῆς παλαιᾶς, κ.τ.λ.* [*προείπομεν μὲν καὶ πρότερον, ὡς ἔστι σοφία Σολομῶντος, καὶ σοφία Ἰησοῦ υἱοῦ Συρὰχ, καὶ Ἐσθὴρ, καὶ Ἰουδὶθ, καὶ Τωβίτ.*] Illos quidem, quibus contradicitur, V. T. libros supra recitavimus, veluti sunt Sapientia Solomonis, Syrac, Esther, Judith, et Tobit.—*σὺν ἐκείνοις δὲ καὶ ταῦτα ἠρίθμηνται· Μακκαβαϊκὰ βιβλία δύο·* [*δ′.*] *Πτολεμαϊκὰ· Ψαλμοὶ καὶ ᾠδὴ Σολομῶντος· Σωσάννα. ταῦτα τὰ ἀντιλεγόμενα τῆς παλαιᾶς διαθήκης.* (Per Πτολεμαϊκὰ autem videtur intelligi liber, qui dicitur Maccabæorum tertius, ea recensens quæ a Ptolemæo Philopatore adversus Judæos in Ægypto facta sunt; quique habetur in exemplaribus LXX hodie impressis.)

[a] Ibid.—Initium ejus hoc est: An. 2. regnante Artaxerxe, &c. somnium vidit Mardochæus, &c. [*οὗ ἡ ἀρχή· ἔτους δευτέρου, βασιλεύοντος Ἀρταξέρξου μεγάλου, τῇ μιᾷ τοῦ Νεισᾶν, ἐνύπνιον εἶδε Μαρδοχαῖος, κ. τ. λ.*—Tom. ii. p. 128, ubi supra.] Hæc autem verba sunt non Hebræi libri, sed Græci, qui adsutus est: uti in vulgata Latina annotatur. And so begins our apocryphal Esther.

[b] Ibid., post canonicorum librorum enumerationem subjungit, et refert, *κανονίζεσθαι παρ' Ἑβραίοις τὴν Ἐσθήρ.* [Vide supra, not. ad lit. y.]

[c] Ibid.—*καὶ τὴν μὲν Ῥοὺθ μετὰ τῶν Κριτῶν* [*ἑνουμένην*] *εἰς ἓν βιβλίον ἀριθμεῖσθαι, τὴν δὲ Ἐσθὴρ εἰς ἕτερον ἕν.*—[Vid. supr. not. ad lit. y.]

[d] Isidor. Hisp. Orig., lib. vi. c. 2. [p. 72.—Hester librum Esdras creditur conscripsisse; &c.]

[e] Sixt. Sen. Bibl., lib. i. sect. 1.—Liber Esther, [quamquam] juxta ordinem Hebraici canonis hoc loco recensendus esset, [tamen, &c.] Et sect. 2.—Nostri autem codices [ab hoc loco usque] ad finem (hujus) voluminis sex capitula interponunt. Accidit vero

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of Esther, as we ourselves do, together with Athanasius, and all the Fathers before us. But, that either he or they should therefore reject the book of Esther itself, (which they never did,) because of these later and uncanonical pieces that had been annexed to it by the Hellenists,—or that neither of them made any more estimation of the one than they did of the other,—or that this undoubted book of Esther was never received into the canon before the third council of Carthage,—all these are but groundless and false assertions of this Dominican friar; for though Melito and Nazianzen named it not[f], yet they comprehended it under the name of Ezra, as they did also the book of Nehemiah,—these three being by many accounted but for one[g]; and S. Athanasius is so far from rejecting it, that he refers to the Hebrew canon for it, where it was never wanting: upon which canon founding himself for the canon of the Christians, (as he doth expressly,) he cannot, or at least he ought not, to be so taken, as if he meant in his own judgment to vary from it. But, that none received this book among the canonical Scriptures before the council of Carthage, is a manifest untruth; for Origen and Eusebius reckoned it as received, (before;) and, on this side of that council, we shall produce

[Apud Hebræos, Ezræ Nehemiæque sermones in unum volumen coarctantur.—S. Hier. Præf. in Ezram.]

ut propter has appendicum lacinias, hinc inde quorundam Scriptorum temeritate insertas, liber hic, quamvis Hebraicus et Hebraice receptus, sero admodum (fallitur hic Sixtus) apud Christianos canonicam auctoritatem receperit: unde nec ipsum Melito .... nec .... Nazianzenus inter sacros libros enumerarunt; et Athanasius (in Synopsi) de catalogo canonicorum voluminum, tanquam nothum, (hic vero Sixtus falsus est,) nominatim abjecit; quem denique Conc. Carthaginense tertium inter sacra volumina computavit.—[Tom. i. pp. 23, 36.]

[f] Who, to make up the number of twenty-two, divided the book of Ruth from the book of Judges: (vide num. xlvii. et lxxxii. [vid. etiam num. lxvi.]) as Athan. here did.

[g] Sub Ezræ nomine συνεκδοχικῶς intellexerunt Nehemiam et Estheram, quos etiam Hieronymus jungit in petitione Domniani et Rogatiani, qui ab eo interpretationem eorum poscebant: "Tertius (inquit) annus est, quod semper scribitis et rescribitis, ut Ezræ librum *et Esther* vobis ex Hebræo transferam." Præf. in Ezr. et Neh. [Sic apud Bibl. Sacr., in loco. Sed vid. locum ap. S. Hieron., Op., (ed. Vallars. 1738.) tom. ix. col. 1523, a quo Estheræ nomen amotum est.—"Tertius annus est, quod semper scribitis atque rescribitis, ut Ezræ librum vobis de Hebræo transferam." Et Conf. Præf. in lib. Esther, not. ad lit. d. (Op., tom. ix. col. 1565.) "Sunt, qui pro 'Paula et Eustochium' substitui velint 'Domnion et Rogatiane,' quibus hunc fuisse inscriptum abs Hieronymo librum gemino ex capite argumentantur: primum, quod in prologo ad Esdram, ut simul Esther ex Hebræo transferret, rogari se ab iis dixerit S. Pater; &c. .... Prius quidem argumentum, quod falsæ lectionis prejudicio nititur, nullo negotio exsufflamus: ac dudum nos juxta Martianæum ab eo loco prologi in Esdram, ad MSS. fere omnium fidem, Estheræ nomen amovimus, ac satis manifesto ostendimus fuisse illuc temere Librariorum culpa importatum."]

the testimonies of sundry others that received it, (hereafter.) In the meanwhile, the objections which Cardinal Perron[h] and Coccius[i] pretend to bring out of S. Athanasius, for the canonizing of Tobit, Judith, Wisdom, and Ecclesiasticus, under the name of divine Scriptures, are some of them taken from such writings as be none of his[k], but confessed to be supposititious[l]; and other some are express passages

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[h] Du Perron, Repl., liv. i. chap. 50. [Le second advertissement sera, qu'encore que le voisinage et le mélange de l'habitation des Juifs ait quelquefois empêché les Grecs, et principalement les Asiatiques, de mettre des livres posthumes de l'ancien Testament dans leurs canons; néanmoins il n'y a aucun de ces livres-la qui n'ait esté employé par divers auteurs Grecs en qualité de livre Sacré et canonique; comme le livre de la Sapience par Meliton Evêque de Sardes, et par Saint Athanase, et par tout le Synode d' Alexandrie, qui dit, parlant des Arriens: Ils ne craignent point ce qui est écrit dans les Saints Lettres, 'Le faux témoin ne sera point impuni, et la bouche qui ment tuë l' ame.' Le livre de Tobie, par le même Saint Athanase, et le même synode qui dit: Il est écrit, qu'il faut céler le mystere du Roi. (Athan. Apol. ii.) p. 445.]

[i] Cocc. Thesaur., lib. vi. art. 9, 12, 17. [tom. i. pp. 633, 652, 681.—Art. 9. *In Synopsi:* Sapientia Solomonis vocatur hic liber. Nam et hunc a Solomone scriptum esse dicunt, &c.

Oratione 2. quæ est contra Arianos. .... Nec aliter Solomon: 'Deus sapientia fundavit terram, expedivit cœlos in prudentia.' (Sap. viii. [al. Prov. iii. 19. Vid. Athanas., Op., tom. i. p. 424.]) *Epistola de decretis Synodi Nicænæ contra Arianos.* .... Qui dixit, ut in Sapientiæ libro habetur: 'Ante omnes colles genuit me?' (Sap. xii.) Et frequenter in sacris literis invenies eum genitum narrari.

Art. 12. *In Synopsi Divinæ Scripturæ, de libro Judith.* Hoc nomine vocatur iste liber ob eam causam, quod historiam de Judith continet, quomodo per illam Deus, &c.

Disputatione contra Arium. Priusquam Spiritum Sanctum Deum esse perdoceam, &c.—Scriptum est: 'Verbo Domini cœli firmati sunt, et spiritu oris Ejus omnis virtus eorum.' (Sap. i.) Et in Judith: Tibi serviet omnis creatura, quoniam dixisti, et facta sunt: misisti Spiritum tuum, et ædificavit. (Judith xvi. [Vid. Athanas., Op., tom. ii. p. 641.])

Exhortatione ad Monachos. Jejuniis Bethuliæ populus .... conterritus, ab Holofernis tumentibus minis constantis manu fœminæ meruit vindicari. (Judith xiii.)

Art. 17. *In Synopsi de hoc libro,* (Ecclesiastici.) Hic itaque Jesus, cum esset Salomonis sectator, &c.

In Apologia de fuga sua. Et Salomon .... ita ait: 'Tollentur immaturæ animæ impiorum.' (Ecclus. xix.)

Libro de Virginitate. Ait enim Scriptura Sacra: 'Qui attingit picem, inquinabitur: et qui communicat superbo, similis illi efficietur.' (Ecclus. xiii.)]

[k] Athanas. Disp. cum Ario, Laod. [Disputatio cum Ario coram Probo Judice, Laodiceæ habita.—'Imo vero nec satis consulto commentum hujusmodi meditatus est, qui Athanasio attribuit; nam quædam aperte falsa complectitur.' Bened. Præf.—Vid. Athan., Op., tom. ii. p. 641.] Exhortat. ad Monachos. [falso adscript. — tom. ii. p. 709.] Lib. de Virginitate, [tom. ii. p. 117.—Inter *dubia* scripta. Ben. ed.]

[l] Nannius, Præf. in Athan. [ed. Par. 1627.—Ut enim fertilissimis agris multa zizania una cum optimis frugibus nascuntur, ita optimo cuique auctori plurimi falsi et nothi libri ascribuntur: nulli autem plures quam Athanasio. Illi porro, quia simiæ sunt Athanasii, eadem argumenta de Trinitate tractare conantur, sed nulla cum mente, &c. .... In hos libros adulterinos, quum incidisset Desiderius Erasmus, et nihil melioris venæ expectaret, semel deposito onere fessus, nauseabundusque, exclamavit: ἅλις δρύος· nolens amplius glandes gustare. .... In tertiam (classem) relegavi omnes supposititios libros, quos Athanasii non puto. In hoc genere alii aliis eruditiores sunt, alii aliis nequiores; &c.—Sive vid. ordinem Nannii, ap. ed. Commelin. 1601.] Baron., an. 338. sect. 8, 9. [tom. iii. col. 631.—§ 8.

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A.D. 350.[o] LVII. S. Hilary, the bishop of Poictiers in France, (a man highly honoured by S. Augustine[p], and approved in all his writings by seventy bishops[q] met together in a council at Rome,) was contemporary to S. Athanasius, and suffered with him under the oppression and cruelty of the Arians, by whom they were both exiled. From his testimony concerning the canonical books of Scripture, (wherein he agreed likewise with S. Athanasius, no less than he did in the articles of his Creed,) we shall have the consent of the Latin Church with the Greek in this age, as we had it before in the time of Origen and Tertullian. For after this manner doth S. Hilary number those books[r], and the Churches of

Fertur et illud factum; nempe hoc anno secundo Constantii Imperatoris, scilicet ejusdem jussu de hoc scribentis ad Probum, publice disseruisse Laodiceæ in Syria Athanasium cum Ario. Sed, cum illum ante hæc tempora liqueat esse defunctum, alium volunt hunc fuisse Arium, qui se contulerit cum Athanasio. . . . . Verum quod, in epistola illa Constantii ad Probum, Athanasius diaconus nominetur, ... plane detegitur evidentior error; &c. —§ 9. Nequaquam Athanasio hæc tribuenda sunt.] Bellarm. de Scr. Eccl. [tom. vii. col. 52.—Disputatio cum Ario, Laodiceæ habita, non potest esse Athanasii vera disputatio.— The 'Exhortatio ad Monachos' also is put by Bellarmine into tom. iv., of which he says: "In hoc tomo nihil fere est, quod vere sit Athanasii."]

[m] Athan. Epist. de Decr. Syn. Nicæn. [tom. i. p. 232.—ὁ εἰπὼν ὡς σοφία· πρὸ δὲ πάντων βουνῶν γεννᾷ με. Prov. viii. 25.] et Orat. 5. contra Arian. [al. Orat. 4. tom. i. p. 635.—vid. etiam, pp. 399, 417, 524.] et Apolog. de Fug. [tom. i. p. 328.—ὁ δὲ Σολομὼν . . . φησιν· ἀφαιροῦνται ἄωροι ψυχαὶ παρανόμων. Prov. x. 26.—Vid. etiam Apol. contra Arian., tom. i. p. 125. οὐ φοβοῦνται δὲ τὸ ἐν ταῖς ἁγίαις γραφαῖς γεγραμμένον· μάρτυς ψευδὴς οὐκ ἀτιμώρητος ἔσται, καὶ στόμα καταψευδόμενον ἀναιρεῖ ψυχήν. Prov. xix. 5. Conf. Perron., p. 445, ut supra, not. h.]

[n] Epist. Synod. Alex. [γέγραπται· μυστήριον βασιλέως καλὸν κρύπτειν. Tob. xii. 7.—Tom. i. p. 133. This epistle is introduced into the Apology against the Arians, referred to by Card. Du Perron, as Apol. 2.] Et Synop. [vid. tom. ii. p. 126, et seq.]

[o] [Vid. Cave, tom. i. p. 214.]

[p] S. Aug. contra Jul. Pelag., lib. i. cap. 2. [al. cap. 3. tom. x. col. 501.— Audi adhuc quod te possit amplius commovere, atque turbare, et utinam in melius commutare. Ecclesiæ Catholicæ adversus hæreticos acerrimum defensorem venerandum, quis ignoret Hilarium episcopum Gallum? &c.]

[q] Gelas. in Conc. lxx. Episcoporum. [Concilia, Labbe, tom. iv. col. 1262. Decretum de Apocryphis Scripturis.— Si qua sunt concilia a sanctis patribus hactenus instituta, post horum auctoritatem et custodienda et recipienda, et decernimus et mandamus, &c. . . . .

. . . .

Item, opuscula B. Hilarii Pictaviensis episcopi, &c.]

[r] S. Hilar. Prol. explanat. in Psalmos, [pp. 335, 336.] In xxii. libros lex V. T. deputatur, ut cum literarum [numero] (Hebræi sermonis) convenirent. Qui ita secundum traditiones veterum computantur, ut Moysi sint

France then received no other:—"the first five of Moses; the sixth of Joshua; the seventh of Judges and Ruth; the eighth of the first and second of Kings; the ninth of the third and fourth of Kings; the tenth of the two books called the Chronicles; the eleventh of Ezra, (wherein Nehemiah was comprehended:) the book of Psalms made the twelfth; the Proverbs of Solomon, Ecclesiastes, and the Song of Songs, made the thirteenth, fourteenth, and fifteenth; the twelve Prophets made the sixteenth: then Isaiah, and Jeremy, together with his Lamentations, and his Epistle, (now the twenty-ninth chapter of his prophecy,) Daniel, and Ezekiel, and Job, and Esther, made up the full number of twenty-two books." Unto all which enumeration he setteth likewise his Preface, (which is specially to be noted,) that in this sort the ancient Fathers had delivered over these books to posterity[s]. And this testimony is so clear, that Cardinal Bellarmine hath nothing to say against it, but rangeth S. Hilary[t] among those ancients who herein evidently followed the Hebrew canon of the old Bible, and are therefore, by his own confession, so to be understood, that they acknowledged not any of the controverted books to belong thereunto[u]. Some indeed there were in S. Hilary's time[x], who of their own heads augmented the number of twenty-two, by adding the books of Tobit and Judith; but he approves them not. And though otherwhiles he quoteth the books of Wisdom[y], Ecclesiasticus[z], Tobit[a], and

libri quinque; Jesus Nave sextus; Judicum et Ruth septimus; 1 et 2 Regnorum in octavum; 3 et 4 in nonum; Paralipomenon duo in decimum sint; Sermones dierum Esdræ [in undecimum; liber Psalmorum] in duodecimum; Salomonis Proverbia, Ecclesiastes, Cantica Canticorum, in tertium decimum, [et quartum decimum,] et quintum decimum; duodecim autem Prophetæ in sextum decimum: Esaias deinde: et Hieremias cum Lamentatione, et Epistola, (quæ habetur cap. xxix. Jeremiæ;) sed et Daniel; et Ezechiel; et Job; et Hester;—viginti et duorum librorum numerum consumment.

[s] Ibid., ut supra.—Qui ita secundum traditiones veterum computantur.

[t] Bellarm. de Verb. Dei, lib. i. cap. 20. sect. pœnult. [tom. i. col. 82.] Multi veterum, ut Melito, Epiphanius, Hilarius, [Hieronymus, Ruffinus,] in canone V. T. exponendo, [aperte] secuti sunt Hebræos.

[u] Idem, ibid., cap. 10. sect. 1. [tom. i. col. 38.] Hi libri simul omnes (Tobiæ, Judith, Sapientiæ, Ecclesiastici, et Machabæorum) rejiciuntur ab Hebræis.

[x] S. Hilar. loco cit.—post enumerationem prædictam. [p. 336.] Quibusdam autem visum est, additis Tobia et Judith, xxiv. libros secundum numerum Græcarum literarum connumerare.

[y] S. Hil. in Psalm. cxxvii. [p. 556.]

[z] Id., in 7. ca. [Comment.] super S. Matth. [p. 266.—Salomonis librum Ecclesiasticum, &c.]

[a] Id., in Psal. cxviii. [al. 119; but no quotation from Tobit is found.—Vide Ps. cxxix. p. 563, where reference is made to Tob. xii. 15.]

CHAP. VI. the Maccabees[b], yet hereby he never intended to give them that canonical authority, which the law and prophets had peculiarly reserved to them by God Himself[c].

A.D. 360.[d] LVIII. S. Cyril was bishop of Jerusalem at the same time when S. Athanasius was patriarch of Alexandria, and S. Hilary bishop of Poictiers. In the flower of his age he was famous in the Church, being the author of those Catechetical Sermons, or Institutions, which are mentioned by S. Jerome[e], cited both by Theodoret[f] and Damascen[g] of old, and are now of late (though not without suspicion of some corrupted passages in them) set forth to the world. Among the bishops met together in the second general council at Constantinople, he was reckoned for one of the chief[h]; which renders his testimony to be the more considerable with us. The catalogue[i], then, which he gave to his auditors of the

Catecheses ad Illuminatos.

b Id., in Psal. cxxv. [p. 546.—Judith xvi. is here cited, but not the Maccabees; unless the words "Testis Daniel, testis *Eleazar*," be accounted an allusion to 2 Macc. vi.]

c Id., ibid. [Enarratio in Psalm. cxxv.—p. 546.] Discentes hæc omnia a Lege, et Prophetis, et Evangeliis, [et Apostolis.]

d [Vid. Cave, tom. i. pp. 211, 212.]

e S. Hieronymus de Scriptor. Eccles. [tom. ii. col. 927. — Cyrillus, Jerosolymæ Episcopus, sæpe pulsus Ecclesia, et receptus, ad extremum sub Theodosio principe octo annis inconcussum episcopatum tenuit. Extant ejus *κατηχήσεις*, quas in adolescentia composuit.]

f Qui Dialogo ii. nonnulla affert ex Catechesi iv. [Theodoret., tom. iv. p. 106.—Κυρίλλου ἐπισκόπου Ἱεροσολύμων, ἐκ τοῦ κατηχητικοῦ τετάρτου λόγου, περὶ τῶν δέκα δογμάτων, περὶ τῆς ἐκ Παρθένου γενήσεως.—Verba Tituli in princ. citationis.]

g Qui Orat. iii. de Imag. quædam citat ex Cat. xii. [Johan. Damasc., tom. i. p. 383.—Κυρίλλου Πατριάρχου Ἱεροσολύμων, τῆς δωδεκάτης κατηχήσεως· εἰ τοίνυν ζητεῖς τῆς Χριστοῦ παρουσίας τὸ αἴτιον, ἀνάδραμε ἐπὶ τὸ πρῶτον τῶν γραφῶν βιβλίον· κ.τ.λ.]

h Socrat. Hist. Eccl., lib. v. c. 8. [p. 264.—συνῆλθον οὖν, τῆς μὲν ὁμοουσίου πίστεως, ἐκ μὲν Ἀλεξανδρείας Τιμόθεος· ἐκ δὲ Ἱεροσολύμων Κύριλλος, τότε ἐκ μεταμελείας τῷ ὁμοουσίῳ προσκείμενος.]

i S. Cyril., Catech. iv. (the same that Theodoret cited) de Sacra Scriptura. [sect. 33, 35, 36. pp. 67, et seq.]—ταῦτα δὲ διδάσκουσιν ἡμᾶς αἱ θεόπνευστοι γραφαὶ τῆς παλαιᾶς τε καὶ καινῆς διαθήκης, &c. Ea vero docent nos a Deo inspiratæ V. ac N. Testamenti Scripturæ; &c. . . . . καὶ φιλομαθῶς ἐπίγνωθι παρὰ τῆς ἐκκλησίας, ποῖαι μέν εἰσιν αἱ τῆς παλαιᾶς διαθήκης βίβλοι, κ.τ.λ. Disce quoque studiose ab Ecclesia, quinam sint V.T. libri; neque mihi legas quicquid Apocryphorum. . . . Divinas lege Scripturas V. T. libros xxii., quos LXX duo interpretes transtulerunt. . . . . Hos solos meditare, quos et in Ecclesia secure tutoque recitamus. Multo prudentiores te erant Apostoli, veteresque illi episcopi, ecclesiæ antistites, qui hos tradiderunt. Tu ergo, cum sis filius ecclesiæ, leges et instituta Patrum ne evertas, corrumpasve. Ac veteris quidem Instrumenti, sicut diximus, xxii. libros meditare, quos si discendi studio teneris, me nominatim enumerante, da operam ut memineris. Legis enim primi Mosis quinque libri sunt, Gen., Ex., Lev., Num., Deut. Deinde Jesus filius Nave: Judicum una cum Ruth liber septimus numero: reliquorum autem historicorum librorum, 1 et 2 Reg. unus liber est Hebræis, unus item 3 et 4. Similiterque apud eos Paralipomenon 1 et 2 unus est liber. Esdræ etiam 1 et 2 (id est

canonical books of Scripture, was the same at Jerusalem, that Origen and S. Athanasius gave to theirs at Alexandria, every way agreeing with other Churches abroad in the number and names of them all. Only the name of Baruch (which is not the controverted book of Baruch) is added here to Jeremy, because he is so often mentioned, and hath so great a part in that prophecy. But S. Cyril makes but one book of them both, joining the Lamentations and the Epistle of Jeremy with it besides: to complete (and not to exceed) the number of twenty-two books in all. For, howsoever the ancient manner of dividing and ordering them was otherwhiles sometimes different from one another, yet the books themselves, and the number of them, were still the same. We have cited S. Cyril's testimony here at large in the margin; where, (that we may not mistake him,) when he

TEST. CENT. IV.

Nehemiæ,) unus reputatus. Esther (ita sæpe computabatur) duodecimus liber est; et hi quidem historici sunt. Scripti autem versibus sunt quinque, Job, liber Psalmorum, Proverbia, Ecclesiastes, et Canticum Canticorum, qui liber est septimus decimus. Accedunt ad hos quinque Prophetici: Duodecim prophetarum liber unus: Esaiæ unus; et Jeremiæ cum Baruch, Lamentationibus, et Epistola: deinde Ezechiel: tum Daniel, qui vigesimus secundus est V. T. Novi autem, &c. .... Reliqui omnes extranei, secundoque loco habeantur; et qui in Ecclesiis non leguntur, eos omnes neque per te legas, quemadmodum audisti. Ac de his quidem hactenus.

[§ 33. *ταῦτα δὲ διδάσκουσιν ἡμᾶς αἱ θεόπνευστοι γραφαὶ τῆς παλαιᾶς τε καὶ καινῆς διαθήκης . . . . καὶ φιλομαθῶς ἐπίγνωθι, καὶ παρὰ τῆς ἐκκλησίας, ποῖαι μέν εἰσιν αἱ τῆς παλαιᾶς διαθήκης βίβλοι, ποῖαι δὲ τῆς καινῆς. καί μοι μηδὲν τῶν ἀποκρύφων ἀναγίνωσκε· . . . . ἀναγίνωσκε τὰς θείας γραφὰς, τὰς εἴκοσι δύο βίβλους τῆς παλαιᾶς διαθήκης ταύτας, τὰς ὑπὸ τῶν ἑβδομήκοντα δύο ἑρμηνευτῶν ἑρμηνευθείσας.*

§ 35. *τούτων τὰς εἴκοσι δύο βιβλους ἀναγίνωσκε· πρὸς δὲ τὰ ἀπόκρυφα μηδὲν ἔχε κοινὸν. ταύτας μόνας μελέτα σπουδαίως, ἅς ἐν καὶ ἐκκλησίᾳ μετὰ παῤῥησίας ἀναγινώσκομεν. πολύ σου φρονιμώτεροι, καὶ εὐλαβέστεροι ἦσαν, οἱ ἀπόστολοι καὶ οἱ ἀρχαῖοι ἐπίσκοποι, οἱ τῆς ἐκκλησίας προστάται, οἱ ταύτας παραδόντες. σὺ οὖν, τέκνον τῆς Ἐκκλησίας ὢν, μὴ παραχάραττε τοὺς θεσμούς. καὶ τῆς μὲν παλαιᾶς διαθήκης, ὡς εἴρηται, τὰς εἴκοσι δύο μελέτα βίβλους· ἃς, εἰ φιλομαθὴς τυγχάνεις, ἐμοῦ λέγοντος, ὀνομαστὶ μεμνῆσθαι σπούδασον. τοῦ νόμου μὲν γάρ εἰσιν αἱ Μωσέως πρῶται πέντε βίβλοι, Γένεσις, Ἔξοδος, Λευιτικὸν, Ἀριθμοὶ, Δευτερονόμιον· ἑξῆς δὲ, Ἰησοῦς υἱὸς Ναυῆ· καὶ τὸ τῶν Κριτῶν μετὰ τῆς Ῥοὺθ βιβλίον, ἕβδομον ἀριθμούμενον. τῶν δὲ λοιπῶν ἱστορικῶν βιβλίων, ἡ πρώτη καὶ ἡ δευτέρα τῶν Βασιλειῶν μία παρ' Ἑβραίοις ἐστὶ βίβλος· μία δὲ καὶ ἡ τρίτη καὶ ἡ τετάρτη· ὁμοίως δὲ παρ' αὐτοῖς καὶ τῶν Παραλειπομένων ἡ πρώτη καὶ ἡ δευτέρα μία τυγχάνει βίβλος. καὶ τοῦ Ἔσδρα ἡ πρώτη καὶ ἡ δευτέρα μία λελόγισται. δωδεκάτη βίβλος ἡ Ἐσθήρ. καὶ τὰ μὲν ἱστορικὰ ταῦτα. τὰ δὲ στιχηρὰ τυγχάνει πέντε· Ἰὼβ, καὶ βίβλος Ψαλμῶν, καὶ Παροιμίαι, καὶ Ἐκκλησιαστὴς, καὶ Ἆσμα ᾀσμάτων, ἑπτακαιδέκατον βιβλίον. ἐπὶ δὲ τούτοις τὰ προφητικὰ πέντε· τῶν δώδεκα Προφητῶν μία βίβλος· καὶ Ἡσαίου μία· καὶ Ἱερεμίου μία, μετὰ Βαροὺχ, καὶ Θρήνων, καὶ Ἐπιστολῆς· εἶτα Ἰεζεκιὴλ· καὶ ἡ τοῦ Δανιὴλ, εἰκοστηδευτέρα βίβλος τῆς παλαιᾶς διαθήκης.*

§ 36. *τῆς δὲ καινῆς διαθήκης, κ. τ. λ. τὰ δὲ λοιπὰ πάντα ἔξω κείσθω ἐν δευτέρῳ. καὶ ὅσα μὲν ἐν ἐκκλησίαις μὴ ἀναγινώσκεται, ταῦτα μηδὲ κατὰ σαυτὸν ἀναγίνωσκε, καθὼς ἤκουσας. καὶ περὶ μὲν τούτων ταῦτα.*]

CHAP. VI.

forbiddeth the reading of any apocryphal book, we are not to understand him so, as if he meant hereby the books of Tobit and Judith, and the rest of that class which we now call apocryphal, (though we might more aptly call them *ecclesiastical;*) for he read them, and quoted some of them himself[k], being such books that had been of ancient time received in the Church[l], to be read unto the people at their first entrance and introduction to a Christian life. By S. Cyril's apocryphal books[m], therefore, we are to understand some other disapproved and obscure writings, that (over and besides both the canonical and ecclesiastical books) certain private persons then went about to bring in, and recommend to the Church at Jerusalem, as they had likewise endeavoured to do in the Church at Alexandria, and other places abroad. And, whereas he specially exhorteth them here "to read the twenty-two books of the Old Testament which the Septuagint translated[n]," we are further from hence to observe, that, although both he at Jerusalem, and S. Athanasius at Alexandria, together with other Churches, had not the use of the Hebrew Bible among them, but kept themselves only to the Greek Translation of the LXX, (whereunto were afterwards commonly added those ecclesiastical books[o], which the Hellenist Jews first introduced and received into their Churches, that so all the most eminent books of religion written in the Greek tongue before Christ's time might be put together and contained in one

[k] Catech. 6. et Catech. 9. Ex Sap. et Eccl. [ap. Cat. 6. § 4. p. 89. Eccli. iii. 22; et § 8. p. 92. Sap. xiii. 2; et ap. Cat. 9. § 6. p. 128. Eccli. xliii. 2; et § 16. p. 133. Sap. xiii. 5.]

[l] S. Athanas. Ep. paulo ante laudata. [Epist. xxxix., ubi supr. num. lv.] *βιβλία οὐ κανονιζόμενα μὲν,* [*τετυπωμένα δὲ παρὰ τῶν πατέρων ἀναγινώσκεσθαι τοῖς ἄρτι προσερχομένοις καὶ βουλομένοις κατηχεῖσθαι τὸν τῆς εὐσεβείας λόγον· κ. τ. λ.*] Libri non quidem in canonem relati, sed a majoribus nostris propositi, ut prælegantur iis qui primum accedunt, &c.

[m] Et nihil ex Apocryphis legas.—S. Cyril. loco citato. [*καί μοι μηδὲν τῶν ἀποκρύφων ἀναγίνωσκε· . . . . πρὸς δὲ τὰ ἀπόκρυφα μηδὲν ἔχε κοινὸν.*]

[n] Divinas lege Scripturas, nempe V. T. libros xxii., quos LXX duo interpretes transtulerunt. Id., ibid. [*ἀναγίνωσκε τὰς θείας γραφὰς, τὰς εἴκοσι δύο βίβλους τῆς παλαιᾶς διαθήκης ταύτας, τὰς ὑπὸ τῶν ἑβδομήκοντα δύο ἑρμηνευτῶν ἑρμηνευθείσας.*]

[o] Neque enim a LXX senibus versa sunt (supplementa ;) . . . . sicut nec in Hebræo (codice) habentur. Lud. Viv. in Aug. de Civ. Dei, lib. xviii. c. 31. [Vid. S. Aug. Op., *Froben. Basil.* 1569. tom. v. col. 1084. For the passage in full, see num. clxx.]

Supplementum [libri Danielis, quod] in Hebræo non habetur, sed ex Græca Theodotionis editione ab Hieronymo transcriptum est, [quatuor continet, nempe Orationem Azariæ, Hymnum trium puerorum, ... Susannæ historiam, ... et Belis narrationem; &c.] S. Sen., lib. i. Bibl. sect. 2. [tom. i. p. 37.]

volume,) yet nevertheless they were always careful to preserve the honour of the Hebrew canon[p], which consisted of twenty-two books only, divinely inspired, and accurately to distinguish them from the rest, which had but ecclesiastical authority:—a distinction, which our and other reformed Churches are still careful to keep up at this day. TEST. CENT. IV.

LIX. S. Athanasius and S. Cyril were herein followed by all the bishops assembled together in the Council of Laodicea, out of several provinces in Asia[r]: which was a council had in such reverence and estimation by all men in those elder ages following, that the canons of it were generally received into the 'Code of the Universal Church[s];' where the year 364 is specified, when it was held. Baronius, in his Annals[t], placeth it before the general council of Nice, (but bringeth very weak arguments to prove his chronology;) A. D. 364.[q]

[p] Ita Origenes, in Ep. ad Jul. Afric., supplementum Dan. apud LXX interpretes haberi, et in Ecclesiis legi ait; sed canonicum esse nuspiam asserit, imo diserte negat in locis supra citatis. [Vid. Orig., Op., tom. i. p. 13.—ἴσθι τοίνυν πρὸς ταῦτα, τί χρὴ ἡμᾶς πράττειν, οὐ περὶ τῶν κατὰ Σωσάνναν μόνον, ἐν μὲν τῷ καθ' Ἕλληνας ἑλληνικῷ φερομένων ἐν πάσῃ ἐκκλησίᾳ Χριστοῦ, παρὰ δὲ Ἑβραίοις μὴ κειμένων· οὐδὲ περὶ τῶν, ὡς ἔφασκες, ἄλλων δύο περικοπῶν τῶν ἐπὶ τέλει τοῦ βιβλίου, περί τε τῶν κατὰ τὸν Βὴλ καὶ τὸν δράκοντα ἀναγεγραμμένων, οὐδ' αὐτῶν ἐν τῷ Δανιὴλ τῶν Ἑβραίων γεγραμμένων· ἀλλὰ δὲ περὶ ἄλλων μυρίων, ἃ κατὰ τὴν μετριότητα ἡμῶν τοῖς Ἑβραϊκοῖς συγκρίναντες ἀντιγράφοις τὰ ἡμέτερα, πολλακοῦ εὕρομεν. . . . . τὰ δὲ παρ' ἡμῖν ἀντίγραφα, ὧν καὶ τὰς λέξεις ἐξεθέμην· τὸ μὲν ἦν κατὰ τοὺς Ο'· τὸ δὲ ἕτερον κατὰ Θεοδοτίωνα· καὶ ὥσπερ παρ' ἀμφοτέροις ἔκειτο τὸ περὶ τὴν Σωσάνναν, ὡς σὺ φῄς, πλάσμα, καὶ αἱ τελευταῖαι ἐν τῷ Δανιὴλ περικοπαί· οὕτω καὶ ταῦτα ἐν ἔπεσιν, ὡς στοχασμῷ εἰπεῖν, τυγχάνοντα διακοσίοις, καὶ πρός.]

[q] [Concilii Laodiceni canones lix. . . . . An. Chr. 364. Justelli Biblioth. Jur. Can. Vet., tom. i. p. 49.—Certum hujus Concilii tempus statui nequit. Non infelici conjectura usus, Beveregius noster suspicatur illud proxime post Illyricianum habitum fuisse, non quidem, quod ille voluit, anno 365, sed (ut supra notavimus) anno 367.—Cave, tom. i. p. 362.]

[r] Titulus apud Dionys. Exiguum. [Vid. Concil., Labbe, tom. i. col. 5009.—Sancta synodus, quæ apud Laodiceam Phrygiæ Pacatianæ convenit ex diversis regionibus ('*provinciis*,' Isid. et Hervet.) Asiæ, definitiones exposuit, &c.]

[s] Codex Canonum Ecclesiæ Universæ, a [Concilio Chalcedonensi, et] Justiniano Imperatore confirmatus. [Vide Justell., tom. i. p. 29.] Infra, num. xc.

[t] Baron. Annal. in Append., ad tomum iv. [p. 915. § 7.—Sunt plura tamen, quæ ante Nicænum concilium persuadeant idem Laodicenum celebratum esse: sed unum illud in primis, quod, cum constet auctoritate S. Hieronymi receptum in Nicæno concilio librum Judith, (cum in serie canonicorum librorum, a Patribus Laodiceæ congregatis, idem liber ab authenticis sit explosus, una cum nonnullis aliis,) evidens plane atque perspicuum redditur, dictam Laodicensem synodum celebratam fuisse ante Nicænam. Nam quomodo ausi fuissent Catholicæ Ecclesiæ episcopi convellere quæ in magno illo œcumenico concilio de canonicis libris fuissent magna consideratione decreta? Præterea,] cum reperiantur quinque canones Laodicensis concilii eadem [omnino] continere quæ in concilio Nicæno statuta sunt, nec in eis ulla prorsus mentio habeatur canonum Nicænorum eadem statuentium, argumentum est, ante Nicænum concilium ea a Patribus synodi Laodicenæ decreta fuisse; &c.

CHAP. VI. and Binius[u] here followeth Baronius, (whom for the most part he transcribes in all his notes upon the councils;) fearing lest the book of Judith should otherwise suffer some prejudice[x], unless the greater authority of the Nicene council be reckoned to come after this Laodicean synod, and reverse the constitution that was here made concerning the apocryphal books of Scripture. For so they presume that the council of Nice did; but upon what slender grounds they presumed it, we have at large set forth before: and here we place this synod of Laodicea in that time and order which the code hath assigned to it:—in the last canon whereof, (which in that Universal Code is numbered to be the hundred and sixty-third,) this decree was made,—that "no books which had been composed only by private persons should be read in the church[y], nor any other that were not canonical, but only those which belonged to the canon of the Old and New Testament;" that is to say,—of the Old, Genesis, Exodus, &c., till we come to the prophet Daniel, which is there made the twenty-second book,—and of the New, Matthew, Mark,

Num. liv.

Concil. Laodic. Can. lix.

[u] Concil., tom. i. [vid. not. sequent. ad lit. x.]

[x] In Notis ad Conc. Laodic., sect. Sub Silvestro. [tom. i. p. 248.—Medio tempore inter Neocæsariensem et Nicenam synodum universalem, quando Silvester pontificatum Ecclesiæ Catholicæ administraret, sub præsidio Nunechii Metropolitani hoc concilium celebratum fuisse, hæ rationes persuadere videntur:] . . . . Liber Judith auctoritate hujus provincialis concilii (Laodiceni) inter apocryphos rejicitur, quem (S. Hier. teste) patres concilii Nicæni velut sacrosanctum in canonem Scripturæ receperunt. Oportet igitur concedere hoc Laodicense [concilium] ante Nicænum celebratum fuisse, vel saltem (quod dictu inconvenientius est) Catholicæ Ecclesiæ episcopos ea quæ de canonicis libris in magno œcumenico concilio magna consideratione decreta erant, (at magna erat hic Bar. et Bin. inconsiderantia,) convellere et retractare ausos fuisse.

[y] *Ὅτι οὐ δεῖ ἰδιωτικοὺς Ψαλμοὺς λέγεσθαι ἐν τῇ Ἐκκλησίᾳ, ἢ βιβλία οὐ κανόνιστα, [οὐκ ἀκανόνιστα βιβλία,] ἀλλὰ μόνα τὰ κανονικὰ [τῆς παλαιᾶς καὶ καινῆς διαθήκης.] Ὅσα δεῖ βιβλία, κ. τ. λ.* Quod non oportet privatos psalmos in Ecclesia legere, aut libros non canonicos, sed solos canonicos Veteris et Novi T.—Hæc autem sunt, quæ legi oportet V. T. scripta: 1. Genesis, 2. Exod., 3. Levit., 4. Numeri, 5. Deut., 6. Joshua, 7. Judices et Ruth, 8. Esther, 9. Reg. i. et ii., 10. Reg. iii. et iv., 11. Paralip. i. et ii., 12. Esdr. i. et ii. (id est, Nehem.), 13. Liber Psalmorum, 14. Proverbia Salomonis, 15. Ecclesiastes, 16. Cant. Cantic., 17. Job, 18. Duodecim Prophetæ, 19. Isaias, 20. Jeremias, (cum Baruch, Lamentat. et Epistola, quæ in Latina versione, [sc. Merlini, Petri Crab, et Isidori; *at non* Surii, Herveti, et Justelli,] omittuntur:) 21. Ezech., 22. Daniel. Novi autem T. hæc: Evangelia quatuor, &c. [*ὅσα δεῖ βιβλία ἀναγινώσκεσθαι τῆς παλαιᾶς διαθήκης· α΄. γένεσις κόσμου· β΄. ἔξοδος ἐξ Αἰγύπτου· γ΄. λευιτικὸν· δ΄. ἀριθμοὶ· ε΄. δευτερονόμιον· στ΄. Ἰησοῦ Ναυὴ· ζ΄. κριταὶ, Ῥοὺθ· η΄. Ἐσθὴρ· θ΄. βασιλειῶν α΄. καὶ β΄. ι΄. βασιλειῶν γ΄. καὶ δ΄. ια΄. παραλειπόμενα α΄. καὶ β΄. ιβ΄. Ἔσδρας α΄. καὶ β΄. ιγ΄. βίβλος Ψάλμων ρν΄. ιδ΄. παροιμίαι Σολομῶντος· ιε΄. ἐκκλησιαστὴς· ιστ΄. ᾆσμα ᾀσμάτων· ιζ΄. Ἰὼβ· ιη΄. δώδεκα προφῆται· ιθ΄. Ἡσαΐας· κ΄. Ἱερεμίας, καὶ Βαροὺχ, θρῆνοι, καὶ ἐπιστολαὶ· κα΄. Ἰεζεκιὴλ· κβ΄. Δανιήλ. τὰ δὲ τῆς καινῆς διαθήκης ταῦτα· κ. τ. λ.*—Apud Justelli Biblioth., tom. i. pp. 54, 55.]

&c., till we come to the Revelation of S. John; which, for the high and hidden mysteries that are in it, was not then usually read in their churches, no more than it is now in ours. But for all the rest they number them as we do, and leave all the controverted books out of their account. TEST. CENT. IV.

LX. For the better understanding of which canon, and removing those scruples that be otherwhiles raised about it, we are first to consider, (1.) that they had an ancient custom in the church to read unto the people there, not only those books which were properly and strictly canonical, but likewise some other[z] which were in honour among them, both for their antiquity, (being written before Christ's time,) and for their many good rules and examples of piety, that tended to edification and the well-ordering of men's lives. 1. Of the first sort were the twenty-two books, which Moses and the prophets left behind them: these they called canonical. 2. Of the second sort were the books of Tobit, Judith, Ecclesiasticus, Wisdom, and the Maccabees, added by the Hellenists to the Old Testament, and the Pastor of Hermes, the Doctrine of the Apostles, and the Epistle of Clement, subjoined by some others to the New; and these they called "ecclesiastical scriptures[a]." 3. There were other books yet besides these, of a third sort, that divers private men endeavoured to introduce among the people; which, because they were found to be fraught with erroneous and pernicious doctrines, (many uncertain and fabulous relations being therewith intermixed,) the Fathers utterly forbad to be read in the church at all; and these they properly called "apocryphal

Θεόπνευστοι.

[z] S. Athan., ubi sup. [vid. num. lv., lvi.] S. Hier. Præfat. in Libr. Salom. [ad Chrom. et Heliod., tom. ix. col. 1293.—Sicut ergo Judith, et Tobi, et Machabæorum libros legit quidem Ecclesia, sed inter canonicas Scripturas non recipit: sic et hæc (Jesu filii Sirach librum, et qui Sapientia Salomonis inscribitur,) duo volumina legat ad ædificationem plebis, non ad auctoritatem Ecclesiasticorum dogmatum confirmandam.] Ruffin. in Symbolum. [Opusc., p. 189.—Hæc sunt, quæ patres intra canonem concluserunt, &c. .... Et alii libri sunt, qui non sunt canonici, sed ecclesiastici a majoribus appellati sunt, &c. vid. infr.]

[a] Ruff., ibid.—Quæ omnia legi quidem in Ecclesia majores nostri voluerunt, [non tamen proferri ad auctoritatem ex his Fidei confirmandam. Cæteras vero scripturas apocryphas nominarunt, quas in ecclesiis legi noluerunt.]

Id. ibid.—Sciendum est, quod et alii libri sunt, qui non canonici, sed *ecclesiastici* a majoribus appellati sunt, id est, Sap. Salom. et alia Sapientia quæ dicitur filii Sirac, qui liber apud Latinos hoc ipso generali vocabulo 'Ecclesiasticus' appellatur, quo vocabulo non auctor libelli, sed scripturæ qualitas cognominata est. Ejusd. ordinis [libellus est Tobiæ, et Judith, et Machabæorum libri. . . . . Hæc nobis a patribus tradita sunt.]

CHAP. VI. scripturesb." Those that were of the *second* rank had otherwhiles, by some particular men, the name of the *third* sort given them; but the name of the *first* they never had, till after this age: and even then, also, often were they called apocryphal, but canonical very seldom; nor were they in those after ages termed so at all, otherwise than by a popular way of expression, and taking the word "canonical" in a larger sense than ever the Fathers took it in these elder times of the Church. 4. Moreover, of those ecclesiastical books which were permitted to be read to the people, they had (both in this and in the former age) divers kinds. For in all places they had not one and the same custom; nor were the books of Tobit and Judith only, with the rest of that order that were written before Christ came into the world, allowed to be read in the church; but some other besides (ecclesiastical and profitable books also) that were written after His time. To which purpose we have the testimony of Eusebius for reading the book of Hermes in some churches[c], and the testimony both of him[d], and Dionysius[e]

[b] Sicut sunt Acta Petri, Evang. Petri, Apocalyp. Petri, Acta Pauli;—apud Euseb. Hist. Eccl., lib. iii. c. 3. [p. 89.—*τό γε μὴν τῶν ἐπικεκλημένων αὐτοῦ (Πέτρου) πράξεων, καὶ τὸ κατ' αὐτὸν ὠνομασμένον εὐαγγέλιον, τό τε λεγόμενον αὐτοῦ κήρυγμα, καὶ τὴν καλουμένην ἀποκάλυψιν, οὐδ' ὅλως ἐν καθολικοῖς ἴσμεν παραδεδομένα· κ. τ. λ.*—p. 90. *οὐδὲ μὴν τὰς λεγομένας αὐτοῦ (Παύλου) πράξεις, ἐν ἀναμφιλέκτοις παρείληφα.*]

Item, Evang. Thom. Matthiæ, Andr. ab hæreticis publice lecta. Eod., lib. cap. 22. [al. cap. 25. p. 119.—*εἰδέναι ἔχομεν . . . . τὰς ὀνόματι τῶν Ἀποστόλων πρὸς τῶν αἱρετικῶν προφερομένας· ἤτοι ὡς Πέτρου καὶ Θωμᾶ καὶ Ματθία, ἢ καί τινων παρὰ τούτους ἄλλων εὐαγγέλια περιεχούσας· ἢ ὡς Ἀνδρέου, καὶ Ἰωάννου, καὶ τῶν ἄλλων Ἀποστόλων πράξεις· ὧν οὐδὲν οὐδαμῶς ἐν συγγράμματι τῶν κατὰ διαδοχὰς ἐκκλησιαστικῶν τις ἀνὴρ εἰς μνήμην ἀγαγεῖν ἠξίωσεν.*]

Item, Scripturæ apocryphæ ab hæreticis in publicum productæ. Apud eund., lib. iv. c. 21. ex Irenæo. [al. cap. 22. p. 184.—*οὐ μόνος δὲ οὗτος, ἀλλὰ καὶ Εἰρηναῖος, καὶ ὁ πᾶς τῶν ἀρχαίων χορὸς, πανάρετον σοφίαν τὰς Σολομῶνος παροιμίας ἐκάλουν. καὶ περὶ τῶν λεγομένων δὲ ἀποκρύφων διαλαμβάνων, ἐπὶ τῶν αὐτοῦ χρόνων πρὸς τινῶν αἱρετικῶν ἀναπεπλᾶσθαι τινὰ τούτων ἱστορεῖ.*]

[c] Euseb. Hist. Eccl., lib. iii. c. 3.—Novimus librum Hermetis, qui dicitur Pastor, publice lectum fuisse in Ecclesia. [Vide p. 19.—*ὅθεν ἤδη καὶ ἐν ἐκκλησίαις ἴσμεν αὐτὸ (τὸ βιβλίον Ἑρμᾶ, οὗ φασὶν ὑπάρχειν τὸ τοῦ ποιμένος βιβλίον,) δεδημοσιευμένον, κ. τ. λ.*]

[d] Id., lib. iii. c. 14. [al. cap. 16. p. 108.] Novimus hanc epistolam Clementis et olim et nostra ætate in plurimis ecclesiis communiter legi solere. [*ταύτην δὲ (τὴν Κλήμεντος ἐπιστολὴν) καὶ ἐν πλείσταις ἐκκλησίαις ἐπὶ τοῦ κοινοῦ δεδημοσιευμένην, πάλαι τε καὶ καθ' ἡμᾶς αὐτοὺς, ἔγνωμεν.*]

[e] Apud eund., lib. iv. c. 22. [al. cap. 23. p. 187.] Celebravimus diem Dominicum, et admonitionis gratia (addit Eusebius 'antiquo more') et legimus et semper legemus priorem Clementis epistolam ad nos scriptam. [*ἐν αὐτῇ δὲ ταύτῃ καὶ τῆς Κλήμεντος πρὸς Κορινθίους μέμνηται ἐπιστολῆς, δηλῶν ἀνέκαθεν ἐξ ἀρχαίου ἔθους ἐπὶ τῆς ἐκκλησίας τὴν ἀνάγνωσιν αὐτῆς ποιείσθαι· λέγει γοῦν· τὴν σήμερον οὖν κυριακὴν ἁγίαν ἡμέραν διηγάγομεν, ἐν ᾗ ἀνεγνώκαμεν*

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the bishop of Corinth[f], for reading the Epistle of Clement in other churches, when they met together publicly to celebrate the Lord's day. And to the same purpose we had the testimony of S. Athanasius[g], in his Paschal Epistle mentioned before, for the reading of the "Doctrine of the Apostles," (which peradventure was the book of canons set forth under their name, few at first, but in process of time much augmented,) and the book that was called "The Pastor." All which, being ecclesiastical writings and useful for the instruction of the people, were put into a division or class by themselves, and clearly distinguished both from the canonical and from apocryphal books properly so termed[h]. 5. But, when among this ecclesiastical class some other men had in divers places brought in and mingled those books that were merely apocryphal, reading them also to the people under the specious title of Holy and Divine Scriptures,—from hence it was, that the Fathers in the council of Laodicea took occasion to make their canon, and held it necessary to declare the number of those authentic books that were publicly to be read unto the people in the church.

LXI. Yet, against our producing of this canon it is alleged, that Baruch is added in the Old Testament, and the Apocalypse left out in the New. For answer whereunto we say, first, (as we did before to the place in S. Cyril,) that this is not the Num. lviii.
Book of Baruch, which standeth separate by itself in the rank of those that be controverted, but an exegetical or fuller expression only of what is contained in the book of Jeremy[i].

ὑμῶν τὴν ἐπιστολὴν· ἣν ἕξομεν ἀεί ποτε ἀναγνώσκοντες νουθετεῖσθαι, ὡς καὶ τὴν προτέραν ἡμῖν διὰ Κλήμεντος γραφεῖσαν.]

[f] Antiquus scriptor, eloquentiæ magnæ et industriæ, nomine a S. Hieronym. laudatus in lib. de Script. Eccl. [S. Hier., Op., tom. ii. col. 853.—Dionysius, Corinthiorum Ecclesiæ episcopus, tantæ eloquentiæ et industriæ fuit, ut non solum suæ civitatis, sed et aliarum urbium et provinciarum episcopos epistolis erudiret.]

[g] S. Athan. ubi supra.—*διδαχὴ καλουμένη τῶν Ἀποστόλων, καὶ ὁ Ποιμήν.* [Tom. i. par. 2. p. 963.—Vid. num. lv.]

[h] *καὶ ὅμως, κ. τ. λ.*—Neque inter canonicos, neque inter ecclesiasticos, ullo modo (*οὐδαμοῦ*) memorantur apocryphi. [*καὶ ὅμως, ἀγαπητοὶ, κᾀκείνων κανονιζομένων, καὶ τούτων ἀναγινωσκομένων, οὐδαμοῦ τῶν ἀποκρύφων μνήμη· ἀλλὰ αἱρετικῶν ἐστιν ἐπίνοια, γραφόντων μὲν ὅτε θέλουσιν αὐτὰ, χαριζομένων δὲ καὶ προστιθέντων αὐτοῖς χρόνους, ἵν' ὡς παλαιὰ προφέροντες, πρόφασιν ἔχωσιν ἀπατᾷν ἐκ τούτου τοὺς ἀκεραίους.*—S. Athanas., ubi supr., tom. i. par. 2. p. 963. Vid. num. lv.]

[i] *Ἱερεμίας καὶ Βαροὺχ, Θρῆνοι, καὶ ἐπιστολαί.*—Can. cit. [apud Justell. Bibl., tom. i. p. 55.]

CHAP. VI. And so Origen expressed it, when he said that Jeremy[k], with the *Lamentations*, and with his *Epistle*, made but one book; (that Epistle, therefore, must be contained and written in that book, as it is in the twenty-ninth chapter of his Prophecy;) whereunto S. Athanasius[l] and S. Cyril have added Baruch, (like as the council of Laodicea did here,) and made but one and the same book of them all. For Baruch's name
Jer. 36. 4. is famous in Jeremy; whose disciple and scribe he was,
Jer. 43. 6, 7. suffering the same persecution and banishment that Jeremy
Jer. 36. 8. did, and publishing the same words and prophecies that Jeremy had required him to write; so that, in several relations, a great part of the book may be attributed to them both. And very probable it is, that for this reason the Fathers that followed Origen did not only (after his example) join the Lamentations and the Epistle to Jeremy, but the name of Baruch besides[m]; whereby they intended nothing else (as, by keeping themselves precisely to the number of twenty-two books only, is clear) than what was inserted concerning Baruch in the book of Jeremy itself; (for otherwise they must have augmented their account, and added one book more to their number, which they never do:) nor could Cardinal Bellarmine take these Fathers in any other sense, when he confessed and said, (though afterward he agreeth not with his own words,) that "neither any ancient council, nor pope, nor father, in reciting the books of Holy Scripture, had made any particular mention of this prophet Baruch by himself[n]:" which would be false, if either the council of Laodicea, or S. Athanasius, or S. Cyril of Jerusalem, had not, by the mention that they make of Baruch, understood those passages of him which are comprehended in the book of Jeremy written in Hebrew, but that other distinct book,

[k] Sup. num. xlix.—Jeremias, cum Threnis et Epistola, unum sunt. [Ἱερεμίας, σὺν θρήνοις καὶ τῇ ἐπιστολῇ, ἐν ἑνί.—Orig. Comment. in Psal. i. tom. ii. p. 529.]

[l] Epistola Pasch. supra citat.—Jeremias, et una cum illo Baruch, Lamentationes, et Epistola. [Ἱερεμίας, καὶ σὺν αὐτῷ Βαροὺχ, θρῆνοι, καὶ ἐπιστολή. S. Athanas., tom. i. par. 2. p. 962. ut supr. num. lv.—Vid. etiam num. lviii.]

[m] Nisi vitium sit in Græco Conc. Laodiceni codice; nam in Latino, qui ante versionem Gentiani Herveti extabat, ista omnia nomina prætermissa sunt. Isid. Merc., Merlinus, et P. Crab. [Vid. num. lix.—not. ad lit. y.]

[n] Bellarm. de Verbo Dei, lib. i. cap. 8. [tom. i. col. 33.] De libro Baruch controversia fuit, et est, tum quia non invenitur in Hebræis codicibus, tum etiam quia nec Concilia antiqua, neque pontifices, neque patres quos supra citavimus, qui catalogum librorum sacrorum texunt, hujus Prophetæ disertis verbis meminerunt.

which is now extant under his name, and was first written only in the Greek tongue:—a book so different in the present editions from the old Latin translation, that we have no assurance whether there be a true copy of it or no; and therefore S. Hierome would not meddle with it[o].

LXII. Then, as to the leaving out of the Apocalypse, (which is a second exception against this canon of Laodicea,) though the question between the followers of the Trent canon and ours be not concerning any books of the New Testament, (wherein we all agree,) yet we have thus much to say for the council: 1. That the preface which they make to their canon sheweth their intention only (or at least chiefly) to have been thereby to declare[p] what canonical books were publicly to be read among them in the church; where, because their custom was not usually to read the Apocalypse, therefore they forbare to name it. 2. That this custom was not grounded upon any opinion they had, as if that book were no part of the New Testament, but because it was so replenished with abstruse and hidden mysteries[q], as that (few or none being fit and able persons to explain it) the people would receive the less instruction and edifying by it; which is the reason that, in our public Calendar[r] for reading the books of the New Testament in the ordinary course of the year, our own Church hath likewise omitted it; and yet we hold it to be canonical, (as they of the Greek Church[s]

[o] S. Hier. Præf. in Jerem. [tom. ix. col. 783.] Librum autem Baruch, [notarii ejus,] qui apud Hebræos nec legitur nec habetur, prætermisimus.—Item, Præf. in Comment. quibus Jeremiam exponit, [tom. iv. col. 834.] Libellum Baruch, qui vulgo editioni LXX copulatur, nec habetur apud Hebræos, et *ψευδόγραφον* [*ψευδεπίγραφον*] epistolam Jeremiæ, nequaquam censui disserendam.

[p] Conc. Laod. loco citato.—Quod non oportet privatos psalmos in Ecclesia legere; &c.—Hæc autem sunt quæ legi oportet; &c. [*ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλήσιᾳ, οὐκ ἀκανόνιστα βιβλία, ἀλλὰ μόνα τὰ κανονικὰ τῆς παλαιᾶς καὶ καινῆς διαθήκης. ὅσα δεῖ βιβλία ἀναγινώσκεσθαι· κ.τ.λ.* ut supr. p. 68. not. y.—Can. lix. in princ.]

[q] S. Hier. in Prol. Galeat.—Tot habet sacramenta, quot verba. [These words are not found in Prol. Gal.; but they occur in Epist. ad Paulinum, Op., tom. i. col. 278.—Apocalypsis Joannis tot habet sacramenta, quot verba. Parum dixi pro merito voluminis: laus omnis inferior est: in verbis singulis multiplices latent intelligentiæ.]

[r] Liturg. Eccl. Angl. in. Calend. et Præfat.—How the rest of the Holy Scripture (besides the Psalter) is appointed to be read. The Old Test. &c. except certain books and chapters which be least edifying, &c. The New Test. except the Apocalypse, &c. [See the Preface to the Book of Common Prayer, as it stood prior to the last review, in the reigns of Elizabeth, James I., and Charles I., or as it stood in the Liturgy compiled by Archbishop Laud, and designed for the use of the Church of Scotland.]

[s] Justin. Mart. in Dial. cum. Tryph. [§ 81. Op., p. 179.—*καὶ παρ' ἡμῖν ἀνὴρ τὶς ᾧ ὄνομα Ἰωάννης, εἷς τῶν Ἀποστόλων*

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did,) often alleging it in our sermons and treatises, and otherwhiles reading divers parts of it in our Public Service. 3. It is altogether improbable that the Fathers of this council should absolutely reject that book out of the canon, when it was in their[t] own time (as it was also before[u] and after[x]

τοῦ Χριστοῦ, ἐν Ἀποκαλύψει γενομένῃ αὐτῷ .... προφήτευσε.] Irenæus, lib. v. contr. Hær. [cap. 26. p. 477.—Significavit Joannes, Domini discipulus, in Apocalypsi, &c.] Theoph. Antioch., et Melito, apud Euseb. Hist. Eccl., lib. iv. c. 24, 26. [*καὶ ἄλλο πρὸς τὴν αἵρεσιν Ἑρμογένους τὴν ἐπιγραφὴν ἔχον, ἐν ᾧ ἐκ τῆς ἀποκαλύψεως Ἰωάννου κέχρηται μαρτυρίαις.* Theoph. Ant. ap. cap. 24. p. 187.—*καὶ τὰ περὶ τοῦ διαβόλου, καὶ τῆς ἀποκαλύψεως Ἰωάννου, (βιβλία Μελίτωνος.)* Cap. 26. p. 189.] Dionys. Alex. apud eund., lib. vii. cap. 23, 24; [cap. 24, 25. pp. 350. 352, et seq.—*καλεῖσθαι μὲν οὖν αὐτὸν Ἰωάννην, καὶ εἶναι τὴν γραφὴν Ἰωάννου ταύτην, οὐκ ἀντερῶ. ἁγίου μὲν γὰρ εἶναί τινος καὶ θεοπνεύστου συναινῶ.* p. 353.] Clem. Alex., lib. ii. Pædag. cap. 12. [tom. i. p. 241.—*ἐξὸν ἁγίῳ κοσμεῖσθαι λίθῳ, τῷ Λόγῳ τοῦ Θεοῦ, ὃν Μαργαρίτην ἡ Γραφὴ κέκληκέν που, τὸν διαυγῆ καὶ καθαρὸν Ἰησοῦν, τὸν ἐν σαρκὶ ἐπόπτην ὀφθαλμὸν, τὸν Λόγον τὸν διαφανῆ· δι' ὃν ἡ σὰρξ τιμία ὕδατι ἀναγεννωμένη· καὶ γὰρ τὸ ὄστρεον ἐκεῖνο ἐν ὕδατι γιγνόμενον περιστέγει τὴν σάρκα· ἐκ δὲ ταύτης ὁ μαργαρίτης κυΐσκεται. λίθοις δὲ ἁγίοις τὴν ἄνω Ἱερουσαλὴμ τετειχίσθαι παρειλήφαμεν· κ.τ.λ.* Apoc. xxi. 18.—Vid. etiam cap. 10. p. 235. *ἡ ἀποκάλυψις φησίν· εἶδον τὰς ψυχὰς, κ.τ.λ.* Apoc. vi. 9. 11.] Origen. in i. Psalm. [tom. ii. p. 525.—*περὶ μὲν οὖν τοῦ κεκλεῖσθαι καὶ ἐσφραγίσθαι, ὁ Ἰωάννης ἀναδιδάσκει ἐν τῇ ἀποκαλύψει· κ. τ. λ.*] Euseb. in Chron. [lib. ii.—Thesaur. Temp. Hiero. interp., p. 164. Ann. Heb. MMCX.—Secundus post Neronem Domitianus Christianos persequitur; et sub eo Apostolus Johannes, in Patmum insulam relegatus, Apocalypsim vidit, quam Irenæus interpretabatur. The Greek text, (Jos. Scaligeri,) may be found at p. 208.] Athanas. in Synops. [tom. ii. p. 131.—*ἐπὶ τούτοις ἐστὶ καὶ ἡ Ἀποκάλυψις Ἰωάννου τοῦ θεολόγου· .... τοσαῦτα καὶ τὰ τῆς καινῆς Διαθήκης βιβλία, τά γε κανονιζόμενα, κ.τ.λ.*—Et p. 200. *Ἀποκάλυψις Ἰωάννου. οὕτω καλεῖται τὸ βιβλίον· ἐπειδὴ καὶ ταύτην τὴν Ἀποκάλυψιν αὐτὸς Ἰωάννης ὁ εὐαγγελιστὴς καὶ θεόλογος ἑώρακεν ἐν τῇ Πάτμῳ, κ.τ.λ.*] Epiphan. Hæres. 51. [lib. ii. tom. i. p. 422.—The title is: *κατὰ τῆς αἱρέσεως τῆς μὴ δεχομένης τὸ κατὰ Ἰωάννην εὐαγγέλιον, καὶ τὴν ἀποκάλυψιν· ἣν ἐκάλεσεν Ἀνοήτων, κ. τ. λ.*] Chrysost. in Psal. xci. [Inter spuria scripta, tom. v. But perhaps a wrong reference. Vid. Serm. in Synaxin Angelorum, tom. viii. p. 286. (inter spuria.)—*καθ' ἑκάστην δὲ ἐκκλησίαν ἐπέστησεν ἀγγέλους φύλακας ὁ Χριστὸς, ὡς ἀποκαλύπτων Ἰωάννῃ φησίν· κ.τ.λ.*—Et Serm. de Pseudoprophetis, tom. viii. p. 75. (inter spuria.)—*ἀρξώμεθα δὲ πόθεν; ἢ ἐκ τοῦ εἴποντος· ἐγώ εἰμι ἡ ἀρχὴ, καὶ τὸ τέλος.* Apoc. xxi. 6.] Basil. [adv. Eunom., lib. ii. § 14. tom. i. p. 249.—*ἀλλ' αὐτὸς ἡμῖν ὁ εὐαγγελιστὴς ἐν ἑτέρῳ λόγῳ τοῦ τοιούτου ἮΝ τὸ σημαινόμενον ἔδειξεν, εἰπών· ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ παντοκράτωρ.* Apoc. i. 8.—Et lib. iv. sect. 2. p. 281. *πᾶσαν δὲ φιλονεικίαν αὐτῶν ἀποκλείουσιν αἱ θεῖαι γραφαὶ, Μωσέως μὲν βοῶντος περὶ τοῦ υἱοῦ· ὁ ὢν με ἀπέστειλε· τοῦ δὲ εὐαγγελιστοῦ· ἐν ἀρχῇ ἦν ὁ Λόγος, κ.τ.λ. .... καὶ ἐν τῇ ἀποκαλύψει· ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος.* Apoc. i. 8.] Gr. Naz. [Vid. Gregor. Nazianzen. Orat. 35. tom. i. p. 573.—*καὶ ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, καὶ παντοκράτωρ, σαφῶς περὶ τοῦ υἱοῦ λεγόμενα.* Apoc. i.] et Cyrillus. [S. Cyril. *Hierosol.* Catech. iv. § 13.—*ταῦτα δὲ διδάσκομεν, οὐχ εὑρεσιλογοῦντες, ἀλλ' ἐκ τῶν θείων ἐκκλησιαζομένων γραφῶν, κ.τ.λ.* Inter quas Scripturas citatur Apoc. xvii. 11. At vid. Cat. iv. § 36. p. 69. not. z.—Apocalypsim non numerat Cyrillus in indice Novi Testamenti, eamque uti Apocrypham repudiare videtur, Cat. xv. num. 13. 16. Ejus tamen testimoniis, sæpe ac veluti imprudens, ex familiari ejus consuetudine utitur.—Vid. autem S. Cyril. *Alexandrin.* De Adorat. in Spiritu et Veritat., lib. vi. p. 188.—*καίτοι τὸ τῆς Ἀποκαλύψεως βιβλίον ἡμῖν συντιθεὶς ὁ σοφὸς Ἰωάννης, κ. τ. λ.*]

[t] Epiph. loco citato. [Vid. supr. Hær. 51. tom. i. p. 423.—*εἶχον γὰρ τὴν αἵρεσιν καλουμένην, ἀποβάλλουσαν Ἰωάννου τὰς βίβλους.*] et Hær. 54. [al. 34. lib. ii. tom. i. p. 462.—*ἀνέστη πάλιν Θεόδοτός τις, ἀπόσπασμα ὑπάρχων*

their time) held an heresy to reject it. For though some few men in the Greek Church were not always so well satisfied concerning the author of this book, but doubted[y] whether it was S. John the Evangelist, or some other apostolical writer of that name,—yet, as the reasons which they brought for themselves were of little weight, so they were at all times opposed and answered by the greater part and the most considerable persons of the Church; whereof there cannot one be named, that ever suffered the authority of the book to be either rejected or doubted of, whether it were a canonical part of the New Testament or no, without censuring and condemning them that did so. 4. Lastly, then, the omission of this book in the canon of Laodicea, (if yet the omission be not rather in the copies that we have of it, than in the canon itself; for in some copies[z] the Epistle to Philemon is left out, as well as the Apocalypse,) can be no just plea for the authority of those books which the council of Trent hath lately annexed to the canon of the Old Testament; for though neither of them be here named, yet it is one thing not to be named in the canon of Laodicea, and another thing to be excluded out of the canon of the Bible, which maketh the great difference between them; for certain it is, that by the common consent of the Fathers and Churches abroad, (which are the best interpreters of what they decreed, rejected, or acknowledged, in this synod of the Asian provinces,) the Apocalypse, if it were not usually read to the people, yet was publicly received as a canonical

ἐκ τῆς προειρημένης Ἀλόγου αἱρέσεως, τῆς ἀρνουμένης τὸ κατὰ Ἰωάννην εὐαγγέλιον, καὶ τὸν ἐν αὐτῷ ἐν ἀρχῇ ὄντα θεὸν Λόγον, καὶ τὴν αὐτοῦ Ἀποκάλυψιν.]

[u] Tertul., lib. iv. contra Marcion. [vid. cap. 5. p. 415.—Habemus et Joannis alumnas ecclesias. Nam etsi Apocalypsin ejus Marcion respuit, ordo tamen episcoporum, ad originem recensus, in Joannem stabit auctorem.]

[x] S. Aug. de Hæres. cap. 30. [§ 62. tom. viii. col. 10.—Alogi propterea sic vocantur, tanquam sine Verbo, (*λόγος* enim Græce verbum dicitur,) quia Deum Verbum recipere noluerunt, Joannis Evangelium respuentes, cujus nec Apocalypsin accipiunt, . . . has videlicet Scripturas negantes esse ipsius.]

[y] Euseb., lib. vii. Hist. Eccl., c. 25. [p. 352.—*εἶθ' ἑξῆς ὑποβὰς περὶ τῆς Ἀποκαλύψεως Ἰωάννου ταῦτα φησί· τινὲς μὲν οὖν τῶν πρὸ ἡμῶν ἠθέτησαν καὶ ἀνεσκεύασαν πάντῃ τὸ βιβλίον, καθ' ἕκαστον κεφάλειον διευθύνοντες, ἄγνωστόν τε καὶ ἀσυλλόγιστον ἀποφαίνοντες· ψεύδεσθαί τε τὴν ἐπιγραφήν. Ἰωάννου γὰρ οὐκ εἶναι λέγουσιν· ἀλλ' οὐδ' ἀποκάλυψιν εἶναι, τὴν σφοδρῷ καὶ παχεῖ κεκαλυμμένην τῷ τῆς ἀγνοίας παραπετάσματι· καὶ οὐχ ὅπως τῶν Ἀποστόλων τινὰ, ἀλλ' οὐδ' ὅλως τῶν ἁγίων ἢ τῶν ἀπὸ τῆς Ἐκκλησίας τούτου γεγονέναι ποιητὴν τοῦ γράμματος· . . . . ἐγὼ δὲ ἀθετῆσαι μὲν οὐκ ἂν τολμήσαιμι τὸ βιβλίον· . . . . καὶ γὰρ εἰ μὴ συνίημι, ἀλλ' ὑπονοῶ γε νοῦν τινὰ βαθύτερον ἐγκεῖσθαι τοῖς ῥήμασιν.*]

[z] In codice Joh. Tilii. [Vid. p. 24.]

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LXIII. Some other exceptions there are against this council, which will give us no great trouble to answer;—as first, (1.) That it is not so certain, whether there be any such canon or catalogue of Scripture-books in it or no. For in the Latin translation, which Dionysius Exiguus[a] made of that council, it is omitted; and in the Roman code[b] there is no particular recital of those books to be seen; nor hath Gratian entered it into his Decree[c]. But in these matters the Greek copies are to be trusted before the Latin, and the Universal code[d] before the Roman. In all the several editions of the Councils[e], both Greek and Latin, set forth by Mercator, Merlin, Crab, Surius, Tilius, Binius, and those that we find in Balsamon and Zonaras, this canon is to be read at large; and, should we rest ourselves either upon the Roman code, or the code of Dionysius Exiguus, we shall be to seek for all the eight canons of the council of Ephesus, the three last canons of the first council at Constantinople, and the two last canons of the council at Chalcedon; which are all cut off and left out in both these codes, as well as this canon of Laodicea is: the preface and title whereof they have suffered nevertheless to stand still[f]; and yet that preface and title refer to the

[a] Codex Can. Eccl. Dionysii Exigui. [ap. Labbe, tom. i. col. 1515.]

[b] Codex Can. Eccl. Romanæ. [Vid. ed. Lut. Par. 8vo. 1609. p. 87, where the former part of can. lix. is found, but without the catalogue of canonical books.]

[c] Gratiani Decret. [ap. Corpus Juris Canonici, tom. i.]

[d] Codex Can. Eccl. Universæ. [ap. Justelli Biblioth., tom. i.—Vide p. 29.]

[e] [Vide Isid. Merc. ap. Labbe, tom. i. col. 1521.—Merlin. Collect. Concil., tom. i. fol. 74.—Crab. Concilia, tom. i. fol. 227.—Surii Conc., tom. i. p. 704. —Tilii κανόνες τῶν Ἀποστόλων καὶ τῶν ἁγίων συνόδων, p. 24.—Binii Conc. ed. Col. Agr. 1618. tom. i. p. 247.—Balsam. Canones, &c., p. 850.—Zonar. Canones, &c., p. 361.]

[f] Quæ psallere et legere in ecclesiis conveniat. Quod non oportet plebeios psalmos in Ecclesia cantare, nec libros præter canonem legi; sed sola Sacra Volumina V. et N. Testamenti.—Reg. 162. in Cod. Dion. et Can. 59. Conc. Laod. in Cod. Rom. [The Roman code (apud Justell.) is deficient of the canons named by Cosin, viz. the eight canons of the council of Ephesus, the last three canons of the first council of Constantinople, and the last two canons of the council of Chalcedon. In the Codex Canonum Vetus Eccl. Romanæ (Lut. Par. 1609) the canons specified are wanting, except that there are *twelve* canons purporting to be those of Ephesus, but altogether different from the corresponding canons apud Justell. In the Cod. Can. Ecclesiasticorum Dionys. Exig. (Lut. Par. 1628) all the canons specified are wanting.]

books of Scripture that follow in all other copies and collections of the councils whatsoever;—which is so clear an evidence for us, that generally this council is given us[g], and confessed to be upon our side. (2.) Only Catharinus, having nothing else to say against it, suspecteth that this fifty-ninth canon of this council hath been larger than it is[h], and that the books now controverted have been taken out of it, though in the meanwhile he knows not when or by whom it

[g] Baronius et Binius, ubi sup. [vid. Baron., tom. iv. col. 916. Cum constet, auctoritate S. Hieronymi, receptum in Nicæno concilio librum Judith; cum in serie canonicorum librorum a Patribus Laodiceæ congregatis idem liber ab authenticis sit explosus una cum nonnullis aliis: evidens plane atque perspicuum redditur, dictam Laodicensem synodum celebratam fuisse ante Nicænam; &c.—Et Bin. ed. Lut. Par. 1636. tom. i. p. 305.—Liber Judith, auctoritate hujus provincialis concilii inter apocryphos rejicitur, quem, teste S. Hieron. Epist. 3. patres Nicæni concilii, velut sacrosanctum, in canonem Scripturæ receperunt.—Vid. p. 67. not. t, et p. 68. not. x.] Alph. a Castro, lib. i. c. 2. contra Hær. [col. 6, 7.—Laod. Catal. can. lix. citat Alphonsus, et dicit: Sed jam video quantum exultet hæreticus ex ratione librorum in hoc catalogo assignata, cum videat plerosque ibi omitti, qui passim pro canonicis habentur; &c.] Georg. Ederus, in Œcon. Bibl., lib. i. tab. 42. [Œconom. Bibliorum, p. 36.—Laodicense can. 59. In quo licet de libris Tobiæ, Judith, Sapientiæ, Ecclesiastici, Machabæorum, et Apocalypsis nulla fuit mentio, vel quia dubium adhuc aliquod de illis fuerit, vel quia sancti patres judicium de re tam gravi in aliud tempus differre voluerint, non tamen oportet semper dubitare, nec ab unius concilii auctoritate negative argumentari licebit, cum sufficiat hos libros a sequentibus conciliis, et paulo post totius ecclesiæ catholicæ consensu, approbatos esse.] Costerus, in Enchirid. cap. 1. [p. 67.—Objectio prima. Concilium Laodicenum eos libros veteris testamenti omittit, qui non sunt in canone Hebræorum: non igitur agnovit libros Machabæorum, Sapientiam, Ecclesiasticum, Tobiam, et Judith. Solutio. Neganda est consequentia: non enim eo loci patres abjecerunt hos libros, tanquam non sacros, nec decreverunt non esse canonicos: sed non numeraverunt inter illos qui in ecclesia essent legendi, idque præsertim propter Judæos ad fidem conversos, et fere Judaizantes, quibus Phrygia ab Apostolorum temporibus abundabat. Hos nimirum sancti illi episcopi irritare noluerunt, iis libris veteris testamenti in Ecclesia legendis, quos illi in canone Hebræorum non habebant.] Bellarm. de Verbo Dei, lib. i. c. 20. sect. Enumerantur. [The bearing of this reference upon Cosin's argument is not very evident. Bellarmine's words are: Enumerantur libri Apocryphi plurimi a Gelasio, ut habetur dist. 15, canone 'Sancta Romana,' ab Innocentio I. Epist. 3, ab Athanasio in Synopsi, et ab Eusebio, lib. iii. Hist. cap. 25, sed magna ex parte non exstant. Qui exstant, hi sunt: Oratio Regis Manasse, quæ solet annecti libris Paralipomenon, quam adeo apocrypham, aut non certo canonicam dicere posse videmur, quia non est pars alicujus libri sacri, nec ponitur nominatim in canone ab aliquo concilio, vel pontifice, vel patre, supra citatis; nec habetur in Hebræa aut Græca, sed solum in Latina editione. Apocryphus quoque est Psalmus 151. Davidis, cujus meminit Athanasius in Synopsi, et invenitur in Græcis Psalteriis. Quem psalmum apocryphum dico, quia concilium Laodicenum canone 59, concilium Romanum, sub Gelasio, et Tridentinum, sess. 4. nominatim ponunt in canone 150 psalmos.—Tom. i. col. 79.] Melch. Can., lib. ii. cap. 11. [vid. p. 67.—Res nondum erat definita. Qua etiam ratione et reliquos excusamus:—(i. e. S. Aug., Damascen., Innocent., Gelas., Conc. Laodic. &c.) Conf., cap. 10. p. 58.] Lindanus, ubi supra. [Panopl. Evangel., lib. iii. cap. 3.—Vid. num. liv.] Et alii complures.

[h] Ambr. Cathar. Opusc. de Script. Canonicis.—Vehementer suspicor fuisse hos libros a sciolis quibusdam semotos, &c.

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should be done; which is an exception that answers itself, and hath nobody else to speak for it. For with as much reason he might have suspected all the rest of the Fathers' writings, that numbered these books of the ancient Testament as the Fathers of Laodicea did. (3.) The last exception, therefore, against them is, that they were but a *provincial* council[i], and of very little authority in the Church, having never been confirmed by the pope. But there is no part of this exception true. For, first, it was a council that consisted of divers provinces or regions of Asia[k], which makes it greater than any provincial synod[l]. Secondly, it was always held to be of great veneration and authority[m], both in the Greek and in the Latin Church. And, thirdly, although the oriental councils in those days needed no confirmation from the pope, (who claimed no such jurisdiction then, as he did in after ages, over those places that were out of his own limits[n],) yet that, among other councils of the east, the popes received *this* in the west, and acknowledged the canons of it to be a part of those ecclesiastical rules whereby both themselves and other bishops were to be guided, we find it manifest in the letter[o] that Pope Leo IV. sent to the bishops

Ancyr., Neocæs., Gangr., Antioch., &c.

[i] Bellarm., lib. ii. de Conc. c. 8. [tom. ii. col. 88. — Decimo, profert Hermannus, &c. . . . . Respondeo imprimis, concilium Carthaginense esse majoris auctoritatis, quam Laodicenum: . . . .] Laodicenum (vero concilium) fuit *provinciale*, episcoporum xxii. et non confirmatum a Pontifice. [Itaque non posset habere locum, quod ait Augustinus, concilia priora emendari a posterioribus.]

[k] Prima hujus synodi verba. [Vid. Labbe, tom. i. col. 5009.]—Sancta synodus, quæ apud Laodiceam Phrygiæ Pacatianæ convenit ex diversis provinciis, (sive regionibus,) Asiæ; &c.

[l] Bel., lib. i. de Conc. cap. 4. [tom. ii. col. 4.]—Provincialia concilia sunt, [dicuntur,] in quibus conveniunt tantum episcopi unius provinciæ, quibus præest metropolitanus, sive archiepiscopus.

[m] Binius ex Baronio, Not. i. in Laod. Concil. [vid. Concil. Labbe, tom. i. col. 1522.] Hoc concilium, antiqua nobilitate celeberrimum, Græcorum atque Latinorum scriptis celebri memoriæ commendatum fuit. [In quo, ad collapsam Ecclesiæ disciplinam restaurandam, auctore Nunechio Phrygiæ Metropolitano, congregati fuerunt triginta duo episcopi; et hosce quinquaginta novem canones, ad mores singulorum fidelium reformandos, ediderunt; ut constat apud Gratianum, canone undecimo, dist. 16. Item, ex compendio Baronii. Quod prædictum concilium in Syria sub Theodoto vel Theodosio episcopo celebratum fuisse scribitur, plane falsum est. Hæc enim synodus, ut infra patebit, habita est in Phrygia Pacatiana.—Vide Baron. in appendice tomi iv.]

[n] Conc. Nicen. Can. 6. [Concil. Labbe, tom. ii. col. 32.—*τὰ ἀρχαῖα ἔθη κρατείτω, τὰ ἐν Αἰγύπτῳ, καὶ Λιβύῃ, καὶ Πενταπόλει, ὥστε τὸν Ἀλεξανδρείας ἐπίσκοπον πάντων τούτων ἔχειν τὴν ἐξουσίαν. ἐπειδὴ καὶ τῷ ἐν τῇ Ῥώμῃ ἐπισκόπῳ τοῦτο σύνηθές ἐστιν· ὁμοίως δὲ καὶ κατὰ τὴν Ἀντιόχειαν, καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις, τὰ πρεσβεῖα σώζεσθαι ταῖς ἐκκλησίαις. κ.τ.λ.*]

[o] Can. de Libel. Distinct. 20. [sive Epist. Leonis papæ iv. cap. 6.—Per quæ decreta judicare debeant episcopi.

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of Britanny. For in those elder times the code of the universal Church governed them all; and into that code was this synod of Laodicea taken, not only by the sixth general council of Constantinople in Trullo[p], (the canons whereof have otherwhiles some exceptions[q] made against them,) but by the fourth general council likewise of Chalcedon[r], and

—Ap. Concil. Labbe, tom. viii. col. 30.] Non convenit aliquem judicare, et sanctorum conciliorum canones relinquere, [vel decretalium regulas, id est, quæ habentur apud nos simul cum illis in canone.] Quibus (autem) in omnibus ecclesiasticis utimur judiciis, (sunt statuta can.) Apost. Nicæn. Ancyran. Neocæsar. Gangr. Antioch. Laodicensium, [Chalcedonensium, Sardicensium, Carthaginensium, Africanensium . . . . Isti omnino sunt, per quos judicant episcopi, et per quos episcopi, simul et clerici, judicantur.]

[p] Can. 2.—Obsignamus etiam canones, qui a S. Patribus nostris expositi sunt; i. e. a 318. sanctis ac divinis patribus, qui Nicææ convenerunt, iisque qui Ancyræ, Neocæsar. Gangr. Antioch. atque iis etiam qui in Laodicea Phrygiæ, &c. [Vid. Conc. Quinisext. sive Constantinop. 3. ap. Labbe, tom. vi. col. 1139.—ἐπισφραγίζομεν δὲ καὶ τοὺς λοιποὺς πάντας ἱεροὺς κανόνας τοὺς ὑπὸ τῶν ἁγίων καὶ μακαρίων πατέρων ἡμῶν ἐκτεθέντας, τουτέστι, τῶν τε ἐν Νικαίᾳ συναθροισθέντων τιη΄. θεοφόρων ἁγίων πατέρων, καὶ τῶν ἐν Ἀγκύρᾳ· ἔτι μὴν καὶ τῶν ἐν Νεοκαισαρείᾳ· ὡσαύτως καὶ τῶν ἐν Γάγγραις, πρὸς δὲ καὶ τῶν ἐν Ἀντιοχείᾳ τῆς Συρίας· ἀλλὰ μὴν καὶ τῶν ἐν Λαοδικείᾳ τῆς Φρυγίας· προσέτι καὶ τῶν ρν΄. τῶν ἐν ταύτῃ τῇ θεοφυλάκτῳ καὶ βασιλίδι συνελθόντων πόλει· καὶ τῶν διακοσίων τῶν ἐν τῇ Ἐφεσίων μητροπόλει τὸ πρότερον συναγηγερμένων· καὶ τῶν ἐν Καλχηδόνι ἑξακοσίων τριάκοντα ἁγίων καὶ μακαρίων πατέρων· ὡσαύτως καὶ τῶν ἐν Σαρδικῇ· ἔτι μὴν καὶ τῶν ἐν Καρθαγένῃ, κ.τ.λ.] Ad hæc Balsamon: Hujus præsentis canonis perpetuo recordare. — [Vid. Theod. Balsam. not. in Conc. Quinisext. can. 2. p. 364.—τοῦ παρόντος κανόνος μέμνησο διηνεκῶς· ἐπιστομίσεις γὰρ δι' αὐτοῦ τοὺς λέγοντας μὴ ἐκτεθῆναι παρὰ τῶν ἁγίων ἀποστόλων κανόνας πε΄. κ.τ.λ.]

[q] Melch. Can., lib. i. c. ult. [vide lib. v. (cap. postremum.) De auctoritate Conciliorum, p. 287.—Non parva quæstio est, num canones Trullani ecclesiasticam habeant auctoritatem.] Baron., tom. viii. ad An. 692. [vid. col. 764.] et illum transcribens Binius, ad istud Concilium Quinisextum. [vid. Binii not. in Conc. Constantin. iii. ap. Labbe, tom. vi. col. 1208.]

[r] Act. iv. Act. xi. et Act. xiii. [vid. Conc. Chalced. Labbe, tom. iv. col. 527. Epist. Archimandritarum ad Chalcedonense Concilium.—Ἀέτιος ἀρχιδιάκονος τῆς κατὰ Κωνσταντινούπολιν ἁγίας καὶ καθολικῆς ἐκκλησίας εἶπε· κανών ἐστιν οὗτος, ὃς μετὰ τῶν ἄλλων τέθειται παρὰ τῶν ἁγίων πατέρων· οὓς φυλάττοντες, οἱ ἅγιοι πατέρες οἱ ἐπίσκοποι ἐκδιδάσκουσι κληρικοὺς καὶ πάντας τοὺς χριστιανίζοντας, εἰ εὕροιεν ἢ ἀφηνιῶντας, ἢ μὴ βουλομένους πείθεσθαι, κεκρῆσθαι τῷ κανόνι τούτῳ. καὶ ἀπὸ βιβλίου ἀνέγνω ταῦτα· εἴτις πρεσβύτερος, κ.τ.λ. . . . . πάντες οἱ εὐλαβέστατοι ἐπίσκοποι ἐβόησαν· οὗτος δίκαιος κανὼν, οὗτος ὁ κανὼν τῶν ἁγίων πατέρων.—Rursus, col. 537. φανερὰ δὲ διαγορεύουσιν οἱ θεῖοι κανόνες κατὰ τῶν τὰ τοιαῦτα σφαλλομένων κληρικῶν τε καὶ μοναχῶν. εἰ κελεύετε, τούτους ἀναγνωσόμεθα· ἐπειδή περ μάλιστα καὶ φαίνονται ἐκ πολλοῦ χωρίσαντες ἑαυτοὺς τῆς τε ἁγιωτάτης καὶ καθολικῆς ἐκκλησίας, καὶ τοῦ ἰδίου ἐπισκόπου, ὥστε καὶ ἐκ τῶν παρ' αὐτῶν ἐπιδοθέντων λιβέλλωι φανερὰν τὴν ἑαυτῶν γνώμην κατέστησαν. ἡ ἁγία σύνοδος εἶπεν· οἱ θεῖοι τῶν πατέρων κανόνες ἀναγινωσκέσθωσαν, καὶ ἐμφερέσθωσαν τοῖς ὑπομνήμασι. καὶ λαβὼν τὴν βίβλον, Ἀέτιος ἀρχιδιάκονος καὶ πριμμικήριος τῆς μεγάλης ἐκκλησίας, ἀνέγνω, κ.τ.λ.—Rursus, col. 691. Βασσιανὸς ὁ εὐλαβέστατος εἶπεν· . . . οἱ κανόνες φανερὰ ἔχουσιν· οἱ πατέρες . . . αὐτοὶ εἴπωσιν· οἴδασι τοὺς κανόνας . . . Στέφανος ὁ εὐλαβέστατος εἶπεν· ἀξιῶ τοὺς κανόνας ἀναγνωσθῆναι, τοὺς λέγοντας· ὥστε ἐν ἑτέρᾳ πόλει τὸν χειροτονηθέντα μὴ δύνασθαι ἐν ἑτέρᾳ καθίστασθαι. οἱ ἐνδοξότατοι ἄρχοντες εἶπον· ἀναγινωσκέσθωσαν οἱ κανόνες. Λεόντιος ὁ εὐλαβέστατος ἐπίσκοπος Μαγνησίας ἀνέγνω. κ.τ.λ. . . . . ὁ αὐτὸς εὐλαβέστατος Λεόντιος ἐπίσκοπος ἀνέγνω ἀπὸ τοῦ αὐτοῦ βιβλίου. κ.τ.λ.—Rursus, col. 711. οἱ ἐνδοξότατοι ἄρχοντες εἶπον· ἀναγινωσ-

CHAP. VI. the imperial law of the Emperor Justinian[s], besides divers other testimonies set forth to that purpose by the two learned antiquaries Leschassier[t] and Justel[u]; whose reasons herein are so clear and convincing, that, as no just exception can be taken to them, so are they freely acknowledged to be such, and highly magnified by them[v] that styled themselves the pope's apologists. And this maketh the council of Laodicea to carry with it the force and authority of an œcumenical synod, by which it was first received and approved, and afterwards numbered with all the rest in the general code of the Church.

A.D. 374.[x] LXIV. S. Epiphanius, the bishop of Salamine or Constance, in the island of Cyprus, wrote his books against heresies about ten years after the time of the Laodicean council.

κέσθωσαν οἱ κανόνες. Βερονικιανὸς ὁ *καθωσιωμένος σηκρητάριος ἀπὸ βιβλίου ἐπιδοθέντος παρὰ* Ἐυνομίου *τοῦ εὐλαβεστάτου ἀνέγνω. κ.τ.λ. . . . .* Ἀναστά*σιος ὁ εὐλαβέστατος ἐπίσκοπος* Νικαίας *εἶπε· στοιχῶ τῷ κανόνι. κ.τ.λ.*]

[s] Novel. 131. [Collat. ix. tit. 13. cap. 1.—Vid. Justiniani Nov., p. 212. —*θεσπίζομεν τοίνυν τάξιν νόμων ἀπέχειν τοὺς ἁγίους ἐκκλησιαστικοὺς κανόνας, τοὺς ὑπὸ τῶν ἁγίων τεσσάρων συνόδων ἐκτεθέντας ἢ βεβαιωθέντας, τουτέστι, τῆς ἐν* Νικαίᾳ *τῶν τιη*ʹ*, καὶ τῆς ἐν* Κωνσταντινοπόλει *τῶν ἁγίων ρν*ʹ*. πατέρων, καὶ τῆς ἐν* Ἐφέσῳ *πρώτης, ἐν ᾗ* Νεστόριος *κατεκρίθη, καὶ τῆς ἐν* Χαλχηδόνι, *καθ' ἣν* Εὐτύχης *μετὰ* Νεστορίου *ἀνεθεματίσθη. τῶν γὰρ προειρημένων ἁγίων συνόδων καὶ τὰ δόγματα καθάπερ τὰς θείας γραφὰς δεχόμεθα, καὶ τοὺς κανόνας ὡς νόμους φυλάττομεν.*]

[t] Leschasserii opusc. in Consult. de Controversia inter Papam Paul. V. et Remp. Venet. [Vid. Melch. Goldasti Monarch., tom. iii. p. 441.—Primus locus reperitur in concilio Constantinopolitano in Trullo, can. *ἐπισφραγίζομεν*, ubi hoc ordine recensentur,—concilium Nicenum, Ancyranum, Neocæsariense, Gangrense, Antiochenum, Laodicense, Constantinopolitanum, Ephesinum, et Chalcedonense, quod Actione octava citat canones nonagesimum quintum et nonagesimum sextum hujus codicis; (i. e. Ecclesiæ Universalis, vel Primitivæ.) The whole treatise is much to the purpose. —Vide etiam Tractat. de Libertat. antiqua et canonica Eccl. Gallicanæ, ad supremas Franciæ Curias, a Jac. Leschass. ap. Goldast. Monarch., tom. iii. p. 277.]

[u] Chr. Justellus, præfat. in Cod. Eccl. Universæ; et testim. præfixa, atque ordine recensita, ante Cod. Dion. Exigui. [Vide Justelli Biblioth., pp. 15. 97.]

[v] Is qui Apologiam pro Pontifice scripsit adversus Consultationem Leschasserii.—Consultator de conciliorum ordine et auctoritate feliciter disserit, tenebras dissipat, nodos enodat, &c. .... quo nomine non exiguam, cum apud omnes, tum maxime apud Theologos, inivit gratiam, ni plane sint ingrati. [The Editor has not been able to discover the 'Apology,' from which this extract is made.] Item, Apologeticus super Decreta Greg. VII.—Tom. vii. Concil. edit. Binianæ, part i. p. 469. Paris. impress. [an. 1636.—Vid. Apol., cap. 4.] Præterea sancta et veneranda synodus Chalcedonensis etiam Provincialia concilia, ante ipsum transacta, canonizasse non dubitatur, ita decernens, cap. 1. 'Regulas sanctorum patrum, per singula nunc usque concilia constitutas, proprium robur habere decrevimus.' Hæc autem concilia ante ipsum Chalcedonense leguntur fuisse Ancyr., Neocæsar., quæ et Nicæno concilio antiquora traduntur: item Gangr., Sard., Antioch., Laodicense. Ergo eadem et in Chalcedonensi synodo non dubitantur esse roborata. Quæ etiam cum Africanis canonibus beatus Hadrianus Papa Carolo Imperatori, ad disponendas ecclesias in regno suo, Romæ tradidisse legitur.

[x] [Vid. Cave, tom. i. p. 231.]

There[y] and elsewhere[z] (thrice in all for failing) he numbereth the books of the Old Testament as we do now, and as the Fathers of the Christian Church had done before him, to be neither more nor less (if the five double books be reduced to the Hebrew account) than twenty-two. Of Tobit, Judith, Baruch, and the Maccabees, he maketh here no mention at all, nor any where else besides. Of the Wisdom of Solomon, and the Wisdom of the son of Sirach, he declareth expressly, not only that they be both "doubtful writings[a]," but that they[b] are "not to be counted within the number of the

[y] Epiph. Hær. 8. contra Epicur. [lib. i. tom. i. p. 19.—*ἔσχον δὲ οὗτοι οἱ Ἰουδαῖοι ἄχρι τῆς ἀπὸ Βαβυλῶνος αἰχμαλωσίας ἐπανόδου, βίβλους τε καὶ προφήτας τούτους, καὶ προφητῶν βίβλους ταύτας· πρώτην μὲν Γένεσιν, δευτέραν δὲ Ἔξοδον, τρίτην Λευιτικὸν, τετάρτην Ἀριθμοὺς, πέμπτην Δευτερονόμιον, ἕκτην βίβλον Ἰησοῦ τοῦ Ναυῆ, ἑβδόμην τῶν Κριτῶν, ὀγδόην τῆς Ῥοὺθ, ἐνάτην τοῦ Ἰὼβ, δεκάτην τὸ Ψαλτήριον, ἑνδεκάτην Παροιμίας Σολομῶντος, δυοκαιδεκάτην Ἐκκλησιαστὴν, τρισκαιδεκάτην τὸ Ἆισμα τῶν ᾀσμάτων, τεσσαρεσκαιδεκάτην πρώτην Βασιλειῶν, πεντεκαιδεκάτην δευτέραν Βασιλειῶν, ἑκκαιδεκάτην τρίτην Βασιλειῶν, ἑπτακαιδεκάτην τετάρτην Βασιλείων, ὀκτωκαιδεκάτην πρώτην Παραλειπομένων, ἐννεακαιδεκάτην δευτέραν Παραλειπομένων, εἰκοστὴν τὸ Δωδεκαπρόφητον, εἰκοστὴν πρώτην Ἡσαΐαν τὸν Προφήτην, εἰκοστὴν δευτέραν τὸν Προφήτην Ἱερεμίαν μετὰ τῶν θρήνων καὶ ἐπιστολῶν αὐτοῦ τε καὶ τοῦ Βαρούχ· εἰκοστὴν τρίτην Ἰεζεκιὴλ τὸν Προφήτην, εἰκοστὴν τετάρτην Δανιὴλ τὸν Προφήτην, εἰκοστὴν πέμπτην τὸ πρῶτον βιβλίον τοῦ Ἐσδρᾶ, εἰκοστὴν ἕκτην τὸ δεύτερον βιβλίον, εἰκοστὴν ἑβδόμην τὸ βιβλίον Ἐσθήρ. καὶ αὗται εἰσὶν αἱ εἰκοσιεπτὰ βίβλοι, αἱ ἐκ Θεοῦ δοθεῖσαι τοῖς Ἰουδαίοις. εἰκοσιδύο δὲ ὡς τὰ παρ' αὐτοῖς στοιχεῖα τῶν Ἑβραϊκῶν γραμμάτων ἀριθμούμεναι, διὰ τὸ διπλοῦσθαι δέκα βίβλους εἰς πέντε λεγομένας. περὶ τούτου δὲ ἄλλῃ που σαφῶς εἰρήκαμεν. εἰσὶ δὲ καὶ ἄλλαι δύο βίβλοι παρ' αὐτοῖς ἐν ἀμφιλέκτῳ, ἡ Σοφία τοῦ Σιρὰχ, καὶ ἡ τοῦ Σολομῶντος, χωρὶς ἄλλων τινῶν βιβλίων ἐναποκρύφων· κ. τ. λ.*] et Hær. 76. contra Anomœos. [al. Hær. 56. lib. iii. tom. i. Vid. p. 941. confutat. 5. —*ἔδει σε διελθόντα ἀπ' ἀρχῆς γενέσεως κόσμου ἄχρι τῶν τῆς Αἰσθὴρ χρόνων, ἐν εἴκοσι καὶ ἑπτὰ βίβλοις παλαιᾶς διαθήκης, εἴκοσι δύο ἀριθμουμέναις· κ. τ. λ.* ut infr. p. 82. not. ad lit. f.]

[z] Id., lib. de Mens. et Pond.—Habent Hebræi xxii. literas, e quibus v. duplicantur. Qua ratione quum xxii. libri numerentur, xxvii. reperiuntur, quia ex illis quinque geminentur: puta, liber Ruth cum Judicum libro conjungitur, et unus ab Hebræis censetur, 1. Paralip. cum posteriore, &c. (Peracta enumeratione, concludit:) *ἐπληρώθησαν οὖν αἱ εἰκοσιδύο βίβλοι, κ. τ. λ.* Completi itaque sunt xxii. libri juxta numerum xxii. apud Hebræos elementorum. [Vid. sect. 4. tom. ii. p. 161.—*εἴκοσι γὰρ καὶ δύο ἔχουσι στοιχείων νοήματα· πέντε δέ εἰσιν ἐξ αὐτῶν διπλούμεναι . . . . διὸ καὶ αἱ βίβλοι, κατὰ τοῦτον τὸν τρόπον, εἰκοσιδύο μὲν ἀριθμοῦνται, εἰκοσιεπτὰ δὲ εὑρίσκονται, διὰ τὸ πέντε ἐξ αὐτῶν διπλοῦσθαι· συνάπτεται γὰρ ἡ Ῥοὺθ τοῖς Κριταῖς, τὸ ἀριθμεῖται παρ' Ἑβραίοις μία βίβλος· συνάπτεται ἡ πρώτη τῶν Παραλειπομένων τῇ δευτέρᾳ, καὶ λέγεται μία βίβλος· κ. τ. λ.* (Vid. Catalogum, supr. Hær. 8. contr. Epicur.) *ἐπληρώθησαν οὖν αἱ εἰκοσιδύο βίβλοι κατὰ τὸν ἀριθμὸν τῶν εἰκοσιδύο στοιχείων παρ' Ἑβραίοις. αἱ γὰρ στιχήρεις, κ. τ. λ.* ut infra.]

[a] [b] Id., ibid. Sunt in ambiguo:—(Et exempli gratia profert Sapientiam Sirach, et Salomonis, inter cæteros;) Qui libri (inquit) etsi utiles sint et commodi, tamen in numerum receptorum non referuntur, neque in arcam testimonii repositi fuerunt. [Vid. Hær. 8. lib. i. tom. i. p. 19. *εἰσὶ δὲ καὶ ἄλλαι δύο βίβλοι παρ' αὐτοῖς ἐν ἀμφιλέκτῳ, ἡ Σοφία τοῦ Σιρὰχ, καὶ ἡ τοῦ Σολομῶντος, κ.τ.λ.* ut supr.—Et vid. lib. de Mens. et Pond., tom. ii. p. 162, ubi supra. *αἱ γὰρ στιχήρεις δύο βίβλοι, ἥ τε τοῦ Σολομῶντος, ἡ Πανάρατος λεγομένη, καὶ ἡ τοῦ Ἰησοῦ τοῦ υἱοῦ Σιρὰχ, ἐκγόνου δὲ τοῦ Ἰησοῦ, τοῦ καὶ τὴν σοφίαν Ἑβραϊστὶ γράψαντος, ἣν ὁ ἔκγονος αὐτοῦ Ἰησοῦς ἑρμηνεύσας Ἑλληνιστὶ ἔγραψε, καὶ αὗται χρήσιμοι μέν εἰσι, καὶ ὠφέλιμοι,*

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Holy Scriptures, (how useful and profitable soever they might be besides,) having never been put into the ark of the covenant," where[c] all the books were that may be acknowledged by us to be canonical. And it needs not trouble us if Cardinal Perron[d], and Gretser[e] the Jesuit, here object Epiphanius against himself, and say that in his disputation against Aetius[f] (who was the master of the Anomœan heretics) he followeth the new account of the Roman Church, and rangeth the two books of Wisdom and Ecclesiasticus among the rest of the divine and canonical Scriptures. For, first, this is not true, that every writing which he otherwhiles calleth *divine*, (as in another place[g] he doth the Apostolical Constitutions,) in a large and popular sense[h],

ἀλλ' εἰς ἀριθμὸν ῥητῶν οὐκ ἀναφέρονται. διὸ δὲ [lege, διὸ οὐδὲ] ἐν τῷ Ἀαρὼν, (not. in marg. Lege Ἀρὼν, et negatio forsitan deest.—Quæ vox, ארון, ait Petavius, *arcam* significat,) ἀνετέθησαν, τοῦ τε (marg. τουτέστι,) ἐν τῇ τῆς διαθήκης κιβωτῷ.]

[c] Which yet is not to be understood of the first ark, before the captivity, but of another that resembled it after.—Vide Num. 105.

[d] Du Perron, Repl. liv. i. c. 50. p. 448.—Quand (Epiphane) dispute contre Aetius, [chef de l' hérésie des Anomœens,] il suit la supputation accessoire de l' Eglise, et met l' un et l' autre livre (les deux sapiences) entre les Ecritures divines et canoniques.

[e] Similiter, Gretser. Def., lib. i. c. 14.—Nullam hic ponit differentiam inter Genesin aut Evang. S. Johannis, et Sapientiam Salomonis. [These are not Gretser's precise words.—Vid. col. 270, where the same sense is conveyed in the following words: 'S. Ephiphanius non aliter utramque Sapientiam, Salomonis nimirum, et Sirach, vocat divinam Scripturam, quam Genesin et Evangelium S. Joannis; &c.—Nihil discriminis adfert.']

[f] Epiph. Hæres. 76. contra Aetium.—Quod si regeneratus esses a Spiritu Sancto, et a Prophetis atque Apostolis edoctus, oportet te diligenter inquirere a Genesi usque ad tempus Estheræ, per xxvii. libros V. T. (ab Hebræis ad numerum xxii. redactos,) per iv. Evang., xiv. Epist. S. Pauli, per Acta Apost., Epistolas Catholicas S. Jac., S. Petr., S. Joh. et S. Jud., et Apocalypsin S. Johannis; perque Sapientiam quæ dicitur Salomonis, et quæ appellatur filii Sirach, atque adeo per omnes divinas Scripturas, teque per illas condemnare. [Vid. lib. iii. tom. i. p. 941.—εἰ γὰρ ἦς ἐξ Ἁγίου Πνεύματος γεγεννημένος, καὶ Προφήταις καὶ Ἀποστόλαις μεμαθητευμένος, ἔδει σε διελθόντα ἀπαρχῆς γενέσεως κόσμου ἄχρι τῶν τῆς Αἰσθὴρ χρόνων, ἐν εἴκοσι καὶ ἑπτὰ βίβλοις παλαιᾶς διαθήκης εἴκοσι δύο ἀριθμουμέναις, τέταρσι δὲ ἁγίοις εὐαγγελίοις, καὶ ἐν τεσσαρεσκαίδεκα ἐπιστόλαις τοῦ ἁγίου ἀποστόλου Παύλου, καὶ ἐν ταῖς πρὸ τούτων, καὶ σὺν ταῖς ἐν τοῖς αὐτῶν χρόνοις Πράξεσι τῶν Ἀποστόλων. καθολικαῖς ἐπιστολαῖς Ἰακώβου, καὶ Πέτρου, καὶ Ἰωάννου, καὶ Ἰούδα, καὶ ἐν τῇ τοῦ Ἰωάννου ἀποκαλύψει, ἔν τε ταῖς Σοφίαις, Σολομῶντος τέ φημι, καὶ υἱοῦ Σιρὰχ, καὶ πάσαις ἁπλῶς γραφαῖς θειαῖς, καὶ ἑαυτοῦ καταγνῶναι.]

[g] Id., Hæres. 80. [§ 7. tom. i. p. 1073.] ἐν ταῖς διατάξεσι [τῶν Ἀποστόλων φάσκει] ὁ θεῖος λόγος.—Has autem Constitutiones inter Apocrypha ponit, Hæres. 70. [al. 50.—Vid. § 10. tom. i. p. 822.—εἰς τοῦτο δὲ οἱ αὐτοὶ Αὐδιανοὶ παραφέρουσι τὴν τῶν Ἀποστόλων διάταξιν, οὖσαν μὲν τοῖς πολλοῖς ἐν ἀμφιλέκτῳ, ἀλλ' οὐκ ἀδόκιμον.]

[h] Canus, lib. v. c. 5. sect. Ac primus. [Loc. Theol., p. 266.—Quæ causa idonea est, ut Canones Apostolorum . . . in libris canonicis non habeantur, tamen Damascenus, &c. . . . . et] Epiphanius, hæresi postrema refellenda, Apostolorum Constitutiones divinam scripturam vocet. Loquitur autem sine dubio de his Constitutionibus quæ in Sacris Bibliis scriptæ non sunt. Sed alia est illa, cum veritas ipsa limatur, in disputatione subtilitas: alia, cum obiter et in transcursu ad vulgarem

must presently be taken in a strict and proper sense to be canonical Scripture; between which two there is a great difference. A writing may be said to be divine that treateth of divine matters; but canonical Scripture it cannot be, unless it be divinely inspired, as the writings of the prophets were in the Old Testament, and of the Apostles in the New. And therefore S. Epiphanius, not placing these two books among the prophets, but putting them in a rank and order by themselves, after the prophets and Apostles both, cannot otherwise be understood but that he intended them as writings of an inferior class to the former. 2. For, secondly, why did he else reckon them behind the Apocalypse, when they were in order of time written before all the New Testament? And 3. thirdly, why did he not add two more to his number of twenty-two, (or twenty-seven,) whereunto he confines all the books of the Old? But the truth is, that he allegeth both these, and other the like writings, (which were never received into the canon of the Bible,) the more to confound and shame the heretic Aetius, who could not any way defend himself, either by the authentic records of the Old and New Testament, or by other divine writings that were sometimes read and used in the Church. Vide num. lxxvii.

LXV. In this time lived S. Basil the Great, archbishop of Cæsarea in Cappadocia, whom we may well reckon among the Fathers that have strictly held themselves to the number of twenty-books belonging to the canon of the Old Testament. For in the Philocalia[i], or hard places of Scripture, A.D. 375. [Vid. Cave, tom. i. pag. 238.]

quandam opinionem accommodatur oratio. Quamobrem, ut sapientes, ita nos hoc loco verbis ecclesiasticis utimur, ut eos solum, qui Spiritu dictante scripti sunt libri, sacros et canonicos appellemus.

[i] Philoc., c. 3.—*Διὰ τὶ κβ′ τὰ θεόπνευστα βιβλία;*—Quare xxii. libri Divinitus inspirati?—Resp. Quoniam in numerorum loco, &c. Neque enim ignorandum est, quod V. T. libri (ut Hebræi tradunt) viginti et duo, quibus equalis est numerus elementorum Hebræorum, non abs re sint. Ut enim xxii. literæ introductio ad sapientiam, &c., ita ad sapientiam Dei et rerum notitiam fundamentum sunt, et introductio, libri Scripturæ duo et viginti. [Vid. Origenis Philocal., ed. Par. 1618. p. 63. *κεφάλαιον γ′.—ἐκ τοῦ αὐτοῦ εἰς τὸν α′ ψαλμὸν τόμου.—ἐπεὶ δὲ ἐν τῷ περὶ ἀριθμῶν τόπῳ ἑκάστου ἀριθμοῦ δύναμίν τινα ἔχοντος ἐν τοῖς οὖσιν, ᾗ κατεχρήσατο ὁ τῶν ὅλων Δημιουργὸς εἰς τὴν σύστασιν, ὁτὲ μὲν τοῦ παντὸς, ὁτὲ δὲ εἴδους τῶν ἐν μέρει, προσέχειν δεῖ καὶ ἐξιχνεύειν ἀπὸ τῶν γραφῶν τὰ περὶ αὐτῶν, καὶ ἑνὸς ἑκάστου αὐτῶν. οὐκ ἀγνοητέον οὖν, ὅτι καὶ τὸ εἶναι τὰς ἐνδιαθήκους βίβλους, ὡς Ἑβραῖοι παραδιδόασι, δύο καὶ εἴκοσιν, οἷς ὁ ἴσος ἀριθμὸς τῶν παρ᾽ αὐτοῖς στοικείων εἰσὶν, οὐκ ἄλογον τυγχάνει. ὡς γὰρ τὰ κβ′ στοιχεῖα εἰσαγωγὴ δοκεῖ εἶναι εἰς τὴν σοφίαν, καὶ τὰ θεῖα διδάγματα τοῖς χαρακτῆροι τούτοις ἐντυπούμενα τοῖς ἀνθρώποις· οὕτω στοιχείωσίς ἐστιν εἰς τὴν σοφίαν τοῦ Θεοῦ, καὶ εἰσαγωγὴ εἰς τὴν γνῶσιν τῶν ὄντων, τὰ κβ′ θεόπνευστα βιβλία.*]

CHAP. VI. gathered by him and S. Gregory Nazianzen out of Origen's works, he propoundeth this question, and answereth it as Origen had done before.

That which Cardinal Bellarmine[k] objecteth out of S. Basil, for the canonizing of the book of Tobit, is neither to be found in Tobit nor in S. Basil. S. Basil faulteth the rich man[l], because he "had no regard to the precept," (let it be, as Bellarmine addeth, the *divine* precept,) "Withhold not doing good to them that need it;" "Let not mercy and truth forsake thee;" and, "Break thy bread to the hungry." But of these three divine precepts the two first are in the Proverbs and the third in Esay, where the cardinal might have found them without turning to Tobit for them.

Prov. 3. 27, 3. Esay 58. 7.

Such another testimony it is that Coccius[m] hath sought out in S. Basil[n] for the canonizing of the book of Wisdom: "In that time the prudent man shall keep silence, because it is an evil time;" which S. Basil calls the saying of a prophet. And so do we, for we find it entirely in the prophet Amos; but in the book of Wisdom neither can Coccius find it nor any body else. As little to the purpose are the other objections that they bring in favour of Ecclesiasticus[o], which they say S. Basil[p] believed to be written by Solomon himself. But they cite us such books of S. Basil as either be

Amos 5. 13. Citat. Sap. cap. 8.

[k] Bell. de Verb. Dei, lib. i. cap. 11. de libro Tobiæ, [tom. i. col. 43.] S. Basilius, in oratione De Avaritia, sententiam ex Tobia descriptam Divinum præceptum appellat.

[l] S. Basil. Homil. in Lucam. [De Avaritia.—Ed. Ben., tom. ii. p. 44.—*οὐκ ἐμνήσθη τῆς κοινῆς φύσεως· οὐχ ἡγήσατο χρῆναι τὸ περιττεῦον τοῖς ἐνδεέσι καταμερίσαι·*] *οὐκ ἔσχέ τινα λόγον τῆς ἐντολῆς·* [*μὴ ἀπόσχῃ*] *εὖ ποιεῖν* [*ἐνδεῆ, καὶ*] *ἐλεημοσύναι καὶ πίστεις μὴ ἐκλειπέτωσάν σε, καὶ διάθρυπτε πεινῶντι τὸν ἄρτον σου.*—Et Serm. de Avarit. [Vid. Conc. vi. tom. iii. p. 501.—*ἄκουε Σολομῶντος· μὴ εἴπῃς, ἐπανελθὼν ἐπάνηκε, καὶ αὔριον δώσω, δυνατοῦ σου ὄντος εὖ ποιεῖν· οὐ γὰρ οἶδας τὶ τέξεται ἡ ἐπιοῦσα.*—Conf. Prov. iii. 27, 28, et Conf. Hom. in Luc., ut supr., tom. ii. p. 49.]

[m] Coccii Thesaur., lib. vi. art. 9. [tom. i. p. 634.—Basilius Magnus, 370. De Spiritu Sancto, cap. 30.—Me vero etiam illud propheticum dictum reprimit: 'Intelligens in tempore illo tacebit,' &c. Sap. cap. 8. in marg. citat.]

[n] S. Basil. de Spiritu Sancto. [cap. 30. Ed. Ben., tom. iii. p. 66.—*ἐμὲ δὲ καὶ τὸ προφητικὸν ἐκεῖνο κατέχει λόγιον, ὅτι ὁ συνιὼν ἐν τῷ καιρῷ ἐκείνῳ σιωπήσεται. κ.τ.λ.*—Conf. Amos v. 13.]

[o] Can. Loc., lib. ii. c. 11. [Vid. Loc. Theol., p. 74.—Ecclesiasticum quoque auctores nobilissimi Salomonis nomine retulerunt: . . . Basilius, quarto libro contra Eunomium.] Bellarm. de Verb. Dei, lib. i. c. 14. [tom. i. col. 52.—De Ecclesiastico. . . . . Denique Clemens, et Cyprianus, &c. . . . . . Basilius, lib. iv. in Eunomium, ... hunc librum non solum citant, sed etiam Salomoni attribuunt: nunquam autem dubium fuit, quin Salomonis libri canonici, ac divini, habendi essent.]

[p] Citant Basil. contra Eunomium, lib. iv. [In which no quotation from Ecclesiasticus is found.—Tom. i. pp. 279—295.] Et Reg. fusius disput. [Vid. interrog. 48. Ed. Ben., tom. ii. p. 394. —*μετὰ βουλῆς πάντα ποίει.* Eccli. xxxii. 24.]

none of his or else have no such matter in them. For in his own works[q] he acknowledgeth no more than *three* books of Solomon, and nameth them the same as we do.

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LXVI. To him we join S. Gregory Nazianzen, surnamed the Divine, S. Basil's contemporary and companion with him in his studies; who, not only in the collections out of Origen[r], (which they made together,) but in a peculiar work of his own besides, (which he wrote for this very purpose, and so entitled it[s],) hath clearly delivered himself, touching all

A.D. 376. [Cave, t. i. p. 246.] Philoc. ut supr. num. lxv.

[q] Basil. Hom. xii. in princip. Proverb. [Ed. Ben., tom. ii. p. 97.—*τρεῖς τὰς πάσας ἔγνωμεν πραγματείας τοῦ σοφωτάτου Σολομῶντος· τήν τε τῶν Παροιμιῶν τούτων, καὶ τὴν τοῦ Ἐκκλησιαστοῦ, καὶ τὴν τοῦ Αἴσματος τῶν ᾀσμάτων.*]

[r] In quo excerpta habentur studiosis utilia.—Gr. Naz. Ep. ad Theodorum episcopum. [Vid. Op., tom. ii. p. 103. —*τὸ δ' αὐτὸ καὶ τοῦ ἁγίου Βασιλείου πυκτίον ἀπεστάλκαμέν σοι τῆς Ὠριγένους Φιλοκαλίας, ἐκλογὰς ἔχον τῶν χρησίμων τοῖς φιλολόγοις.*]

[s] Id. De veris et genuinis libris S. Scripturæ divinitus inspiritæ; in libro Carm. *δέχνυσο*, &c.

Suscipe sanctorum numerum nomenque librorum:
Et primum historicos bis senos ordine, quorum
Primus adest Genesis, dein Exodus, atque Levites,
Et Numeri, Legisque iterum repetita voluntas.
Hos Joshua, Critæque, et Ruth Moabita, sequuntur:
Hinc nonus decimusque tenent gesta inclyta Regum:
Undecimo Annales veniunt; est ultimus Esdra.
Sunt quoque carminei quinque: horum primus Iob est;
Proximus est huic David rex; et tres Solomonis,
Scilicet Ecclesiastes, et Proverbia, Cantus.
Post hos sanctorum mox quinque volumina Vatum:
Ex quibus bis sex libro retinentur in uno,
Oseas, et Amos, Micheas, Ioelque, Jonasque,
Abdias, et Nahum, Abacuc, et Zephanias,
Aggæus lætus, Zacharias, et Malachias;—
Hi primum librum: tenet Isaïa secundum—
Post hos I'rmias, matris de ventre vocatus;
Ezechiel, Domini robur; Danielque supremus.
Hæc veteris septem ac ter quinque volumina pacti
Bina et viginti Solymorum elementa figurant.

[Vid. Greg. Nazianz., lib. i. Carm. xii. tom. ii. pp. 259, 260.

Θείοις ἐν λογίοισιν ἀεὶ γλώσσῃ τε νόῳ τε
στρωφᾶσθ'. κ. τ. λ. . . . .
ὄφρα δὲ μὴ ξείνῃσι νόον κλέπτοιο βίβλοισι,
πολλαὶ γὰρ τελέθουσι παρέγγραπτοι κακότητος,
δέχνυσο τοῦτον ἐμεῖο τὸν ἔγκριτον, ὦ φίλ', ἀριθμόν.
ἱστορικαὶ μὲν ἔασι βίβλοι δυοκαίδεκα πᾶσαι,
τῆς ἀρχαιοτέρης Ἑβραϊκῆς σοφίης.
πρωτίστη Γένεσις, εἶτ' Ἔξοδος, Λευιτικόν τε·
ἔπειτ' Ἀριθμοί· εἶτα Δεύτερος Νόμος·
ἔπειτ' Ἰησοῦς, καὶ Κριταί· Ῥοὺθ, ὀγδόη·
ἡ δ' ἐνάτη δεκάτη τε βίβλοι, πράξεις Βασιλήων·
καὶ Παραλειπόμεναι· ἔσχατον Ἔσδραν ἔχεις.
αἱ δὲ στιχηραὶ πέντε, ὧν πρῶτός γ' Ἰώβ·
ἔπειτα Δαυΐδ· εἶτα τρεῖς Σολομώντιαι,
Ἐκκλησιαστὴς, Ἆισμα, καὶ Παροιμίαι.
καὶ πένθ' ὁμοίως Πνεύματος φροφητικοῦ·
μίαν μέν εἰσιν ἐς γραφὴν οἱ δώδεκα,
Ὡσηὲ, κ' Ἀμὼς, καὶ Μιχαίας ὁ τρίτος,
ἔπειτ' Ἰωὴλ, εἶτ' Ἰωνᾶς, Ἀβδίας,
Ναούμ τε, Ἀββακούμ τε, καὶ Σοφονίας,
Ἀγγαῖος, εἶτα Ζαχαρίας, Μαλαχίας,—
μία μὲν οἵδε· δευτέρα δ' Ἡσαΐας·
ἔπειθ' ὁ κληθεὶς Ἱερεμίας ἐκ βρέφους·

CHAP. VI. the "authentic, true, and genuine books of Holy Scripture;" making the Hebrew canon of the Old Testament to be the rule and square, that herein the Christians are to follow; and counting only twenty-two books, whereof he numbereth twelve to be historical, and five metrical, and five prophetical, naming them all in their order, but making no mention at all of Tobit and Judith, or those that follow in the new catalogue, which can therefore have no other place in his account than among those[t] that are not canonical[u] or legitimate parts of the Bible. Against this evident testimony of S. Nazianzen there is nothing objected, but 1. that he omitteth the book of Esther[x], which we have answered before; (Num. lvi.) and 2. that he allegeth the book of Wisdom[y], which nevertheless will not make it canonical; and 3. that these verses, and all this catalogue of the true Scriptures, is "falsely imposed upon him[z];" which never any man said before Cardinal Perron, who durst venture for a shift to say any thing. But we have little reason to believe him upon his own word, wherein we find him so often failing.

A.D. 378. [Vid. Cave, tom. i. p. 251.] LXVII. Conform to the testimony of S. Basil and S. Gregory Nazianzen is the canon of S. Amphilochius, the metropolitan bishop of Iconium in Lycaonia, an intimate friend to them both, and one of the Fathers that met together in the second general council. S. Jerome says[a] that, of these three bishops, he knows not which he should admire most, their secular learning, or their knowledge of the Holy Scriptures. The Epistle of Amphilochius is extant[b], written to Seleucus

εἶτ' Ἰεζεκιὴλ, καὶ Δανιήλου χάρις.
ἀρχαίας μὲν ἔθηκα δύω καὶ εἴκοσι βίβλους,
τοῖς τῶν Ἑβραίων γράμμασιν ἀντιθέτους.]

[t] Id., ibid.—Si præter hos quid est, ne germanum putes. [ubi supr. (post catalogum Novi Test.)—πάσας ἔχεις. εἴ τι δὲ τούτων ἐκτὸς, οὐκ ἐν γνησίοις.]

[u] Id., ibid.—
Ne tua codicibus fallatur mens alienis,
(Namque adscriptitii multi, falsique vagantur,)
Legitimum hunc habeas numerum a me, lector amice.
—Vid. supr. ὄφρα δὲ μὴ ξείνησι, κ.τ.λ.]

[x] Card. Perron, Repliq., liv. i. cap. 50. p. 448. [Au canon imposé à Saint Gregoire Nazianze, (j'ai dit imposé, d' autant que ce canon laisse la Sapience en arrière, que Saint Gregoire de Nazianze en ses vrais écrits cite comme canonique,) le livre d'Esther, et celui de l'Apocalypse, sont excluds.]

[y] Du Perron, ib. [vid. supr.]

[z] Du Perron, ib. [vid. supr.]

[a] S. Hieron. Ep. ad Magnum. [tom. i. col. 427. Cappadocumque extant libri Basilii, Gregorii, Amphilochii: qui omnes in tantum philosophorum doctrinis atque sententiis suos referciunt libros, ut] nescias quid in illis primum admirari debeas, eruditionem sæculi, an scientiam Scripturarum.]

[b] Apud Balsam., p. 1082. edit. Gr. Lat. [Hervet. interpr.—Vid. autem Amphilochii Op., Joachim. Zechner. interp.

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in Iambic verses, wherein he exhorteth him to the study of piety and learning, both human and sacred. But, among the *sacred* writings, he giveth warning that some be added to them which be altogether false and spurious, and some intermixed which do not properly belong unto them, and therefore that due heed be taken to distinguish well between these three sorts of books[c]. After this admonition he reckoneth up, for the books of the Old Testament which

p. 130. Item, apud Greg. Naz., tom. ii. p. 190. Jacobi Billii vers.]

[c] S. Amphiloch. Ep. ad Seleucum, inter canonicas epistolas a Balsamone notat. [The version here used by Cosin, however, is *not* from *Balsamon*, but secundum *Zechneri* interp., ap. Amphiloch., Op., p. 130, ut supr., except the last line, which is according to the rendering of *Hervet*, apud Balsam.]

Quin maxime hic quoque convenit te discere,
Non tuto cuivis esse credendum libro,
Qui Biblici prænomen augustum ferat.
Quandoque falso nominati sunt libri:
Quidam intermedii, vel propinqui terminis
(Ut sic loquar) sunt veritatis dogmati.

(Intelligit sine dubio Tobiæ, Judithæ, et similes, quos Ecclesiasticos appellamus.)

Quidam spurii, periculosique admodum,
Tanquam notha sive adulterina numismata,
Inscriptionem regis equidem habentia,
Sed materiæ ratione vitiosissima.

(Intelligit Apocryphos proprie sic dictos, de quibus supra, num. lx.)

Ut ergo liquido hos noris, tibi singulos
Divinitus inspiratos numerabo libros;
Primumque prisci fœderis scripta eloquar.

(Enumerat autem omnes, qui prius a Nazianzeno enumerati sunt; et addit:)

Adjiciunt istis deinde Esther aliqui.

[πλὴν ἀλλ' ἐκεῖνο προσμαθεῖν μάλιστά σοι
προσῆκον. οὐχ ἅπασα βίβλος ἀσφαλὴς,
ἡ σεμνὸν ὄνομα τῆς γραφῆς κεκτημένη.
εἰσὶν γὰρ, εἰσὶν ἔσθ' ὅτε ψευδώνυμοι
βίβλοι· τινὲς μὲν ἔμμεσοι, καὶ γείτονες
(ὡς ἄν τις εἴπῃ) τῶν ἀληθείας λόγων·
αἱ δ' αὖ νόθαι τε καὶ λίαν ἐπισφαλεῖς,
ὡς παράσημα καὶ νόθα νομίσματα,
ἃ βασιλέως μὲν τὴν ἐπιγραφὴν ἔχει, (al. φέρει,)
κίβδηλα δ' ἐστὶ, ταῖς ὕλαις δολούμενα.
τούτου χάριν σοι τῶν θεοπνεύστων ἐρῶ
βίβλον ἑκάστην, ὡς δ' ἂν εὐκρινῶς μάθῃς,
τὰ τῆς παλαιᾶς πρῶτα διαθήκης ἐρῶ.
ἡ πεντάτευχος τὴν κτίσιν, εἶτ' ἔξοδον,
λευιτικόν τε τὴν μέσην ἔχει βίβλον,
μεθ' ἣν ἀριθμοὺς, εἶτα δευτερονόμιον.
τούτοις Ἰησοῦ προστίθει, καὶ τοὺς κριτὰς,
ἔπειτα τὴν Ῥοὺθ, βασιλεῶν τε τέσσαρας
βίβλους· παραλειπομένων δέ γε δύο βίβλοι, (al. ξυνωρίδα·)
Ἔσδρας ἐπ' αὐταῖς πρῶτος, εἶθ' ὁ δεύτερος.
ἑξῆς στιχηρὰς πέντε σοι βίβλους ἐρῶ,
στεφθέντα τ' (al. στεφθέντος) ἄθλοις ποικίλων παθῶν Ἰὼβ,
ψαλμῶν τε βίβλον, ἐμμελὲς ψυχῶν (al. ψυχῆς) ἄκος.
τρεῖς δ' αὖ Σολομῶντος τοῦ σοφοῦ, παροιμίαι,
ἐκκλησιαστὴς, ᾆσμά τε τῶν ᾀσμάτων.
ταύταις προφήτας προστίθει τοὺς δώδεκα,
Ὠσηὲ πρῶτον, εἶτ' Ἀμὼς τὸν δεύτερον,
Μιχαίαν, Ἰωὴλ, Ἀβδίαν, καὶ τὸν τύπον
Ἰωνᾶν αὐτοῦ τοῦ τριημέρου ΠΑΘΟΥΣ.
Ναοὺμ μετ' αὐτοὺς, Ἀμβακοὺμ, εἶτ' ἔνατον
Σοφωνίαν, Ἀγγαῖόν τε καὶ Ζαχαρίαν·
διώνυμόν τε ἄγγελον Μαλαχίαν.
μεθ' οὓς φροφήτας μάνθανε τοὺς τέσσαρας,
παῤῥησιαστὴν τὸν μέγαν Ἡσαίαν,
Ἱερεμίαν τε συμπαθῆ, καὶ μυστικὸν
Ἰεζεχιὴλ, ἔσχατον δὲ Δανιὴλ,
τὸν αὐτὸν ἔργοις καὶ λόγοις σοφώτατον.
τούτοις προσεγκρίνουσι τὴν Ἐσθὴρ τινές.]

CHAP. VI. were divinely inspired, the same that Nazianzen had done before him, and addeth, that otherwhiles the book of Esther was named with them (of which I have given an account before.) [Vid. num. lvi.] But other books he nameth none; concluding (after the recital of those books that appertain to the New Testament) that "this is the most true and certain canon of the divine Scriptures[d]." To which he that wrote the Expurgatory Index of Rome[e], and Gretser[f] the Jesuit, will needs make the world believe that Amphilochius added the book of Wisdom, when in his enumeration of Solomon's books, between the Proverbs and Ecclesiastes, that addition (as they say) is manifestly to be seen. But herein they abuse both themselves and their readers. For, though the Latin translator[g] nameth Wisdom after the Proverbs, yet he cannot mean the book of Wisdom, (unless Solomon wrote four books, whereof both Amphilochius[h] and that Latin translator[i] himself say expressly that he wrote no more than three,) but must be understood (as Melito was before) to have added that word as an exegetical expression only of the former. [Supra, num. xlvii.] And, if we consult the Greek text[k], there is not so much as the name of Wisdom in it, more than that Solomon is called a sage or wise person; which he may well be, without being the author of a book that was written many hundred years after his time. But the translator of this poem[l], (which was sometimes attributed to [S.] Gregory Nazianzen,

[d] Id., ibid.—*οὗτος ἀψευδέστατος κανὼν ἂν εἴη τῶν θεοπνεύστων γραφῶν,*
[*αἷς εἰ σὺ πεισθῇς, ἐκφύγεις* [sic] *κόσμου πάγας, κ. τ. λ.*]
. . . . . Hic est voluminis
Divinitus dati canon certissimus.
[Nec Zechneri, nec Herveti, nec Billii, interpr.]

[e] Joh. Mar. Bras. in Indice Rom. [Vid. Indicis Librorum Expurgandorum, &c. . . . Tomum Primum. Per Fr. Joan. Mariam Brasichellensem, &c., p. 266.—Cæterum scias in hoc indice Divinorum librorum omitti librum Tobiæ, Judith, Ecclesiastici, libros Machabæorum, et Esther, atque Apocalypsim, &c. The Book of Wisdom is not mentioned.]

[f] Grets. Def., lib. i. cap. 13. [col. 253.—Quod confirmatur ex versibus Amphilochii, quibus exponit numerum canonicorum librorum: ait enim tres Salomonis esse libros, et tamen quatuor numerat,—Proverbia, Sapientia, Ecclesiasten, Canticum Canticorum.]

[g] Tresque Salomonis, Proverbia (Sapientia,) Ecclesiastes, Canticorum Cantica.—Ex versione Herveti. [ap. Balsam., p. 1083.]

[h] *τρεῖς δ' αὖ Σολομῶντος.*—Amphiloch. loc. citat.

[i] Ut supra.—Tresque Salomonis.

[k] Amphiloch. ibid.—
τρεῖς δ' αὖ Σολομῶντος τοῦ σοφοῦ, Παροιμίαι,
Ἐκκλησιαστὴς, Ἆισμα δ' αὖ τῶν ᾀσμάτων.

[l] Jacob. Billius, apud Nazianzenum, sic vertit:—Salomonis etiam tres libros, Paræmias, Ecclesiasten, Canticorum Cantica. [Vid. S. Greg. Naz., Op., tom. ii. p. 194.—Et vid. Zechneri vers. ap. Amphiloch., p. 131.—Ac tres Salomonis inclyti, Proverbia, Ecclesiastem, et Canticorum Canticum.]

because it was so like to his,) that rendered the Greek words without any such addition of Wisdom, hath been held to be as knowing and as wise a man as Gentian Hervet; and Pineda[m] (whose acknowledgment we have to the same purpose) as considerate in what he said, as ever was Gretser or the author of the Roman purge.

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LXVIII. About this time S. Philastrius, the bishop of Brescia in Italy, and one of the Fathers in the council of Aquileia, wrote his book of Heresies mentioned by S. Austin[n]; wherein, besides the general censure which he gives of apocryphal writings[o], not to be commonly read by all men, he reproacheth a certain sort of heretics in particular[p], for using "the Wisdom of the son of Sirach;" a sign that he accounted not the book to be canonical Scripture.

A.D. 380. [Vid. Cave, tom. i. p. 276.]

LXIX. To these we may add S. John Chrysostom, the patriarch of Constantinople, and a man most exact in the study and knowledge of the sacred Scriptures: who, in his sermons upon Genesis[q], acknowledgeth no other books of the Old Testament than "what were first written in the Hebrew tongue." The books, therefore, that were afterwards written (first) in the Greek tongue, (as all the books were that are now in debate,) were with him no canonical books of that Testament. And again, in one of his sermons upon the Epistle to the Hebrews[r], he reckoneth those books only to

A.D. 390. [Vid. Cave, tom. i. p. 300.]

[m] Joh. Pineda in Ecclesiasten, Præfat., cap. 2. sect. 19. [p. 10.] Idemque evidenter confirmatur testimonio Amphilochii, episcopi Ionii, qui, in carmine de Scripturæ libris legendis, cum tres Salomonis libros numeret, tamen Sapientiam statim post Proverbia (in versione Herveti) simul cum Ecclesiaste et Canticis constituit: quare necesse sit Sapientiam esse ipsa Proverbia, nisi quaternarium librorum Salomonis numerum velis efficere.

[n] S. Aug. in lib. de Hæres. Epist. ii. ad Quodvultdeum. [tom. viii. (sub admonitione in librum de Hæresibus, apud initium tomi.)—Philastrius quidam, Brixiensis episcopus, . . . scripsit hinc librum, &c.]

[o] Philastr. de Hæres. cap. De Apocryph. [p. 39.]—Statutum est ab Apostolis, et eorum successoribus, non aliud legi in Ecclesia debere Catholica, nisi Legem, et Prophetas, et Evangelia, &c.

[p] Id. de Hæres. Prodianit. [cap. 56. p. 25.—Alii sunt, . . . qui Prodianitæ appellantur, &c.] Hi Sapientiæ libro utuntur Sirach illius, qui scripsit post Salomonem, id est, post multa tempora, librum unum de Sapientia.

[q] S. Chrysost. Homil. iv. in Genes. [tom. iv. pp. 25, 26.]—*πᾶσαι αἱ θεῖαι βίβλοι τῆς παλαιᾶς διαθήκης τῇ Ἑβράιων γλώττῃ ἐξ ἀρχῆς ἦσαν συντεθειμέναι, καὶ τοῦτο πάντες ἂν ἡμῖν συνομολογήσαιεν.*—Omnes divini libri V. T. primitus Hebr. lingua scripti fuerunt, et hoc omnes nobiscum fatentur.

[r] S. Chrys. Hom. viii. in Epist. ad Hebr. [tom. xii. p. 90.] *ἑτέρῳ πάλιν ἀνδρὶ* [*θαυμαστῷ ἐνέπνευσεν, ὥστε αὐτὰς ἐκθέσθαι, τῷ Ἔσδρᾳ λέγω, καὶ ἀπὸ λειψάνων συντεθῆναι ἐποίησε. μετὰ δὲ τοῦτο ᾠκονόμησεν ἑρμηνουθῆναι αὐτὰς ὑπὸ τῶν ἑβδομήκοντα· ἡρμήνουντο ἐκεῖνοι· παρεγένετο ὁ Χριστὸς, δέχεται αὐτὰς, οἱ ἀπόστολοι εἰς πάντας αὐτὰς διασπείρουσι, κ. τ. λ.*] Alium rursus virum inspiravit admirabilem, ut eas ex-

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appertain to the Old Testament, and to be translated by the Septuagint, which Esdras left behind him. Such, therefore, as he left not, (and such were all which we now call apocryphal,) neither did they translate, nor did S. Chrysostom acknowledge to be those writings, which Christ and His Apostles received, and delivered over to the Catholic Church, for the authentic books of divine Scripture.

A.D. 392.[s] LXX. But of all other the ancient Fathers, S. Hierome (who lived in the end of the fourth, and in the beginning of the fifth century) is most plentiful in giving testimony to the truth, and to the constant religion of the Christian Church, in this matter. For herein he was the most diligent and the most curious among them all: a man so highly esteemed for his knowledge and judgment in the Scriptures, that, as his Latin translation of them hath prevailed above all the rest, so his several prologues before them have been generally received, and propounded in the Latin Church, as a rule whereby to discern the canonical books from others[t];

poneret, Esdram inquam, et fecit ut componerentur ex reliquis. Postea autem curavit, ut LXX eas interpretarentur. Illi eas sunt interpretati. Advenit Christus; eas suscipit: Apostoli eas in omnes disseminant.

[s] [Natus est anno 329; . . anno 378. a Paulino Antiocheno ad presbyteri gradum evectus est: a quo tempore præsertim inclaruit. Anno 420, . . . rebus humanis exemptus est, ætatis suæ 92.—Cave, tom. i. p. 267.]

[t] Cajetan. in Præfat. super Joshuam, ad Clem. VII. [Thom. de Vio, Comment. in omnes authenticos V. T. histor. libros; ed. 8vo. Par. 1546. This preface is not found in the edition elsewhere used, ed. Lugd. 1639.] S. Hieronymo . . . universa Ecclesia Latina plurimum debet, non solum ob annotatas ab eo in libris V. T. particulas, tum adjectitias, tum ambiguas, sed etiam propter discretos ab eodem canonicos a non canonicis.—Idem, in Comment. super Esther. [cap. 10. ed. Lugd. tom. ii. p. 400.—Sex seu septem sequentia capitula sunt apocrypha: et propterea non exponemus illa. Et] hoc in loco terminamus commentaria librorum historialium V. T.: nam reliqui (viz., Judith, Tobias, &c.) a S. Hieronymo extra canonicos libros supputantur, et inter Apocrypha locantur, ut patet in Prologo Galeato.—Bellarm. de Verbo Dei, lib. i. cap. 10. sect. Postrem. [tom. i. col. 42.]—Cajetanus sic argumentatur: . . . Ecclesia eos libros recipit, quos B. Hieronymus recipit; eos reprobat, quos ille reprobat. [Ut patet,] C. Sancta Rom. Dist. 15. Beatus autem Hieronymus in Prol. Gal. [et in Prologo Proverbiorum,] asserit hos [quinque] libros (controversos) non esse in canone, [canonicos.] —Cajetan. in x. cap. Estheris. [tom. ii. p. 400. ut supra.] Ad limam Hieronymi reducenda sunt verba tam conciliorum, quam doctorum: et juxta ejus sententiam [ad Chromatium et Heliodorum episcopos, libri isti (et si qui alii sunt in canone Bibliæ similes) non sunt canonici, hoc est, non sunt regulares ad firmandum ea quæ sunt Fidei: possunt tamen dici canonici (hoc est regulares) ad ædificationem fidelium: utpote in canone Bibliæ ad hoc recepti et auctorati; cum hac enim distinctione discernere poteris, et dicta Augustini in secundo de Doctrina Christiana, et scripta in concilio Florentino sub Eugenio IV., scriptaque in provincialibus, conciliis Carthaginensi et Laodicensi, et ab Innocentio et Gelasio pontificibus.] Joh. Fr. Picus Mirand. de Fide et Ord. Credend. theor. 5. [tom. ii. p. 182.] Testimonium S. Hieronymi (quoad hoc) in ecclesia sacrosanctum [ab ecclesia pro sanctissimo] habetur.

for which purpose we shall find no Bible, either manuscript or printed, among us, (commonly set forth and used for the vulgar,) wherein those prologues are not added, and placed in the front of them all; which is at least a very great prejudice (if it be not a forcing and concluding argument) against those men that now dissent from their predecessors, and have made a canon to condemn their own Bibles.

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LXXI. For S. Hierome, both in these and in many other places of his works, is so clear for our distinction of the canonical books from those which we number among the apocryphal, that certainly we had far greater reason to make honourable mention of his name to this purpose in our own Article[u], than the masters of the Church of Rome have to preface their ordinary Bibles still with his prologues, wherein they are so often refuted. 1. In his preface[x] upon the books

[u] Artic. Eccl. Angl. vi. [Alios autem libros (ut ait Hieronymus) legit quidem ecclesia, ad exempla vitæ et formandos mores; illos tamen ad dogmata confirmanda non adhibet.]

[x] S. Hier. in Prologo Galeato, sive Præfat. in lib. Regum. [Op., tom. ix. col. 454, et seq.—Incipit Præfatio Hieronymi presbyteri in libros Samuel et Malachim.—Viginti et duas literas esse apud Hebræos, Syrorum quoque et Chaldæorum lingua testatur, quæ Hebrææ magna ex parte confinis est: nam et ipsi viginti duo elementa habent eodem sono, sed diversis characteribus. Samaritani etiam Pentateuchum Mosi totidem literis scriptitant, figuris tantum et apicibus discrepantes. Quomodo igitur viginti duo elementa sunt, per quæ scribimus Hebraice omne quod loquimur, et eorum initiis vox humana comprehenditur;] ita xxii. volumina supputantur, quibus quasi literis et exordiis, in Dei doctrina, tenera adhuc et lactens viri justi eruditur infantia. Primus apud eos liber vocatur (Genesis, &c.) [Bresith, quem nos Genesim dicimus. Secundus Elle Smoth, qui Exodus appellatur. Tertius Vajecra, id est, Leviticus. Quartus Vajedabber, quem Numeros vocamus. Quintus Elle Addaberim, qui Deuteronomium prænotatur. Hi sunt quinque libri Mosi, quos proprie Thorath, id est, Legem, appellant. Secundum prophetarum ordinem faciunt; et incipiunt ab Jesu filio Nave, qui apud eos Josue Ben Nun dicitur. Deinde subtexunt Sophtim, id est, Judicum librum; et in eundem compingunt Ruth, quia in diebus Judicum facta narratur historia. Tertius sequitur Samuel, quem nos Regnorum primum et secundum dicimus. Quartus Malachim, id est, Regum, qui tertio et quarto Regnorum volumine continetur: meliusque multo est, Malachim, id est Regum, quam Malachoth, id est Regnorum, dicere: non enim multarum gentium regna describit, sed unius Israelitici populi, qui tribubus duodecim continetur. Quintus Esaias, Sextus Jeremias. Septimus Jezechiel. Octavus liber Duodecim Prophetarum, qui apud illos vocatur Thare Asra. Tertius ordo ἁγιόγραφα possidet; et primus liber incipit ab Job. Secundus a David; quem quinque incisionibus, et uno Psalmorum volumine, comprehendunt. Tertius est Salomon, tres libros habens,—Proverbia, quæ illi Parabolas, id est Masaloth, appellant,—Ecclesiasten, id est Coeleth,—Canticum Canticorum, quem titulo Sir Asserim prænotant. Sextus est Daniel. Septimus Dabre Ajamim, id est Verba Dierum, quod significantius Χρονικὸν totius Divinæ historiæ possumus appellare: qui liber apud nos Παραλειπομένων primus et secundus inscribitur. Octavus Ezras, qui et ipse similiter apud Græcos et Latinos in duos libros divisus est. Nonus Esther.] Atque ita fiunt pariter Veteris Legis libri viginti duo; id est, Moysis quinque, Prophetarum octo, Hagiographorum novem: quamquam nonnulli Ruth et Cinoth inter ἁγριόγραφα scrip-

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of the Kings, (which he calleth his "Armed Prologue,") having recounted those books, for the only true and authentic parts of the Old Testament, which we do, he excludeth all the rest from the canon of the Scripture. 2. In his preface[y] before the books of Solomon, he acknowledgeth no other book to be canonical, but what he had translated out of the Hebrew Bible. 3. In another of his prologues[z] upon the same books, he addeth thus much to the former,—that the Church, indeed, readeth the writings of Tobit, Judith, and the Maccabees, but that She doth not receive them into the number of canonical Scriptures; and that the books[a] of Wisdom and Ecclesiasticus are (or ought to be) read for

titent, et libros hos in suo putent numero supputandos, ac per hoc esse priscæ legis libros viginti quatuor; quos, sub numero xxiv. seniorum, Apocalypsis Johannis inducit [adorantes Agnum, et coronas suas prostratis vultibus offerentes: stantibus coram quatuor animalibus oculatis et retro et ante, id est, et in præteritum et in futurum respicientibus, et indefessa voce clamantibus, Sanctus, Sanctus, Sanctus, Dominus Deus Omnipotens, qui erat, et qui est, et qui venturus est.] Hic Prologus Scripturarum, quasi galeatum principium, omnibus libris, quos de Hebræo vertimus in Latinum, convenire potest: ut scire valeamus, quicquid extra hos est, inter ἀπόκρυφα esse ponendum. Igitur Sap. quæ vulgo Salomonis inscribitur, et [Jesu] filii Sirach liber, et Judith, et Tobias, et Pastor, non sunt in canone. [Machabæorum primum librum Hebraicum reperi. Secundus Græcus est; quod ex ipsa quoque φράσει probari potest. Quæ cum ita se habeant, obsecro te, Lector, ne laborem meum reprehensionem æstimes antiquorum, &c.]

[y] Idem., Prol. in libr. Salom. ad Paul. et Eustoch. [Prol. ad versionem juxta lxx. tom. x. col. 435.—Tres libros Salomonis, id est, Proverbia, Ecclesiasten, Canticum Canticorum, veteri Septuaginta Interpretum auctoritati reddidi, vel antepositis lineis ÷ superflua quædam designans, vel stellis ∗ titulo prænotatis ea quæ minus habebantur interserens: quo plenius, O Paula et Eustochium, cognoscatis, quid in libris nostris minus sit, quid redundet. Necnon etiam illa, quæ imperiti translatores male in linquam nostram de Græco sermone verterant, obliterans et antiquans, curiosissima veritate correxi. Et, ubi præpostero ordine atque perverso sententiarum fuerat lumen ereptum, suis locis restituens, feci intelligi quod latebat.] Porro in eo libro, qui a plerisque Sapientia Salomonis inscribitur, et in Ecclesiastico, quem esse Jesu filii Sirach nullus ignorat, calamum [calamo] temperavi: tantummodo canonicas Scripturas vobis emendare desiderans, et studium meum certis, magis quam dubiis, commendare.

[z] Idem., Prol. in libr. Salom. ad Chromat. et Heliod. [Prol. ad vers. juxta Hebr., tom. ix. col. 1293.—Fertur et πανάρετος Jesu filii Sirach liber, et alius ψευδεπίγραφος, qui Sapientia Salomonis inscribitur. Quorum priorem Hebraicum reperi, non Ecclesiasticum (ut apud Latinos) sed Parabolas prænotatum; cui juncti erant Ecclesiastes et Canticum Canticorum, ut similitudinem Salomonis, non solum librorum numero, sed etiam materiarum genere, coæquaret. Secundus apud Hebræos nusquam est, quia et ipse stylus Græcam eloquentiam redolet: et nonnulli scriptorum veterum hunc esse Judæi Philonis affirmant. Sicut ergo] Judith, et Tobi, et Machabæorum libros legit quidem Ecclesia, sed inter canonicas Scripturas non recipit, [sic et hæc duo volumina legat ad ædificationem plebis, non ad auctoritatem Ecclesiasticorum dogmatum confirmandam. Si cui sane Septuaginta Interpretum magis editio placet, habet eam a nobis olim emendatam. Neque enim sic nova cudimus, ut vetera destruamus.]

[a] Ibid.—Sic et hæc duo volumina legat ad ædificationem plebis, non ad auctoritatem Ecclesiasticorum dogmatum confirmandam. [Vide supr.]

popular edification in life and good manners, but not for the establishing of any doctrine in the Church. 4. In his preface[b] before Ezra, he rejecteth all other writings from the canon of the Bible, which the Judaical Church did not acknowledge, or [which] belonged not to that number whereunto the twenty-four Elders alluded in the Revelation of S. John[c]. 5. In his preface[d] upon the Chronicles, having said that the Church receiveth none of the apocryphal books, he concludeth, that, therefore, we are to have recourse to the Hebrew text, from whence both Christ and His Apostles took their testimonies. 6. In his preface[e] upon Jeremy, the reason that he rendereth for omitting the book of Baruch is, because the Hebrew Church neither read it, nor had it among them. 7. In his preface[f] upon Daniel, he affixeth this note to the stories of Susanna, the Song of the Three Children, and Bel with the Dragon,—that the Jews give no credit to them, as being no parts of Daniel's prophecy, nor written in their language. 8. Of Tobit he saith[g], that they

[b] Idem., Præf. in Ezram. [tom. ix. col. 1523.—Nec quemquam moveat, quod unus a nobis editus liber est: nec apocryphorum tertii et quarti somniis delectetur: quia et apud Hebræos Ezræ Neemiæque sermones in unum volumen coarctantur: et] quæ non habentur apud illos, nec de viginti quatuor senibus sunt, procul abjicienda.

[c] Ut supra, p. 92. ad lit. x. [Priscæ Legis Libr. xxiv., quos sub numero xxiv. Seniorum Apocalypsis (S.) Johannis inducit adorantes Agnum, &c. —Prol. Gal. Vid. etiam *infra*, num. lxxii. ad lit. p. et q.]

[d] Idem, in Præf. super Paralipom. [tom. ix. col. 1407.—Scripsi nuper librum (i. e. ad Pammachium Epist.) de optimo genere interpretandi, ostendens illa de Evangelio, "Ex Ægypto vocavi filium meum," et "Quoniam Nazaræus vocabitur," et "Videbunt in quem compunxerunt," et illud Apostoli, "Quæ oculus non vidit, nec auris audivit, nec in cor hominis ascenderunt, quæ præparavit Deus diligentibus se," cæteraque his similia, in Hebræorum libris inveniri. Certe Apostoli, et Evangelistæ, Septuaginta Interpretes noverant: et unde eis hæc dicere, quæ in Septuaginta non habentur? Christus, Dominus noster, utriusque Testamenti Conditor, in Evangelio secundum Joannem, "Qui credit," inquit, "in me, sicut dicit Scriptura, flumina de ventre ejus fluent aquæ vivæ." Utique scriptum est, quod salvator scriptum esse testatur. Ubi scriptum est? Septuaginta non habent:] Apocrypha nescit Ecclesia. Ad Hebræos igitur revertendum est, unde et Dominus loquitur, et discipuli exempla præsumunt.

[e] Idem, Præf. in Jerem. [tom. ix. col. 783.—Præterea ordinem visionum, qui apud Græcos et Latinos omnino confusus est, ad pristinam fidem correximus.] Librum autem Baruch, notarii ejus, qui apud Hebræos nec legitur nec habetur, prætermisimus.

[f] Idem, Præfat. in Danielem. [tom. ix. col. 1361.] (Daniel) apud Hebræos nec Susannæ habet historiam, nec Hymnum trium puerorum, nec Belis Draconisque fabulas; quas nos, quia in toto orbe dispersæ sunt, veru ÷ anteposito, easque jugulante, subjecimus: [ne videremur apud imperitos magnam partem voluminis detruncasse.]

[g] Idem, Præf. in Tob. [tom. x. col. 1.—Mirari non desino exactionis vestræ instantiam: exigitis enim, ut librum Chaldæo sermone conscriptum ad Latinum stylum traham,] librum [utique] Tobiæ, [quem] Hebræi, de catalogo Divinarum Scripturarum secantes, his quæ Hagiographa (scribi debet *Apo-*

CHAP. VI. cut it off from the catalogue of divine Scriptures; and of Judith[h], that it was counted among the Apocrypha. 9. In his Epistle to Paulinus, having exhorted him to the study of the Holy Scriptures, and reckoned up all the books that belong thereunto, (neither more nor less than we do,) he endeth his whole discourse about them with this remarkable sentence[i],—that "these books ought to be the rule of his life, and his continual meditation, being not curious to know or seek after any thing besides." 10. In his preface to the book of Esther[k], he noteth that the vulgar edition of it had contracted many corruptions, and that divers pieces had been added to it, according to men's fancies and conceits of what the persons there named might probably do or speak: which he therefore corrected by the original, and severed them from the rest, as they now stand also distinguished, both in the vulgar Latin Bibles, and in ours. 11. In his Epistle to Læta[l] (giving her advice how to instruct her

crypha) memorant, nuncuparunt. [The Benedictine edition reads 'Apocrypha,' with the following explanation in a note: "Plerique alii libri, cum veteres, tum recentiores, legunt *Hagiographa:* Nihilosecius impressa lectio 'Apocrypha,' quam et Martianæus pridem ex MSS. restituit, bonisque argumentis munivit, unice vera est; eamque unice probat et res ipsa, et Hieronymianus contextus;" &c.]

[h] Idem, Præf. in Judith. [tom. x. col. 21.] Apud Hebræos liber Judith inter Hagiographa (Apocrypha) legitur: cujus auctoritas ad roboranda illa, quæ in contentionem veniunt, minus idonea judicatur. [Chaldæo tamen sermone conscriptus, inter historias computatur. Sed, quia hunc librum Synodus Nicæna in numero Sanctarum Scripturarum legitur computasse, acquievi postulationi vestræ, imo exactioni.—Vid. not. in verb. "Apocrypha," ap. ed. Ben. "Diximus fortasse plus satis de hujus veritate lectionis supra ad geminum isti locum Prologi in Tobiam;" &c.]

[i] Idem, Ep. ad Paulin. [Epist. 53. § 8, 9. tom. i. col. 274, et col. 278.] Manifestissima est Genesis, [in qua de natura mundi, &c.] Patet Exodus, &c. (usque ad Apocalypsim; [de quo libro dicit: "Apocalypsis Joannis tot habet sacramenta, quot verba. Parum dixi pro merito voluminis. Laus omnis inferior est: in verbis singulis multiplices latent intelligentiæ."]) Oro te, frater carissime, inter hæc vivere, ista meditari, nihil aliud nosse, nihil quærere.

[k] Idem, Præfat. in lib. Esther. [tom. ix. col. 1565.] Librum Esther variis translatoribus constat esse vitiatum: quem ego de Archivis Hebræorum relevans, verbum e verbo expressius (al. pressius) transtuli. Quem librum editio Vulgata laciniosis hinc inde verborum finibus trahit, addens ea quæ ex tempore dici poterant et audiri; sicut solitum est scholaribus [disciplinis, sumto themate,] excogitare, [quibus verbis uti potuit, qui injuriam passus est, vel ille qui injuriam fecit.]

[l] Idem, in Ep. ad Lætam. [§ 12. tom. i. col. 681.] Discat primo Psalterium, his se Canticis avocet; et in Proverbiis Salomonis erudiatur ad vitam. In Ecclesiaste consuescat quæ mundi sunt calcare. In Job virtutis et patientiæ exempla sectetur. Ad Evangelia transeat, nunquam ea positura de manibus. Apostolorum Acta, et Epistolas, tota cordis imbibat voluntate. Cumque [pectoris sui cellarium his opibus locupletaverit,] mandet memoriæ Prophetas, Heptateuchum, (id est, Quinque libros Mosis, Joshuam, et Judices,) et Regum et Paralipomenon libros, Esdræ quoque et Esther volumina. Ad ultimum [sine peri-

daughter in godly and religious exercises) his directions are, to have her altogether kept unto the diligent reading of the Holy Scriptures, rehearsing them in that order which he thought most fit for the same purpose. But, among them all, he specifieth nothing either of Tobit, or Judith, or Wisdom, or Ecclesiasticus, &c.; giving warning,—that heed be taken of all *apocryphal* writings, and that they ought never to be read without great wariness and prudence. 12. In his Commentary upon Ezekiel[m] (which he wrote in his old age) he declareth himself to be of the same mind herein, which he had always professed before. 13. Lastly, (omitting sundry other places, that might be alleged,) in his Apology[n] against Ruffin, he avoweth what he had formerly said and written in his prologues concerning this matter.

LXXII. The exceptions that are made against all these clear testimonies of S. Jerome, I find to be six: 1. That[o] he

culo] discat Canticum Canticorum; [ne, si in exordio legerit, sub carnalibus verbis, spiritualium nuptiarum epithalamium non intelligens, vulneretur.] Caveat omnia Apocrypha; et, si quando ea, non ad dogmatum veritatem, sed ad signorum reverentiam, legere voluerit, —sciat non eorum esse, quorum titulis prænotantur; multaque his admixta vitiosa, et grandis esse prudentiæ aurum in luto quærere.

[m] Idem, in Ezech., cap. 43. [tom. v. col. 530.—Quod autem in fine hujus testimonii ponitur, "Et gradus ejus versi ad Orientem,"]—gradus hujus propitiatorii, vel xxiv. libri V. T. debent accipi; qui habebant citharas in Apocalypsi Johannis, et coronas in capitibus suis, —vel [sacramentum Patris, et Filii, et Spiritus Sancti, in quo vera nobis datur propitiatio.]

[n] Idem, in Apol. 2. contra Ruffinum. [tom. ii. col. 519.] Omnes præfatiunculæ V. T., quarum ex parte exempla subjeci, huic rei testes sunt. Et superfluum est, quod in illis dictum est, aliter quam ibi dictum est, scribere. Incipiam igitur a Genesi, cujus Prologus talis est; &c.

[o] Catharin. contra Cajetanum, sect. De libr. Maccab. [Annot. p. 62. ed. Par. 1535.—Sed ais, "In Prologo Galeato vocat hos libros Hieronymus Apocryphos." Fateor: sed hoc secundum Hebræorum canonem. Alioquin quomodo recepisset Ecclesia in divinis apocrypha, cum Hieronymus sæpe clamitet, "Apocrypha nescit Ecclesia."] Coster. in Ench. De lib. Canon. [Vide cap. i. p. 67. supr. citat. num. lxiii. p. 77. not. ad lit. g.] Coccius, in Thes., tom. i. lib. vi. art. 4. [p. 612.—Hieronymus in Prologo Galeato, referens canonicos veteris Legis libros Hebræos, subjungit: "Hic prologus Scripturarum, quasi galeatum principium, omnibus libris, quos de Hebræo vertimus in Latinum, convenire potest. Igitur Sapientia, quæ vulgo Salomonis inscribitur, et Jesu filii Sirach liber, et Judith, et Tobias, et Pastor, non sunt in canone: Machabæorum primum librum Hebraicum reperi; secundus Græcus est.] Canus, in Locis, lib. ii. cap. 11. [p. 66.—Hiero. in enumeratione canonicorum librorum veteris Testamenti, Josephum secutus est; &c.—Vid. num. liv.] Mar. Victor. in Schol. ad Ep. 116. Hieronymi. [Two editions of S. Hieron., by Mar. Victor, (i. e. Par. 1602. Lut. Par. 1624,) have been consulted: in neither of which a Scholium on this Epist. occurs. Vid. autem Præf. ad libr. Eccles.—Ed. Lut. Par. 1624. tom. i. p. 692. *Argumentum.*—Ecclesiasten, Vulgatæ se, quatenus fieri potuit, editioni accommodans, ex Hebræo transtulit.] Non refert, (inquiunt hi omnes,) [quod in canone, *om.*] illos controversos libros non esse in canone, quia de Hebræorum canone, non de Ecclesiæ canone, id intelligit.

CHAP. VI. speaketh not so much here according to his own mind or the canon of the Christian Church, as he doth according to the account and canon of the Jews only: 2. That[p] he varieth in his number of the books, and is not constant to himself, sometimes reckoning twenty-two, and otherwhiles twenty-four, belonging to the Old Testament: 3. That[q], when he wrote all these passages which we have cited, he was not yet come to the maturity of his studies; being at first, upon his great affection that he had to the Hebrew tongue, and his familiar acquaintance with the Jews, (by whose help he translated the Bible,) brought to say what he did against the books now contested; which, upon better advice taken about them, he would not defend or maintain any longer: 4. That[r] he rejected no less the Epistle to the Hebrews belonging to the New Testament, than he did the books of the Maccabees, &c., appertaining to the Old; and that therefore his authority is no more to be regarded against the one, than it is against the other. 5. That[s] the Church had not at this

[p] Gretser. Def., lib. i. [vid. Append. i. col. 357.—Ipse D. Hieronymus *varie* de hac quæstione (i. e. de numero canonicorum librorum) sensit.] Cocc. Thes., lib. vi. [Vide Art. 4. De protocanonicis, et deuterocanonicis, S. Scripturæ libris, tom. i. p. 608, et seq.: but the precise passage, to which Cosin refers, cannot be ascertained.] Coeffet. Apolog., p. 107. [Œuvres, p. 440. § De l'Ecriture Sainte.] En adjoustant au Canon des Hébrieux deux livres. [The words of Coeffeteau are: Et même Saint Hieróme écrit que quelques-uns, lesques il ne refute non plus, ajoutant Ruth et les Lamentations de Jérémie au canon des Hébrieux, et accommodent ce nombre aux vingt-quatre vieillards, que S. Jean introduit en l'Apocalypse, adorant l'Agneau.]

[q] Card. du Perron, Repliq. contr. le Roi d'Angleterre, liv. i. chap. 50. [pp. 441, 442.—Le premiere observation est, que comme] Saint Hieróme avant la parfaitte maturité de ses études, [(car depuis il changea d'advis,) eclipse du canon du Vieil Testament l'histoire des Maccabées; aussi ebranla-t'il du canon de Nouveau l'Epître aux Hebrieux.... Au moyen de quoi si l'authorité de Saint Hieróme, non encore plainment instruit du sens de l'Eglise, vaut pour l'exclusion de l'une de ces pièces, elle vaut pour l'infirmation de l'autre. La seconde observation est, que Saint Hieróme] fut induit à remuer ceste pierre par le commerce qu'il avoit avec les Juifs de la Palestine, [entre lesquels il habitoit, et desquels il avoit les lettres Hebraiques.]

[r] Card. Perron, ibid.—S. Jerome eclipse les Maccabées du Vieil Testament; mais aussi il ebranle quand et quand l'Epistre aux Hebrieux du canon du Nouveau. Et pourtant si son autorité vaut pour l'exclusion de l'une de ces pièces, aussi vaut elle pour l'infirmation de l'autre.—[Vid. supr.]

[s] Marian. Victor. in Epist. cxi. Hieron. [vid. S. Hier., Op., ed. Lut. Par. 1624. tom. iv. p. 689.—Discere ex hoc loco potes, ad Ecclesiam pertinere, recipere vel rejicere libros: multos enim, quamvis in canone Hebræorum non sint, pro canonicis ipsa recipit, ut Tobiam, et (de quo nunc loquitur) Judith; qui ambo a Tridentina synodo, ut factum fuerat alias, recepti sunt, etsi inter canonicos suo scilicet tempore non receptos, infra Epistola cxv., scribat Hieronymus.] Sixtus Senensis, lib. viii. Bibl. Hær. ix. [solutio 2. tom. ii. p. 336.—De verbis autem Hieronymi, asserentis librum Sapientiæ in canone ab Ecclesia non recipi, respondemus, (ut alibi quoque diximus,) eum de

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time determined what the canon of the Scriptures should be, or at least that he had not heard of it so soon; for, when he was told that the first general council of Nice had canonized the book of Judith, he began presently to translate it, and received it into the Bible. 6. That[u], having been afterwards more exactly instructed, he changed his mind, and retracted all that he had said before; for, in his Apology against Ruffin, he correcteth what he had formerly written

Ecclesia suorum temporum id intellexisse: cui cum nondum satis aperte constaret de auctoritate horum voluminum, non ausa est ea in canonem recipere ad dogmatum probationem; sed paulo post, plenius a Spiritu Sancto edocta, in concilio tertio Carthaginensi volumen utrumque recepit.] Melch. Canus, in Loc., lib. ii. cap. 11. [p. 67.—At eo tempore . . . res nondum erat definita.—Vid. supr. num. 1. p. 41. not. ad lit. z.] Bell. de V. Dei, lib. i. cap. 10. sect. Admitto. [tom. i. col. 42.—Admitto igitur Hieronymum in ea fuisse opinione, quia nondum generale concilium de his libris aliquid statuerat, excepto libro Judith, quem etiam Hieronymus postea recepit.]

[u] Card. Perron, ubi supra. [p. 443.—Et la troisième observation finalement est, que] Saint Hiérôme s'étant depuis plus exactment instruit de la vérité du sens de l'Eglise, changea d'avis, et retracta, et en général, et en particulier, tout ce qu'il avoit écrit en ces trois Prologues. Car en son Apologie contre Ruffin, il corrigé ce qu'il avoit dit au prejudice des fragmens de Daniel: en son Prologue sur Tobie, ce qu'il avoit dit en général pour la perfection du canond es Hébrieux: en son Prologue sur Judith, et en son exposition du Psaume 44. ce qu'il avoit écrit au prejudice du livre de Judith:—bref, en son Commentaire sur le 23. d'Esaie, ce qu'il avoit écrit auparavant contre l'autorité des Machabées. [The latter part of this passage is an abstract of the following: Car en son Apologie contre Ruffin, répondant à la reproche de l'histoire de Susanne, et du Dragon de Bel, et du Cantique des trois enfans, il dit: "Quant à ce que j'ai rapporté ce que les Hébrieux ont accoutumé d'objecter contre l'histoire de Susanne, et l'Hymne des trois enfans, et les fables du Dragon de Bel, qui ne sont point dedans le volume Hébraique, &c. Je n'ai point expliqué ce que j'en sentois, mais ce que les Juifs avoient accoutumé de dire contre nous." Et en sa Préface sur le livre de Tobie: "Les Hébrieux," dit il, "retranchent le livre de Tobie du Catalogue des Ecritures divines." Et derechef: "La jalousie des Hébrieux nous accuse, et nous impute, que contre leur canon nous transférons le livre de Tobie aux oreilles Latines; mais je juge qu'il est meilleur de déplaire au jugements des Phariciens, et obéir aux commandemens des Evéques." Et en l'exposition sur le Psaume quarante-quatrième: "Ruth, Esther, et Judith, ont esté si glorieuses, qu' elles ont donné leurs noms aux volumes sacrés." Et en sa Préface sur l'histoire de Judith: "La livre de Judith," dit il, "se lit parmi les Hébrieux entre les Hagiographes, dont l'autorité est estimée moins suffisante pour decider les choses contentieuses, &c.; mais d'autant que le concile de Nicée est leu l'avoit conté entre les sanctes Ecritures, j'ai obei à votre demande." Paroles, qui rétractent disertement ce qu'il avoit dit en son Prologue sur les Proverbes: "Comme donc l'Eglise lit Judith et Tobie et les Maccabées, mais ne les recoit point entre les livres canoniques; ainsi qu'elle lise la Sapience et l'Ecclésiastique pour l'édification du peuple, mais non pour la confirmation des doctrines ecclésiastiques;" et qui ne peuvent estre éludées par répondre que le mot "Saintes Ecritures" ne signifie pas les canoniques: car l'opposition qu'il fait du concile de Nicée aux Juifs, qui tenoient le livre de Judith entre les livres Hagiographes, dont l'autorité est estimée moins suffisante pour decider les choses contentieuses, ferme la porte à ceste élusion. Et finalement, en son Commentaire sur le Prophete Esaie, composé long-temps depuis le Prologue Morrionné, il met l'histoire des Machabées entre les livres canoniques: "L' Ecriture," dit-il, "rapporte qu' Alexandre, Roi des Macedoniens, estoit sorti de la terre de Cethim;" &c.]

CHAP. VI. to the prejudice of those pieces that are annexed to Daniel: in his preface upon Tobit, he revoketh what he had elsewhere affirmed concerning the perfection of the Hebrew canon: in his prologue upon Judith, and in his exposition of the Psalms, he retracteth what he said before against the book of Judith: and in his commentary upon Esay, he amendeth his former judgment concerning the Maccabees. As much, likewise, do they object[x] against him for the books of Wisdom and Ecclesiasticus.

LXXIII. But all these exceptions will not serve their turn; and there is not one of them that is of force enough to invalidate S. Jerome's former testimonies.

1. For, first, the exception which they make concerning the canon of the Hebrews (whereunto they would have his words so to relate, as if that canon were different from the canon of the Christian Church) is but a vanity of those men that know not what else to say. For, besides S. Jerome's[y] own express words to the contrary, we have the acknowledgment of Cardinal Bellarmine himself[z], that herein S. Jerome can be no otherwise taken, than to have declared his mind as well concerning the canon of the Church as the account and rule of the synagogue; which, for the Old Testament, ought not to vary one from the other. Nor was it then, or is it now, in the power of all the Churches in the world to make any book canonical to the Christian[a], which had not been formerly so

[x] Coccius, Thes., lib. vi. art. 17. [vid. p. 684.—Hieronymus, &c.—Ad Psal. lxxiii. "Deus autem Rex noster ante sæcula:"—sicut per Salomonem Sapientia, quæ est Christus, dicit: "Condidit me in initio viarum suarum; ante sæcula fundavit me."—Epistola 33. Divina Scriptura loquitur: "Musica in luctu, intempestiva narratio."]—Bellarm. de Verb. Dei, lib. i. cap. 14. [tom. i. col. 52. De Ecclesiastico.—Multis veterum testimoniis auctoritatem ejus libri confirmare possumus.... Hieron, in cap. x. Ecclesiastæ; &c.]

[y] S. Hier. Prol. in libros Salomon. [Op., tom. ix. col. 1293.]—Ecclesia legit quidem Judith, Tobiæ, et Maccab. libros, sed (eos) inter canonicas Scripturas non recipit. Sic πανάρετον filii Sirach, et ψευδεπίγραφον Sapientiam Salomonis, legat (eadem Ecclesia) ad ædificationem plebis, non ad veritatem (auctoritatem) Ecclesiasticorum dogmatum confirmandam. [For this prologue in full, vid. num. lxxi.] Similiter in Prol. Gal. [tom. ix. col. 454, et seq. Vid. num. lxxi.]

[z] Bellarm. de Verb. Dei, lib. i. cap. 10. sect. Respondent. [tom. i. col. 42.]—Respondent aliqui, B. Hieronymum solum dicere (hos libros) non esse canonicos apud Judæos. At certe in Prol. Gal., simul cum istis libris V. T., numerat etiam librum Pastoris, qui est N. T.; et omnes simul dicit non esse in canone. Non igitur de canone Judæorum tantum loquitur; &c. ... Admitto igitur Hieronymum in ea fuisse opinione, [quia nondum generale concilium, &c. Vide num. liv. p. 53. not. ad lit. e.]

[a] Rom. iii. 2. Quia credita sunt illis eloquia Dei.—Rom. ix. 4. Quorum Adoptio est, et Gloria, et Testamentum,

to the Jews, from whom we must derive all the ancient Scriptures we have. S. Jerome's allegation, therefore, of the Hebrew canon in this point, is a forcible argument used by him (as it is by all the Fathers before) to justify the canon of the Christian Church, which herein had no other to follow but the Hebrew.

2. The variation of his numbers maketh no difference or augmentation of the books. Some counted Ruth and the Lamentations by themselves: some joined the one to the book of Judges, and the other to the Prophecy of Jeremy. When these books were severed, the total made twenty-four; when they were put together, the number of all was no more than twenty-two; whereof S. Jerome[b] giveth an account in his prologue upon the Kings: as likewise he doth of them that otherwhiles reckon twenty-seven books belonging to the canon, which are in substance the same with the former. And, take which of these three numbers we will, they are all exclusive of those other books that we reckon among the apocryphal, and leave no room for Cardinal Perron to come in with his two books of Tobit and Judith[c]: who knew well enough (but that he intended to amuse his reader) how to have made up the number of twenty-four without them.

3. As to the maturity of S. Jerome's studies, he was no less than sixty-three years old[d], when he translated the Bible, and wrote those prologues that are now set before it; having been formerly brought up under the best learned men of the world that flourished in his time[e], and living in great honour

et Legislatio, et Promissa.—Origen. Prol. in Cant. [tom. iii. p. 36.] A quibus Eloquia Dei ad nos translata sunt.

[b] S. Hier. in Prol. Gal. supra citato. [tom. ix. col. 454, et seq.]—Ita fiunt pariter V. T. libri xxii. id est, [Mosi quinque, Prophetarum octo, Hagiographorum novem :] quamquam nonnulli Ruth et Cinoth—in suo putent numero supputandos; ac per hoc esse priscæ Legis libros xxiv., &c.... Porro, quinque literæ duplices apud Hebræos sunt:—unde et quinque a plerisque libri duplices æstimantur, Samuel, Malachim, (id est, Reges,) Dabre-jamim (id est, Paralipomen.,) Esdras, et Jeremias cum . . . suis Lamentationibus. (Hi separatim sumpti faciunt cum reliquis xxvii.)

[c] Du Perron, liv. i. chap. 50. [vide p. 444.—Car quant à ce que Saint Hilaire, en son Commentaire sur les Psaumes, écrit, que le nombre des livres canoniques de l'ancien Testament se reduit, selon les traditions des vieux, ou au nombre des vingt et deux lettres de l'Alphabet Hebrieu, ou, par l'addition des livres de Judith et de Tobie, au nombre des vingt-quatre lettres de l'alphabet Grec; &c.]

[d] S. Hier. de Script. Eccl. [al. Lib. de Viris Illustribus, cap. 135. tom. ii. col. 939.]—Usque in præsentem annum, id est, Theodosii Principis xiv. (qui incidit in A.D. CCCXCII.) hæc scripsi; &c. . . . N. T. juxta Græcam fidem [Græcæ fidei] reddidi; Vetus juxta Hebraicum transtuli; &c.

[e] Didymus Alex., Gr. Nyssenus, Gr. Nazianzenus. [Vide Cave, Hist. Lit.,

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and estimation among them all[f]. Nor can it be reasonably imagined, that at these years he should be ignorant in the canon of the Scriptures that were then generally received by the Church, who at the same time had not only translated them, but wrote so many illustrations and commentaries upon them, being in that behalf more curious and diligent than in any of his other studies. But let it be, that he came to a greater maturity of judgment in his later time, yet, if that maturity of his judgment in other matters altered not his former assertions in this particular, what advantage hath the exception of the Cardinal got against him? Then, what time will he assign for the maturity of S. Jerome's studies? (Will the Cardinal go by his own age, or whose else?) For,
[Circa ann. 393.] An. 392. when he wrote his prologues upon Tobit and Judith[g], he was not much older than when he wrote his prologues upon the Kings and the Proverbs[h]; nor was it above five years follow-
[Circa ann. 397.] Ann. 402. ing, when he is said to have written his pretended comment upon the forty-fourth Psalm[i]. Two [five?] years after this he
Ann. 409. wrote against Ruffin[k]; and seven years after that he wrote his
Ann. 420. notes upon Esay[l], which was eleven years before his death[m]. More times or writings than these, wherein S. Jerome manifested the maturity and perfection of his judgment, Monsieur du Perron assigneth not; and, let any man take which of these he will, he shall be never the nearer to that purpose for which they are produced. For S. Jerome, both in these

tom. i. p. 267.—Melioribus disciplinis ab ipso puero eruditus, optimos in quovis genere præceptores nactus est:—in Grammaticis, Donatum magni nominis Romæ (quo puer adhuc missus est Hieronymus) grammaticum: in Rhetoricis, Victorinum eloquentiæ ibidem professorem; uti postea in Hebraicis, Barhanina aliosque Judæos ægre et non levi pretio conductos:—in sacris vero literis, Gregorium Theologum, Apollinarium Laodicenum, Paulinum Antiochenum, et semicanus jam factus Didymum Alexandrinum: Deus bone, quales et quantos viros!]

[f] Evagr. Antioch., Amphiloch. Icon., Damasus Rom., Ambros. Mediol., Augustinus Hipp., Fl. Luc. Dexter: et alii quam plurimi, inter quos Paulinus Nol. et Chromatius Aquil. Episcopi. [Vide Cave, Hist. Lit., in locis; et S. Hier. Op., passim.]

[g] Which is one of the times assigned by the Cardinal for the perfection of S. Jerome's studies. [Vide num. lxxii.]

[h] [Vid. S. Hier. Vitam, Op., tom. xi. col. 102.—Conf. Cave, Hist. Lit., tom. i. pp. 269, 270.]

[i] Which is another of the times named us by the Cardinal. [Vid. num. lxxii.]

[k] Which is the Cardinal's third writing assigned out of S. Jerome. [Vid. num. lxxii.]

[l] Which is the fourth time set forth by the Cardinal. [Vid. num. lxxii.]

[m] Ætatis suæ 91. [Sic Cave, ut supra, et Vit. per Marian. Victor.—At Conf. Vit. ap. ed. Vallars. 1738. tom. xi. col. 239, 240.—Sanctum senem, ... hocce anno CCCCXX., Deus ad cœlestem patriam, meritamque gloriæ coronam vocavit. ... Nisi itaque fallimur, ab anno circiter 346. natalia ejus repetentes, ... annum agebat ætatis quartum et septuagesimum.]

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and in some other writings of a later date than these, besides divers that he wrote about the same time, was always constant to himself, and to his dying day retracted nothing of what he said before concerning the doubtful and apocryphal condition of the books now contested between us: which I shall by and bye make evident in our answer to the sixth exception against him. In the mean while his desire of knowledge in the Hebrew tongue, and his conversing for that purpose with the learned masters among the Jews, was so far from being any reproach to him, that, above all the Latin Fathers, he hath most deservedly been commended and honoured for it ever since. And to whom should he rather have gone for the original books of the Old Testament, than to those whom the Apostles, and all their successors in the Church before him, had acknowledged to be the first depositories that God appointed to keep and preserve His Oracles[n]?

Infra.

Rom. 3. 2.

4. That S. Jerome rejected the Epistle to the Hebrews from the canon of the New Testament, no less than he did the Maccabees and Tobit, &c., from the Old, is an assertion more bold than true; for his authority is express in rejecting the one, and so far from excluding the other[o], that oftentimes he cites the Epistle to the Hebrews under S. Paul's name[p], and urgeth it as an authentic book of the New Tes-

[n] S. August. contra Faustum, lib. xii. cap. 23. [tom. viii. col. 238.]—Et quid est aliud hodieque gens ipsa (Judæorum,) nisi quædam scriniaria Christianorum, bajulans Legem et Prophetas ad testimonium [adsertionis] Ecclesiæ, [ut nos honoremus per sacramentum, quod nuntiat illa per literam?] Idem, in enarr. [in] Psal. xl. [prope finem. tom. iv. col. 353.]—Judæi tanquam capsarii nostri sunt: [studentibus] nobis codices portant.—Et, in Psal. lvi. [§ 9. tom. iv. col. 534.] Librarii nostri facti sunt, quomodo solent servi post dominos codices ferre.

[o] S. Hier. Epist. ad Dardanum.—Nos et Apoc. et Ep. Pauli ad Hebr. recipimus. [vid. tom. i. col. 965.—S. Jerome's words are: Illud nostris dicendum est, hanc epistolam quæ inscribitur ad Hebræos, non solum ab Ecclesiis Orientis, sed ab omnibus retro ecclesiasticis Græci sermonis scriptoribus, quasi Pauli Apostoli suscipi; licet plerique eam vel Barnabæ, vel Clementis, arbitrentur: et nihil interesse cujus sit, quum ecclesiastici viri sit, et quotidie Ecclesiarum lectione celebretur. Quod si eam Latinorum consuetudo non recipit inter Scripturas canonicas, nec Græcorum quidem Ecclesiæ Apocalypsin Joannis eadem libertate suscipiunt, et tamen nos utramque suscipimus; nequaquam hujus temporis consuetudinem, sed veterum scriptorum auctoritatem sequentes, qui plerumque utriusque abutuntur testimoniis, non ut interdum de Apocryphis facere solent, quippe qui et Gentilium literarum raro utantur exemplis, sed quasi canonicis et ecclesiasticis.]

[p] S. Hier. adv. Jovin., lib. ii. cap. 2. [al. § 3. tom. ii. col. 325.] Comment. in S. Matth., lib. iii. cap. 21. [tom. vii. col. 170.—Legamus Epistolam Pauli ad Hebræos; &c.] Comment. in Galat., lib. iii. cap. 1. [vid. cap. 5. tom. vii. col. 512, 513.] Comm. in Titum,

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5. To say, that the Church had not yet determined what their canon of Scripture should be, is to deny the catholic testimony of the Church, and the common consent of those Fathers (before alleged, to the contrary) who knew, better than these late exceptors, what the Church had then *determined* herein. (I understand '*determining*' here, after that manner whereof the Church was capable; which was, to *determine* the reception of no other books properly belonging to the

lib. i. cap. 2. [tom. vii. col. 714.—Relege ad Hebræos Epistolam Pauli Apostoli, (sive cujuscunque alterius eam esse putas, quia jam inter Ecclesiasticas est recepta:) totum illum catalogum enumera; &c.—Vid. etiam col. 695. cap. 1.] Epist. 126. ad Evang. [tom. i. col. 440, 443.—Apostolus, in Epistola sua ad Hebræos,—quam omnes Græci recipiunt, et nonnulli Latinorum.]

[q] Canus, Loc. [Theol.] lib. ii. cap. 11. [p. 78.]—Negamus Hieronymum ancipitem hoc loco (quod illi falsissime impingitur) habere sententiam.

[r] S. Hier. Ep. ad Paulin. [tom. i. col. 278.]—Paulus Apostolus ad vii. scribit Ecclesias: octava ad Hebræos a plerisque extra numerum ponitur.

[s] S. Hier. in Arg. super Epistola ad Titum.—Hæretici sunt, qui eam repudiarunt. [Tom. vii. col. 685.—S. Jerome's words are: "Ut enim de cæteris epistolis taceam, de quibus, quicquid contrarium suo dogmati viderant, (hæretici) eraserunt: nonnullas integras repudiandas crediderunt,—ad Timotheum videlicet utramque, ad Hebræos, et ad Titum, quam nunc conamur exponere. Et, si quidem redderent causas, cur eas Apostoli non putarent, tentaremus aliquid respondere, et forsitan satisfacere lectori. Nunc vero, quum hæretica auctoritate pronuntient, et dicant, 'Illa epistola Pauli est: hæc non est;'—ea auctoritate refelli se pro veritate intelligant;" &c.]—(Vide Thomam super ea Epistola. [Thom. Aquin. Exposit. super Ep. ad Hebr., tom. xvi. fol. 198.])

[t] Idem, de Script. Eccl. [cap. 5. tom. ii. col. 823.]—Epistola autem, quæ fertur ad Hebræos, non ejus creditur propter styli sermonisque distantiam, [dissonantiam,] sed vel Barnabæ juxta Tertullianum, [vel] Lucæ [Evangelistæ] juxta quosdam, vel Clementis Rom. [postea Ecclesiæ episcopi,] quem aiunt [ipsi adjunctum] sententias Pauli proprio ordinasse [et ornasse] sermone: vel certe, quia Paulus scribebat ad Hebræos, et propter invidiam sui apud eos nominis, titulum in principio salutationis amputaverat. Scripserat ut Hebræus (Hebræis) Hebraice, id est, suo eloquio disertissime; [ut ea, quæ eloquenter scripta fuerant in Hebræo, eloquentius verterentur in Græcum; et hanc causam esse, quod a cæteris Pauli epistolis discrepare videatur.]

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Holy Scriptures, than such as the Apostles of Christ had left behind them[u]: for the Church of God in those days took no such sovereign authority upon them, as the Church of Rome doth in these, to determine what books shall be canonical Scripture, and what not, at their own will and pleasure.) But, were their ingenuity as good as their knowledge, they would never make this exception: for, before S. Jerome's time, they may read it in S. Cyril, that the Church was very well assured what precise canon of Scripture[x] hath been determined and left among them by their ancestors. In S. Gregory Nazianzen they may read it in express terms, that the number of the books by him assigned to the Old Testament ought to be so received, as a matter judged or determined in the Church[y]. In the council of Laodicea they may read the canon and determination itself[z]; and such a determination as, by the acknowledgment of Cardinal Baronius[a], excluded both the book of Judith and others out of the canon. In Philastrius[b] they may see as much. And, if all this will not suffice them, they may read it afterwards

[u] Melch. Canus, in Loc. Com., lib. ii. cap. 7. sect. Ego vero. [p. 37.]—Ego vero primum sentio ad Apostolos pertinuisse Libros Sacros probare, non Sacros rejicere. Nec enim alios libros canonicos habemus, sive V. sive N. T., quam quos Apostoli probaverunt, atque Ecclesiæ tradiderunt.—Bellarm. de Verb. Dei, lib. i. cap. 20. sect. Deinde in isto. [tom. i. col. 80.—Deinde in isto canone lxxxiv. numerantur libri canonici, et omittuntur quidam qui certissime sunt canonici, ut libri Esdræ, Tobiæ, Judith, Sapientia, Ecclesiasticus, Apocalypsis, quæ res non minimi momenti esse videtur. Nam] Ecclesia, quæ post Apostolos fuit, non aliunde didicit, qui libri sint canonici, et qui non sint, quam ex traditione Apostolorum.

[x] S. Cyril. Cat. iv. supra citat. num. lviii.—Disce quoque studiose ab Ecclesia, quinam sint V. T. libri. Neque mihi legas quicquam apocryphorum. . . . Divinas lege Scripturas, V. T. libros xxii., quos LXXII interpretes transtulerunt. Hos solos meditare. . . . Hi sunt, quos in Ecclesia secure legimus. Multo prudentiores te erant Apostoli, veteresque illi Episcopi, Ecclesiæ antistites, qui hos tradiderunt. Tu ergo, cum sis filius Ecclesiæ, leges et instituta Patrum ne evertas, corrumpasve. [For the original Greek, vide num. lviii. pp. 64, 65. not. ad lit. i.]

[y] Supra, num. lxvi.—S. Gr. Naz. De veris et genuinis libris S. Script. a Deo inspiratæ.—

Δέχνυσο τοῦτον ἐμεῖο τὸν ἔγκριτον, ὦ φίλ', ἀριθμόν. [Tom. ii. p. 103.]

[z] Supra, num. lix.—Canonici libri V. T., quos solos legere in Ecclesia oportet, hi sunt, &c. [For this canon in full, with the catalogue, vid. num. lix., p. 68. not. ad lit. y; or Justelli Biblioth., tom. i. p. 54.]

[a] Baron. Annal., tom. iv. in Append. [col. 916.] In serie canonicorum librorum liber Judith a Patribus Laodiceæ congregatis explosus est a canone, una cum nonnullis aliis. [For the precise words of Baronius, vide num. lxiii. p. 77. not. ad lit. g.]

[b] Philastr. de Hær. [cap. 87. De Apocryphis, p. 39.] Statutum est ab Apostolis, et eorum successoribus, non aliud legi in ecclesia debere Catholica, [nisi Legem, et Prophetas, et Evangelia, &c. . . . . Scripturæ autem absconditæ, id est Apocrypha, etsi legi debent morum causa a perfectis, non ab omnibus legi debent, qui non intelligentes multa addiderunt, et tulerunt, quæ voluerunt hæretici.—Vid. num. li., lxviii.]

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6. Of S. Jerome's retractations we can read nowhere else, but in a feigned letter written to that purpose[d], and in Monsieur Du Perron, who never read any such retractation in S. Jerome himself. (1.) For, first, in his Apology against Ruffin concerning the histories of Susanna and Bel, which in his preface upon Daniel he had said before to be esteemed by the Hebrews but as fabulous or parabolical narrations, so far was he from retracting what he had said, that he says it over again[e]. And, though he related rather *their*[f] sense of these stories than his *own*, (for he held them not to be such fables as they did, but thought them fit enough, as good and useful parables[g], to be read in the Church,) yet,

[c] S. August. contra Faust. Manich., lib. xi. cap. 5. [tom. viii. col. 221.] Distincta est a posteriorum libris excellentia canonicæ auctoritatis V. et N. T., quæ apostolorum confirmata temporibus per successiones episcoporum et propagationes ecclesiarum, tanquam in sede quadam sublimiter constituta est; &c.—Conf. num. xlii. p. 31. not. ad lit. x.]

[d] S. Hier. Apol. 2. adv. Ruffin. [§ 24. tom. ii. col. 517.]—Scribit frater Eusebius, se apud Afros Episcopos, qui propter ecclesiasticas causas ad Comitatum venerant, epistolam quasi meo scriptam nomine reperisse, in qua agerem pœnitentiam, et me ab Hebræis in adolescentia inductum esse testarer, ut Hebræa volumina in Latinum verterem, in quibus nulla sit veritas. Quod audiens obstupui; &c. Ibid., [§ 27. tom. ii. col. 521.] Ponam et aliud testimonium, ne nunc me, rerum necessitate compulsum, dicas mutasse sententiam; &c. Ibid., [§ 27. tom. ii. col. 522.] Cur me non suscipiunt Latini mei, qui, inviolata editione veteri, ita novam condidi, ut laborem meum Hebræis, et (quod his majus est) Apostolis auctoribus probem?

[e] S. Hier. Apol. 2. adversus Ruffin. [§ 33. tom. ii. col. 527.] Quod autem refero, quid adversum Susannæ historiam, et Hymnum trium puerorum, et Belis Draconisque fabulas, quæ in volumine Hebraico non habentur, Hebræi soleant dicere, qui me criminatur, stultum se sycophantam probat.

[f] Idem, ibid. [ubi supra.] Non enim quid ipse sentirem, sed quid illi contra nos dicere soleant, explicavi.

[g] Apud eundem, tom. iii. Homil. 1.

for all that, he did not account them to be any parts of the canonical Scriptures divinely inspired; (nor did Ruffin himself plead for them to that degree;) but he appealeth to what he had formerly noted against Porphyry[h], out of Origen, Eusebius, and Apollinarius, together with other famous men in the Church[i], who held not themselves bound to answer for these stories that had no authority of the Holy Scriptures; and in the end he concludeth for the verity of the Hebrew Bible[k], and that copy of Daniel's Prophecy which they only allow, not without some indignation against those men that will not rest and be contented with it. (2.) Secondly, in his preface upon Tobit, he yieldeth[l] to the desire of certain bishops that importuned him to translate that book out of Chaldee into Latin, contrary to the mind of the Jews, who did not only exclude it out of the Scripture-canon, (wherein S. Jerome joined with them,) but were utterly against the

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Orig. in Cantic. eodem interprete. [col. 505.] Hæc si non spiritualiter intelligantur, nonne fabulæ sunt? Nisi aliquid habeant secreti, nonne indigna sunt Deo?—Et, Præf. in Libr. Salom. [tom. ix. col. 1295.] Legit quidem Ecclesia (hujusmodi) libros, sed eos inter canonicas Scripturas non recipit; &c.

[h] Dixi enim: [De quo non est hujus temporis disserere.] Alioquin, et ex eo quod asserui Porphyrium contra (Danielis prophetiam) multa dixisse, vocavique hujus rei testes, [Methodium, Eusebium, et Apollinarium, qui multis versuum millibus illius vesaniæ responderunt, me accusare poterit, quare non in præfatiuncula contra libros Porphyrii scripserim.] Contra Ruffin. Apol. 2. [tom. ii. col. 527.]

[i] S. Hier. Præf. in Danielem. [Præf. in Comment. super Dan., tom. v. col. 619.] Eusebius et Apollinarius pari sententia responderunt, [Susannæ, Belisque ac Draconis fabulas, non contineri in Hebraico, sed partem esse prophetiæ Abacuc filii Jesu de tribu Levi; sicut juxta LXX interpretes in titulo ejusdem Belis fabulæ ponitur: "Homo quidam erat sacerdos, nomine Daniel, filius Abda, conviva regis Babylonis;" —quum, Danielem et tres pueros de tribu Juda fuisse, Sancta Scriptura testatur.] Unde et nos ante annos plurimos, cum verteremus Danielem, has visiones obelo prænotavimus, significantes eas in Hebraico non haberi. Et miror quosdam *μεμψιμοίρους* indignari mihi, quasi ego decurtaverim librum: cum et Origenes, et Eusebius, et Apollinarius, aliique ecclesiastici viri et doctores Græciæ, has (ut dixi) visiones non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro his, quæ nullam Scripturæ Sanctæ auctoritatem præbeant.

[k] Idem, Apol. citata. [contra Ruffin. 2. tom. ii. col. 527.] Qui istius modi nænias consectatur, et Scripturæ Hebraicæ veritatem non vult recipere, audiat libere proclamantem: "Nemo enim cogitur legere, quod non vult."—(i. e. Præfat. suam.) [Ego petentibus scripsi, non fastidiosis; gratis, non invidis; studiosis, non oscitantibus.]

[l] Idem, ad Chrom. et Heliod. Præfat. in Tobiam. [tom. x. col. 1, 2.] Mirari non desino exactionis vestræ instantiam: exigitis enim, ut librum Chaldæo sermone conscriptum ad Latinum stylum traham, librum utique Tobiæ, quem Hebræi, de catalogo Divinarum Scripturarum secantes, his quæ Hagiographa (*legere oportet* Apocrypha) memorant, manciparunt. Feci satis desiderio vestro, non tamen meo studio. Arguunt enim nos Hebræi, [Hebræorum studia,] et imputant nobis, contra suum canonem Latinis auribus ista transferre. Sed, melius esse judicans Pharisæorum displicere judicio, et Episcoporum jussionibus deservire, institi ut potui.

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translating and the use of it at all, (wherein he disagreed from them;) choosing rather to please his friends, and to follow the mind of those Bishops that were instant with him for that purpose, than to content the Rabbins that so eagerly opposed it. For he accounted the book to be a good and a holy book, though he held it not to be canonical no more than the Church of his time did[m]. And so far is he from retracting any thing here, that, in satisfying the desire of others, he professeth freely that he did not so well satisfy himself in the traduction of such books as belonged not to the canon of the Bible. For, that either he or the Jews reckoned it among the Hagiographa[n], (which is the third class of the true books appertaining to the Old Testament,) as the word is now printed, or was formerly written in the copies now given us of S. Jerome's prefaces and epistles,—this is a contradiction *in adjecto*[o], and a most manifest error in the scribe, plainly confessed so to be, both by the Ordinary and Interlineary Gloss[p], and by Comestor, Hugo the Car-

[m] Idem, Præf. in Proverb. [al. Prol. in libr. Salom., tom. ix. col. 1295.] (Librum Tobiæ) legit quidem Ecclesia, sed eum inter Scripturas canonicas non recipit.

[n] Præf. citat. in Tob. [tom. x. col. 1.] Librum Tobiæ iis, quæ hagiographa [*leg.* apocrypha] memorant, mancipárunt Hebræi.

[o] Ibid. Hebræi librum Tobiæ de catalogo Divinarum Scripturarum secantes, &c. [Vid. supr. not. l.]

[p] Præfat. in Bibl., una cum Glossis, Comment. Lirani, et Addit. Pauli Burg., &c. [tom. i. Præf. De Canonicis et non Canonicis libris. Sect. Neque aliquem, sive Neminem.]—Neminem moveat, quod in Tobiæ et Judithæ prologis dicitur, quod apud Hebræos inter Hagiographa leguntur; quia manifestus error est: et Apocrypha, non Hagiographa est legendum. Qui error in omnibus quos viderim codicibus invenitur; et inolevit (ut puto) ex pietate et devotione exscribentium, qui devotissimas historias horrebant annumerare inter Apocrypha. Nam quod hic error multis retro annis codices occupaverit, ostendit Magister (Historiæ Scholasticæ, Petrus Comestor,) in historia Judith, [Vid. num. cxxvii.] ubi dicit: "Hic liber apud Chaldæos inter historias computatur, et apud Hebræos inter Apocrypha; quod dicit Hieronymus in Prologo, qui sic incipit: 'XXII. Literas.' Si ergo alicubi in prologo super Judith legitur 'inter Hagiographa,' vitium scriptoris est, [quod in ipso titulo deprehendi potest."—Ex quo miror, quod dictus Magister non adverterit eundem esse errorem in prologo Tobiæ, ubi ipse dicit: "Hanc historiam Hebræi ponunt inter Apocrypha." Hieronymus tamen in prologo suo dicit 'inter Hagiographa.' Glossa quoque super dicto prologo Tobiæ dicit: "Potius et verius dixisset, inter Apocrypha; vel large accipit Hagiographa, quasi Sanctorum scripta; et ita non est de numero illorum novem, quæ proprie dicuntur Hagiographa, quæ sunt de catalogo, id est, de numero viginti duorum librorum Biblicorum."] Nam quum Hieronymus, in prol. galeato, post enumerationem canonicorum librorum dicat: "Hic Prologus Scripturarum, quasi galeatum principium, omnibus libris quos de Hebræo vertimus in Latinum convenire potest; ut scire valeamus, quicquid extra hos est, inter Apocrypha esse ponendum: igitur Sap. quæ vulgo Salomonis inscribitur, et liber Jesu filii Sirach, et Judith, et Tobias, et Pastor, non sunt in canone;"—quomodo credendum est illum postea in illis prologis scripsisse [eos] 'inter *Hagiographa*,' et sibi ipsi contradicere? Si quis præterea libera-

dinal[q], Brito[r], Tostatus[s], Driedo[t], Catharin[u], and others[x]. Moreover, after this preface written upon Tobit, S. Jerome,

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tiori examine Hieronymi verba in dictis prologis perpenderit, animadvertet illum scripsisse Apocrypha, non Hagiographa. Dicit enim in prologo Tobiæ: "Exigitis ut librum, Chaldæo sermone conscriptum, ad Latinum stylum traham, librum utique Tobiæ, quem Hebræi, de catalogo divinarum Scripturarum secantes, his, quæ Apocrypha memorant, manciparunt." In Judith autem ait: "Apud Hebræos liber Judith inter Apocrypha legitur, cujus auctoritas ad roboranda ea, quæ in contentionem veniunt, minus idonea judicatur." Cum itaque dicat Hebræos secare Tobiam de catalogo divinarum Scripturarum, et Judith auctoritatem minus idoneam judicari, si inter Hagiographa numeraret, et non inter Apocrypha, contraria videretur in eodem loco scripsisse. Sed (ut dixi) scriptores, hoc nomen Apocrypha horrentes, devotione ac pietate quadam, rejecto Apocrypha, Hagiographa scripserunt.—Glossa Ordinar. in Exposit. [super] Prol. B. Hieron. in libr. Tob. ad verbum Apocrypha, vel Hagiographa. [Vid. Bibl. Sacr. una cum Glossis, &c. ed. *Basil.* 1506. Par. ii. fol. 283. Gloss. sub nomine *Britonis.*] Alia litera habet Apocrypha, quod melius est, quia Hieronymus in Prologo Galeato numeratis libris canonicis, inter quos iste non est, infert: Quicquid extra hos est, inter Apocrypha est computatum.—(Et postea,) Glossa quædam scribitur super istum locum, quæ talis est: "Potius et verius dixisset, inter Apocrypha; vel large accipit Hagiographa, quasi sanctorum scripta," &c. [Vid. supr.]

q Hugo Cardinal., in Prolog. super Tobiam. [tom. i. fol. 356.—Quam historiam (Tobiæ) Judæi inter Apocrypha ponunt. Tamen Hieronymus in prologo suo inter Hagiographa ponit eam; quod si esset, tunc esset liber iste de tertio ordine canonis veteris Testamenti. Sed quia de nullo ordine est, ... Hieronymus accipit hic diffusius Hagiographa, ut scilicet includat Apocrypha.]

r Brito, in Exposit. Prologi. [ubi supra, not. ad lit. p. ad fin.—Bibl. Sacr. ed. Basil. 1506. par. ii. fol. 283.—Alia litera, &c.]

s Tostatus, in Prolog. Galeat. quæst. 29. [tom. vi. fol. 16.—Quando aliquis liber secatur de canone Scripturarum authenticarum, non potest poni, nisi inter scripturas *apocryphas;* ergo necesse est Tobiam poni apud Hebræos inter Apocrypha.]

t Driedo, lib. i. de Scriptura S. cap. 4. [tom. i. fol. 19.—Alterum difficultatis nodum, qui est super libris Judith et Tobiæ, conatur dissolvere Magister in historiis, cujus sententiam sequitur et alius quidam Expositor, in Proœmio Bibliæ, dicens in prologis illis duobus Hieronymi, super Judith et Tobiam, mendosum esse codicem, et in eo loco, ubi legimus Hagiographa, legendum esse Apocrypha. Neque enim Hieronymus potest sibi ipsi esse contrarius, ut doceat in prologo Galeato libros illos extra canonem inter Apocrypha, hic vero eosdem extra canonem inter Hagiographa collocari. Quod si non placeat mendosum esse codicem, quem nec Erasmus emendavit, dicemus duplicia esse apud Hebræos Hagiographa, sicut et in superioribus diximus duplicia esse Apocrypha; &c.]

u Catharin. Annot. adv. Cajetan. p. 48. [De lib. Tobiæ.—Apocrypha enim, non Hagiographa, legendum est, ut secum constet Hieronymus, qui in prologo Galeato, juxta Hebræorum canonem, hunc et alios libros manifeste inter Apocrypha computavit, et ab Hagiographis segregavit.]

x Gars. Galarza, Hisp. Episcopus Cauriensis, Instit. Evang., lib. iv. [De Scripturis, tum Canonicis, tum Apocryphis;] cap. 1. [p. 276.—Deuterocanonici, aut secundi ordinis libri sunt, qui post Apostolorum tempora ab Ecclesia inter canonicos fuere recepti: ut] Esther, Tobias, Judith, Baruch, [Epistola Hieremiæ, Sapientia Salomonis, Ecclesiasticus, Oratio Azariæ, Hymnus trium puerorum, Susannæ historia, Belis historia, Machabæorum primus et secundus.] Quos omnes veteres Orthodoxi Patres primitus apocryphos nuncupaverunt, ut auctor est Hieronymus in Prol. (præfationibus) ad Tob. et Judith; quamvis in [his] codicibus, [qui vulgo circumferuntur,] mendum est, et pro Apocryph. Hagiogr. leguntur: [nam Hagiographa prorsus in canone sunt. Et rursus ait, Judith inter Hagiographa legi, nec subinde valere ad ea, quæ in contentionem veniunt, confirmanda. At Hagiographa integræ sunt auctoritatis.] Legendum igitur "*Apocrypha,*" quæ minoris certitudinis sunt.

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both in his proem upon Jonas[y], and in his commentaries upon Daniel[z] and Ezekiel[a], declareth himself to be of the same mind which he had professed before in his prologues, as well touching this particular book, as others of the like condition. (3.) Thirdly, in his preface upon Judith, for ought that can be seen there, he revoketh nothing; and, though the request of his friends[b] was so pressing and urgent upon him, that at last he condescended to their desires, and translated that book out of the Chaldee (wherein it was first written) into the Latin tongue,—which he did the rather, because there were good examples of piety, chastity, and magnanimity in it[c], and because the fame went that the council of Nice had numbered it among other holy writings[d],—yet all this makes it not canonical Scripture, nor did he ever acknowledge it so to be. For there may be many excellent rules and examples of virtuous actions in sundry holy books, over and besides those that properly belong to the holy Bible; and the council of Nice, or some particular person in that council, might not only cite such a book, but reckon it likewise among the sacred Scriptures[e], (as we in the Church of England and other reformed Churches do at this day,) without allowing it the same honour and authority that the Scriptures themselves have, which we only acknowledge to have been written by the Prophets and Apostles, as they were infallibly directed by the Holy Ghost. For this honour the book of Judith had not; and S. Jerome here says that

[Wherein it was then extant, but not first written.—Vid. errata, ed. 1. Lond. 1657.]

[y] S. Hier. Proœm. in Jonam, circa annum 398. [al. an. 396.—tom. vi. col. 389.]—Liber quoque Tobiæ, licet non habeatur in canone, tamen, quia usurpatur ab Ecclesiasticis viris, tale quid memorat.

[z] In Dan. cap. viii. [S. Hier. Comment. in lib. Dan. tom. v. col. 676.—Ubicunque autem medicina et sanatio necessaria est, Raphael mittitur, qui interpretatur curatio, vel medicina Dei:] si cui tamen placet Tobiæ librum recipere.—Circa an. 400.

[a] Lib. xiii. in Ezech. (circa annum 412.) [tom. v. col. 530.—Quod autem in fine hujus testimonii ponitur, "Et gradus ejus versi ad orientem,"—gradus hujus propitiatorii, vel] viginti quatuor libri veteris instrumenti [debent accipi.] Et, [lib. ix. cap. 30. tom. v. col. 365.] In historia vero sunt Moysi v. libri, et Joshua, et Judices, Ruth quoque et Esther, Sam. et Reg., Paralip. et Ezra, juncto sibi pariter Nehemia. (Alios non numerat.)

[b] Præf. in Judith. [S. Hier., tom. x. col. 21.]—Postulationi vestræ, imo exactioni, acquievi; et sepositis occupationibus, quibus vehementer arctabar, huic unam lucubratiunculam dedi, [magis sensum e sensu, quam ex verbo verbum, transferens.]

[c] Accipite Judith, viduam, castitatis exemplum, &c. [ubi supr.]

[d] Ibid.—Quia hunc librum synodus Nicæna in numero Sanctarum Scripturarum legitur computasse.

[e] Dion. Carth. in Tob. [Vid. Dionysii Carthusiani Enarrat., Proœm. in Tob. fol. 132.] Extense sumendo Scripturas.—(Ut infra, ad lit. i.)

it was counted amongst the Apocrypha[f], having no authority to establish matters of Faith, about which any controversy should arise[g]. Besides, he is not certain whether the Nicene council computed it among other holy Sciptures or no[h]; but, if they did, he doth not say that they counted it to be a part of the canon[i]; from which, both here and hereafter, he always excluded it; as, in his commentaries[k] and epistles[l] written after this time, doth evidently appear. As for his commentary upon the 44th Psalm, (which is his Epistle to a Roman virgin[m],) it makes no more for Judith, than that

[f] [S. Hier.] ibid. [tom. x. col. 21.] —Apud Hebræos liber Judith inter (non *Hagiographa:* vide quæ annotata sunt supra: sed) *Apocrypha* legitur.

[g] Ibid.—Cujus auctoritas ad roboranda illa, quæ in contentionem veniunt, minus idonea judicatur.

[h] Stapl. De princip. Fidei, lib. ix. cap. 12. [Thom. Stapleton., tom. i. p. 329.—Sic enim librum Judith, antea Apocryphum primi generis, Concilium Nicænum sua auctoritate, ut pro Scriptura canonica haberetur, effecit; sicuti supra ex Hieronymo ostendimus. Aut, quia] istud S. Hier. tantum ex fama referre videtur, idemque alibi, [ut in Epistola ad Furiam,] de eodem libro dubitat, [saltem concilium Laodicenum, Carthaginense III, et Romanum illud LXX. Episcoporum sub Gelasio Papa, Innocentius quoque primus, libros canonicos definierunt; &c.]—Erasm. in Censura præfat. [S.] Hier. in Judith. [S. Hieronymi Op., ed. Basil. 1516. tom. iv. fol. 10. Des. Erasmi Schol.]—Non affirmat approbatum (fuisse) hunc (librum) in synodo Nicæna; sed ait, legitur computasse.—Idem, in Epist. Hier. ad Furiam. [ibid., tom. i. fol. 37.]—An vere decretum fuerit, dubitare se subsignificat, cum ait, Legitur computasse.—Lindan., Panopl., lib. iii. cap. 3. [p. 101.]—Quod mihi dubitantis suspicionem subindicare videtur. [Vid. num. liv. p. 52. ad lit. x.]

[i] Hugo Cardin. in Prol. Judith. [vid. Hugonis Postill. in Bibl. Sacr., tom. i. fol. 363. not. ad verba "Legitur computasse," in Prologo.]—Computasse ad informationem morum.—Dion. Carth. Procem. in Tob. [ubi supr., fol. 132.] Extense sumendo Scripturas Divinas,—puta, pro omnibus libris in Biblia contentis, et de Deo tractantibus,—liber iste, sicut et Judith, inter Divinas censetur Scripturas.—Lud. Carbail. Hisp., lib. De Restit. Theol., cap. 13.—[Quod vero aliquando hos Hagiographos vocat, mendum est scriptoris, ne sibi non constet Hieronymus, qui constanter eos *apocryphos* pronunciat.] Neque dicit (Hieronymus) Judith a Conc. Nic. inter *canonicas* Scripturas fuisse receptum; sed 'Legitur,' inquit, 'illam synodum annumerasse Judith inter Scripturas *sanctas:*' non tamen dicit inter *canonicas;* et dubium est, an id fecerit synodus Nic. Certe in Actis [qu. Actibus] illius concilii, quos nos habemus, hoc non invenitur.

[k] S. Hier. in Agg. i. [ver. 5, 6. tom. vi. col. 745.] Sicut et in Judith, (si quis tamen vult librum recipere [mulieris:]) Et parvuli, &c.—Idem, in Ezech. lib. ix. cap. 30. [tom. v. col. 365.—In historia; &c.] et lib. xiii. cap. 43. [tom. v. col. 530.—Quod autem; &c.] supra citatis. [vid. p. 108. not. ad lit. a.]—Et in Dan. viii. [vid. tom. v. col. 672, et seq. —In this chapter *Judith* is not particularly mentioned, but the *Maccabees* are classed with Josephus, and a reference to Tobit is followed by the words: "Si cui tamen placet Tobiæ librum recipere;"—ut supra, p. 108. not. ad lit. z.]

[l] Idem, Epist. ad Furiam, [tom. i. col. 291.]—Legimus in Judith, si cui tamen placet volumen recipere,] viduam, &c.—Idem, Epist. ad Lætam, [tom. i. col. 682.—Caveat omnia Apocrypha; &c.]—Superius citata. [Vid. num. lxxi. p. 95. not. ad lit. l.]

[m] Idem, Ep. 140. ad Principiam, [in Psal. xliv. tom. i. col. 372.]—Ruth, et Esther, et Judith, tantæ gloriæ sunt, ut sacris voluminibus nomina (imposuerint:)—citat. a Perron. [Repliq., liv. i. chap. 50. pp. 443, 444.—Et en l'exposition du Psaume xliv., &c.—Vid. num. lxxii. p. 97. not. ad lit. u.]

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Judith is a sacred story; and this it may well be, without having any canonical or divine authority given to it: as, in the same Epistle, Susanna likewise is highly commended for a virtuous woman[n], and yet her story was never counted by S. Jerome to be canonical Scripture. For Ruth and Esther, elsewhere, he brings undeniable reasons that they are true parts of the canon[o]; but for Judith[p] and Susanna[q] he never brought any: which makes a very great difference between the one and the other. (4.) Fourthly, the exception, which is brought out of his commentaries upon Esay, is no better than all the former. For, though this commentary[r] was written long after his Prologus Galeatus, and the first book of the Maccabees be there alleged under the name of Scripture, yet his commentary upon Ezekiel[s] was also written long after this commentary upon Esay; and the general name of Scripture is oftentimes given, both by ancient and modern authors, as well to such books which they held to be apocryphal, as to the canonical books themselves, among which S. Jerome never counted the Maccabees[t]. And the same answer will serve

[n] Ibid., [col. 373.]—Quam multæ Susannæ, (quod interpretatur "lilium,") quæ, candore pudicitiæ, sponso serta componunt, et coronam spineam mutant in gloriam triumphantis!

[o] In Prol. Gal. [tom. ix. col. 454, et seq.—Vid. num. lxxi.] Et Præfat. [vid. præf. in lib. Joshuæ, tom. ix. col. 355. —Tandem, finito Pentateucho, &c. . . . ad Jesum, filium Nave, manum mittimus, . . . et ad Judicum librum, . . . ad Ruth quoque, et Esther.—Et vid. præf. in lib. Esther, tom. ix. col. 1565.]

[p] Præfat. in Judith. [S. Hier., tom. x. col. 21.]—A Chaldæis inter historias computatur; sed ejus auctoritas minus idonea judicatur ad roboranda, &c. [Vid. num. lxxi., where the passage is given in full.]—Tostat. Præf. in Paralip., q. 2. [tom. viii. fol. 2.] Hic liber nullius auctoritatis solidæ est.—Sic enim ait Hier. [The words of Tostatus are: Libri autem quidam extra canonem sacræ Scripturæ rectam doctrinam continent, et veram historiam; sicut liber Judith, et Tobiæ: ideo Ecclesia jussit illos legi. Sic fuit de libro Judith, quem synodus Nicæna in libro sacrarum Scripturarum legitur computasse, ut ait Hiero., &c. . . . Et quamquam isti libri ab Ecclesia recipiantur, nullius auctoritatis solidæ sunt. Ideo ad confirmandum et probandum ea quæ in dubium venerint inutiles sunt; sic enim ait Hiero., &c.]

[q] S. Hier. Præf. in Dan. [Comment. in lib. Dan., tom. v. col. 619.]—Quæ nullam S. Scripturæ auctoritatem præbet. [For the context, vide p. 105. not. ad lit. i.]—Serar. in Tob. Prol. 5. [p. 3. et seq. But there is no express mention of Susanna found in this Prolegom.]—Et in Maccab., Præloq. 3. [p. 370.] Susannam Tobiamque Hieronymus non probat.

[r] Du Perron, Repliq., p. 443.—En ce commentaire [son commentaire sur le Prophète Esaie,] composé longtemps depuis le prologue morrionné, il allégue le i. livre des Maccabées avec le titre d'Ecriture. [Du Perron's words are: Il met l'histoire des Maccabées entre les livres canoniques.]

[s] Supra citat., ubi prologum suum Galeatum tuetur. [Vid. p. 108. not. ad lit. a.]

[t] S. Hier. Prol. in lib. Salom. [Ep. ad Chrom. et Heliod., tom. ix. col. 1293.]—Judith, et Tobiæ, et Maccabæorum libros, legit quidem Ecclesia, sed eos inter canonicas Scripturas non recipit.—Idem, in Chron. Euseb., lib. ii. [tom. viii. col. 538, 539.—Maccabæorum Hebræa historia hic Græco-

to clear the other like exceptions that are made concerning the books of Wisdom and Ecclesiasticus[u]; but, when to this purpose they produce his commentary upon the Psalms[x], they bring in a false witness[y], and confute S. Jerome by a bold impostor[z]. And thus have we made it to appear (otherwise than Cardinal Du Perron pretended) that S. Jerome was always constant herein to himself. For in the year 392 he avowed his translation of the Bible[a]; before which he placed his Prologus Galeatus[b], as a helmet of defence against the introduction of any other books that should pretend to be of equal authority with it. Not many years after, he wrote his prefaces upon Tobit and Judith, and therein he changed not his mind. About the same time he wrote his commentary upon the prophet Haggai, and his Epistle to Furia, wherein the book of Judith remaineth uncanonized. In the year 396 he wrote his Epistle to Læta, and therein he is still constant to his prologue. About the same year he wrote upon the prophet Jonas, where the book of Tobit is kept out of the canon. In the year 400 (or somewhat after) he wrote upon Daniel, and there Susanna, Bel and the Dragon, have no authority of divine Scripture. And at the same time he wrote his Apology against Ruffin, where he referreth to his former prologues,

rum supputat regnum.] Verum hi libri (Machabæorum) inter Divinas Scripturas non recipiuntur.

[u] Idem, dicto prologo. [Vid. Prol. in lib. Salom. Epist. ad Chromat. et Heliod., ubi supr., tom. ix. col. 1295.]—Hæc duo volumina leguntur ad ædificationem plebis, non autem ad auctoritatem ecclesiasticorum dogmatum confirmandam; neque enim inter canonicas Scripturas recipiuntur. [Cosin has transposed the order of this quotation, but the words are true to the sense of the original.—Vide num. lxxi. p. 92. not. ad lit. z.]

[x] Coccius, in Thesauro, lib. vi. art. 17. [p. 684.—Hieronymus, &c. . . . (ad Psal. lxxiii. Deus autem Rex noster ante secula:)—Sicut per Salomonem Sapientia, quæ est Christus, dicit; &c.]

[y] Melch. Canus, in Loc. lib. ii. cap. 14. [p. 106.]—Circumferuntur sub titulo Hieronymi Commentaria in Psalmos. Ea vero B. Hieronymo tribuere, manifestariæ ignorantiæ est. [This extract is not literally accurate, but it is true to the sense.]

[z] Sixt. Senens. Bibl., lib. iv. verbo Hieronymus, [tom. i. p. 270. cap. De comment. in Psalterium.]—Ineptia sermonis (horum commentar.) battologiis et solœcismis ubique scatens, a phrasi Hieronymiana . . . abhorret. . . . Sunt qui existiment [commentarios istos *esse* Hieronymi, sed] (eos) ab incerto impostore næniis nugisque innumeris contaminatos.

[a] S. Hier. de Script. Eccl. [ann. 392. tom. ii. col. 939.—Usque in præsentem annum, id est, Theodosii Principis decimum quartum, hæc scripsi: . . . novum testamentum Græcæ fidei reddidi; vetus juxta Hebraicam transtuli.]

[b] Idem, in Prologo Gal. [tom. ix. col. 454, et seq.—Vid. supr. num. lxxi.]—Hic prologus Scripturarum, quasi galeatum principium, omnibus libris, quos de Hebræo vertimus in Latinum, convenire potest: ut scire valeamus, quicquid extra hos est, inter ἀπόκρυφα esse ponendum. Igitur Sap., . . . Syrach, Judith, Tob., &c. . . . non sunt in canone.

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A.D. 398. [Vide Cave, tom. i. pp. 286, 287.]

LXXIV. To S. Jerome we may add his ancient and most entirely beloved friend[c] (though afterward his open and professed adversary[d]) Ruffinus, a man when time was, even in S. Jerome's own account[e], eminent both for sanctity and learning[f], and not only made equal to him by S. Augustine[g], (who endeavoured to renew their friendship,) but in divers respects likewise preferred before him by Gennadius[h], who

[c] S. Hier. Ep. v. ad Florent. [tom. i. col. 13.]—Ruffinus . . . individua mihi germanitatis caritate connexus est.—Et Epist. xli. ad Ruffin. [tom. i. col. 9.—O, si nunc mihi Dominus, &c., vel Philippi ad Eunuchum, vel Abacuc ad Danielem, translationem repente concederet,] quam ego nunc tua arctis stringerem colla complexibus! [quam illud os, quod mecum vel erravit aliquando, vel sapuit, impressis figerem labiis!]

[d] Idem, in Apol. i. contr. Ruffin. [tom. ii. col. 457, 458.—Scribuntur contra me libri, ingeruntur omnibus audiendi; et tamen non eduntur: ut et simplicium corda percutiant, et mihi facultatem pro me auferant respondendi.] Novum malitiæ genus, [accusare quod prodi timeas, scribere quod occultas. Si sunt vèra quæ scribit, cur publicum timuit? si falsa, cur scripsit? . . . Rogo, quis est iste dolor? . . . Quod] sub amici nomine inimici insidias deprehendi? ... [Et quomodo] nunc eadem inimicus objicit, quæ tunc amicus laudaverat?

[e] Id. Ep. ad Florent. [tom. i. col. 14.]—Noli nos (Ruffini) æstimare virtutibus: in illo conspicies expressa sanctitatis vestigia [insignia;] . . . satis habeo [ego,] si splendorem [morum] illius imbecillitas oculorum meorum ferre sustineat.

[f] Id., Apol. iii. contra Ruff. [tom. ii. col. 537.—Hoc modo et tu bilinguis eris,] qui tantam habes Græci Latinique sermonis scientiam, [ut et Græci te Latinum, et Latini te Græcum putent.]

[g] S. Aug. [ad] Hieronym.—Ep. xciii. apud Hier. [tom. i. col. 727.—Acerrimis dolorum stimulis fodior, dum cogito inter vos, quibus Deus hoc ipsum, quod uterque vestrum [nostrum] optavit, largum prolixumque concesserat, ut conjunctissimi [et familiarissimi] mella S. Scripturarum pariter lamberetis, (sic) tantæ amaritudinis irrepsisse perniciem; &c.

[h] Gennad. de Script. Eccles. [cap. 17. ap. Miræi Biblioth. Eccl. p. 48.] Ruffinus, Aquiliensis Ecclesiæ presbyter, non minima pars fuit doctorum Ecclesiæ, et in transferendo de Græco in Latinum elegans ingenium habuit. [Denique,] maxima parte Græcorum bibliothecam Latinis exhibuit, Basilii, [scilicet, Cæsariensis Cappadociæ episcopi,] Gregorii Nazianzeni [eloquentissimi hominis, Clementis Romani Recognitionum libros, Eusebii Cæsariensis Palæstinæ Ecclesiasticam historiam, Xysti sententias, Evagrii sententias. Interpretatus est etiam sententias Pamphili martyris adversum mathematicos. Horum omnium quæcunque, præmissis prologis, a Latinis leguntur, a Ruffino interpretata sunt: quæ autem sunt sine prologo, ab alio translata sunt, qui prologum facere noluit. Origenis autem non omnia (quia et Hieronymus aliquanta) transtulit, quæ suo prologo discernuntur.] Proprio autem labore, imo gratia Dei, et dono, exposuit [idem] Ruffinus symbolum, ut in ejus comparatione alii nec exposuisse credantur. [Disseruit et benedictionem Jacob super Patriarchas triplici, (id est, historico,

lived not long after them both. Among other of his works we have his Exposition of the Christian and Apostolical Symbol; which he did so well, that it got the approbation above all others that had been written upon it afore his time. In this treatise he numbereth the books of the Old and New Testament as S. Jerome did [i]; and the books of Tobit, Judith, Wisdom, Ecclesiasticus, and the Maccabees, he excludeth from the canon of the Bible; all in the name, not of himself only, but of the Churches of Christ and the ancient Fathers, to whom the canonical books were so delivered. For he makes three sorts of writings in the Church [k], distinguishing every one into their several and proper class; the first canonical, the second ecclesiastical, and the third apocryphal; of all which we have said enough before. And we have nothing to note further here, but that for all the books of the New Testament, as they are now commonly num-

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morali, et mystico) sensu.] Scripsit et epistolas ad timorem Dei hortatorias multas; [inter quas præeminent illæ, quas ad Probam dedit.] Historiæ [etiam] ecclesiasticæ, ab Eusebio scriptæ, [the words of Gennadius are: 'quam ab Eusebio scriptam, et ab ipso interpretatam diximus,] addidit decimum et undecimum librum. Sed et obtrectatori opusculorum suorum, (i. e. Hieronymo,) respondit duobus voluminibus, arguens et convincens se, Dei intuitu, et Ecclesiæ utilitate, auxiliante Domino, ingenium agitasse, illum vero, æmulationis stimulo incitatum, ad obloquium stilum vertisse.

[i] Ruffinus, in Symb. Apost. sect. 35, 36. [Opusc. pp. 188, 189.]—(Is ergo) Spiritus Sanctus est, qui in V. T. Legem et Prophetas, in N. (vero) Evangelia et Apostolos inspiravit; unde et Apostolus dicit: "Omnis Scriptura, divinitus inspirata, utilis est ad docendum." Et ideo quæ sunt novi ac veteris testamenti volumina, quæ secundum majorum traditionem per Ipsum Spiritum Sanctum inspirata creduntur, et Ecclesiis Christi tradita, competens videtur in hoc loco, evidenti numero, sicut ex patrum monumentis accepimus, designare. Itaque veteris instrumenti, primo omnium, Moysi quinque libri sunt traditi, Gen. Ex. Levit. Num. Deut. Post hæc Jesus Nave, Judicum simul cum Ruth. Quatuor post hæc Reg. libri, quos Hebræi duos numerant: Paralip. [qui dierum dicitur liber;] et Ezræ (libri) duo, qui apud illos singuli computantur; et Esther. Prophetarum vero Esaias, Hierem. Ezech. et Daniel: præterea xii. prophetarum liber unus. Job quoque, et Psalmi David, singuli sunt libri. Salomonis vero tres Ecclesiis traditi, Prov., Eccles., Cant. Cantic.—In his concluserunt librorum numerum V. Testamenti. Novi vero quatuor Evang., &c. (as we number them.) Hæc sunt, quæ Patres intra canonem concluserunt; [et] ex quibus Fidei nostræ assertiones constare voluerunt.

[k] Idem, ibid. [ubi supr. p. 189.]—Sciendum tamen est, quod et alii libri sunt, qui non [sunt] Canonici, sed *Ecclesiastici* a majoribus appellati sunt; ut est, Sapientia Salomonis, et alia Sapientia quæ dicitur filii Syrach, qui liber apud Latinos hoc ipso generali vocabulo Ecclesiasticus appellatur; quo vocabulo non auctor libelli, sed Scripturæ qualitas cognominata est. Ejusdem ordinis est libellus Tobiæ, et Judith, et Maccabæorum libri. In Novo vero Testamento libellus qui dicitur Pastoralis sive Hermetis; &c. . . . Quæ omnia legi quidem in Ecclesiis voluerunt, non tamen proferri ad auctoritatem ex his Fidei confirmandam. Cæteras vero Scripturas apocryphas nominarunt, quas in Ecclesiis legi noluerunt. Hæc nobis a Patribus (ut dixi) tradita [sunt.]

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bered[l], (and among them S. Paul's Epistle to the Hebrews, the Epistle of S. James, the second of S. Peter, the second and third of S. John, the Epistle of S. Jude, and the Apocalypse,) we have the consent of the ancient Church expressly delivered to us by Ruffin, who was better acquainted with it than some later men have been. In which regard they that pretend to the same antiquity for severing these books from the New Testament[m], which we do for distinguishing the other from the Old, have not the like reason on their side. For let them shew such a testimony for themselves, if they can, as this of Ruffin's is for us, (which neither they, nor any man else, shall be able ever to do,) and then we will grant that the ordinary exception against us hath some reason in it, which now hath none at all, when our opposites return upon us, and say that we have as little reason to sever Tobit and the Maccabees, &c., from the canon of the Old Testament, as some other men have to divide S. James, or S. Jude, &c., from the body of the New.

LXXV. But against the testimony of Ruffin they have certain objections to make besides: 1. That he was of small account among others in whose time he lived[n]: 2. That he was unskilful and ignorant in the ancient traditions of the Fathers[o]: 3. That he was blemished with the errors of Origen: 4. That, when he wrote his treatise upon the Apostles' symbol, he was S. Jerome's disciple[p], but afterwards retracted

[l] Ruffin. in Symb. ubi supra. [p. 189.]—Novi vero (testamenti) quatuor Evangelia, Mat. Marc. Luc. [et] Joh. Actus Ap. quos descripsit Lucas, Pauli Apostoli Epistolæ quatuordecim, (quæ absque Epistola ad Hebr. tantum essent tredecim,) Petri Apostoli Epistolæ duæ, Jacobi fratris Domini et Apostoli una, Judæ una, Johannis tres, Apocalypsis Johannis:—hæc sunt, quæ Patres intra canonem concluserunt; &c.

[m] But this no Church synod ever did: only some particular persons have been noted for it. Vide num. ix.

[n] Mar. Victor. in vita S. Hier. [ap. S. Hier. Op., ed. Lut. Par. 1624. tom. i. —Insurgit propterea acriter in Rufinum vir sanctus, et cunctis viribus insidiantem sibi proterit hostem: et non tantum in refellendis falso vitæ objectis criminationibus, quam in abigenda a se hæresis infamia occupatur: tantaque indignatione hujus materiam defensionis suscepit, ut stylum, jam ob omissa a multis annis gentilium literarum studia languentem, et propter Hebraicæ linguæ barbariem quondam vitiatum, (quasi tunc a rhetorum schola egressus esset,) ita ornate acuteque exacuerit, ut] Rufinus [postea] ne inter doctos quidem haberi cœperit.

[o] Melch. Canus, in Loc., lib. ii. cap. 11. Ad. 2. [p. 67.—Quod vero] Ruffinus [asserit, ex patrum traditione eos libros a canone rejiciendos,] (pace lectoris dictum sit!) patrum traditiones ignoravit. [Tertium namque Carthaginense concilium, quod hos inter canonicos numeravit, dicit se a patribus accepisse.]

[p] Card. du Perron, Repliq., pp. 441, 442.—Il n'y a jamais eu aucun auteur Latin, qui se soit licentié de remuer l'autorité du livre des Maccabées,

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his opinion, and reproached S. Jerome himself for rejecting the history of Susanna, and the Song of the Three Children, together with the story of Bel and the Dragon, from the canon of the Bible; 5. And, lastly, that he confuted his own doctrine[q], when in the same treatise upon the Symbol he quoteth the book of Wisdom under the name of a prophet.

LXXVI. 1. To the first of these objections, the account (noted before) that S. Jerome, S. Augustine, and Gennadius made of him, besides the credit that he had with Paulinus[r], and the approbation that he received (even for this very treatise) from Pope Gelasius[s], is a sufficient answer. 2. The

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avant S. Jerome, et Ruffin apres lui, pendant qu'il fut son disciple: . . . . mais, s'estant depuis rendu son ennemi, il lui fait reproches sur le sujet particulier des histoires de Susanne, et Bel, et du Cantique des Trois Enfans. [The latter part of this quotation is not quite accurate; but the full sense of it is conveyed in the following argument:—A ces causes donc S. Hieróme, s'attachant au catalogue des Juifs, sur le texte desquels, et avec l'aide desquels, et particulierèment d'un certain Rabbin nommé Barrabanus ou Barhanina, que Ruffin par opprobre appelle Barrabas, il avoit fait la version de sa Bible, non seulement exclud, en son Prologue sur le livre des Rois, qu'il intitule le Prologue Morrionné, et en son Prologue sur les Proverbes, tous les livres entiers, qui ne se trouvoient point dedans le canon d'Esdras, comme estoient la Sapience, l'Ecclèsiastique, Tobie, Judith, et les Maccabées, mais même, en son Prologue sur Daniel, rejetté toutes les parties des livres canoniques non comprises dans le texte des Hebrieux, comme estoient le cantique des trois enfans, et l'histoire de Susanne, et celle de Bel. "Le livre de Daniel," dit-il, &c. . . . Dont est que Ruffin, s'estant depuis rendu son ennemi, lui fait ces reproches: "Tous ceux donc, qui pensoient que Susanne eust fourni d'exemple de chasteté aux mariées et non mariées, out erré, il n'est pas vrai: tous ceux qui pensoient que Daniel enfant eust esté rempli de l'Esprit de Dieu, et eust argué les Vieillards adultères, out erré, il n'est pas vrai: et toute l'Eglise, par toute l'estendue du monde, tant de ceux qui sont encore en terre, que de ceux qui sont allez devant au Seigneur, soit saints confesseurs, soit saints martyrs, qui ont chanté en l'Eglise du Seigneur l'hymne des trois enfans, ils ont tous erré, et chanté choses fausses. Maintenant donc, apres quatre cents ans, la vérité de la Loi achetée par argent, (ainsi parle-t'il, à cause que Saint Hieróme avoit donné de l'argent aux Juifs, pour estre aidé par eux en l'edition de sa Bible,) vient à nous de la synagogue?"]

[q] Cocc. Thesaur., lib. vi. art. 9. [tom. i. p. 637.—Ruffinus, 390. *In expositione Symboli:* Unde cum hæc, et horum similia quam plurima, in repromissionibus habeat resurrectio justorum, non erit jam difficile credere etiam illa, quæ prophetæ prædixerunt, quod "justi fulgebunt sicut splendor firmamenti in regno Dei." Coton, Institut. [Catholiq.] liv. ii. chap. 31. [tom. i. p. 576.—Optatus, écrivant contre Parmenian, lui propose le même auteur comme Prophete, ce que fait aussi Ruffin in l'exposition du Symbole.]

[r] Paulin. Episcopus Nolan. in Ep. ix. [al. Ep. xxviii. Op., col. 171.—Direxi ad Ruffinum presbyterum, sanctæ Melani [al. Melaniæ] spiritali in via comitem, vere sanctum, et pie doctum, et ob hoc intima mihi affectione conjunctum.] Et Sixt. Sen., in Bibl., lib. iv. verbo Ruffinus, [tom. i. p. 319.—Rufinus Toranus, monachus, Aquiliensis Ecclesiæ presbyter, rogante Paulino episcopo Nolano, scripsit ad eum Latino sermone; &c.]

[s] Gelas. Papa, in decret. De scriptis Apocryphis. [Labbe, tom. iv. col. 1263.—Item, Rufinus vir religiosus plurimos Ecclesiastici operis edidit libros; nonnullas etiam Scripturas interpretatus est; &c.] Du Perron, Repliq., liv. i. ch. 33. p. 219.—Car quant à ce qu'aucuns, [pour garantir la clause 'Des Eglises suburbicaires,'] alleguent que le Pape Gelase, [écrivant

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second is refuted by the tradition of all those ancient Fathers, whom we have, in their several ages, produced before him, and in particular by the writings of S. Hilary, S. Cyril, S. Athanasius, and Melito, who delivered the same doctrine that he did, as they had received it from their ancestors. 3. To the third we say, that, as Origen was accused of many more errors than he had[t], (for his works were much corrupted by heretics, that borrowed the credit and splendour of his name to vent their own presumptuous fancies,) so Ruffin was suspected to be a spreader of them all, only because he translated some of his books, and wrote an apology for them, which in those busy and curious times made a great noise, and procured him more envy and obloquy than either he or Origen deserved. For there were sundry other Fathers, besides Ruffin[u], that had written their apologies for Origen, and yet never suffered any such reproach for it, as he had the ill hap to do. But the faction ran so strongly that way in the days wherein he lived, that no man, without danger of obloquy and loss of his credit, might adventure to say any thing for Origen against the stream and voices of the multitude, which had been raised up to cry him down. And this was it which made S. Jerome (the great admirer of Origen[x] above all others in former times) now to

sur la fin du même siècle,] approuva les opuscules de Ruffin, excepté les choses que Saint Hieróme y avoit reprises, c'est une vaine et frivole garantie : d'autant que le Pape Gelase parloit [entendoit parler] des œuvres où versions dogmatiques de Ruffin, comme estoit le commentaire sur le Symbole, [et les traductions traités de quelques Theologiens Grecs, et non des œuvres ou versions historiques.]

[t] Sixt. Senens., lib. iv. verbo Origenes, [tom. i. p. 302.]—Cæterum cum [quanquam] talis tantusque esset Origenes, gravem tamen laborum suorum jacturam passus est, fraude ac vitio hæreticorum ; qui omnia ejus opera innumeris hæresibus contaminarunt, ut sub potestate ac favore nominis Origenis impias cogitationes suas facilius persuaderent, et charius venderent. Quam hæreticorum adulterationem multi vel non animadvertentes, vel auctoris crimen id esse, magis quam hæreticorum depravationem, credentes, Origenem cum operibus suis inter hæreticos rejecerunt.

[u] Scripserunt pro Origene varios libros apologeticos, Pamphylus Martyr, [vid. Pamphili martyris Admonitionem, ap. Orig., tom. iv. in Append.] Gr. Neocæsariensis, [vid. S. Greg. Thaumaturg. Panegyricam Orationem, ibid.] Eusebius Cæsariensis, [vid. Eccl. Hist., lib. vi. cap. 25. p. 289.] Didymus Alexandrinus, [vid. Origenis Op., Præfat. Bened., tom. i. p. 3.] Methodius Olympius, [ibid., p. 1.] Basilius Magnus, [vide Philocal., supra, num. lxvi.] et Gr. Nazianzenus, [ibid.]

[x] S. Hier., in Hom. Orig. super Cantic., eum prædicat—'sacrorum omnium expositorum victorem.' [Vid. Præfat., tom. iii. col. 499.—S. Jerome's words are: "Origenes, quum in cæteris libris omnes vicerit, in Cantico Canticorum ipse se vicit;" &c.] Et Hieronymi Præceptor, Didymus Alexandrinus :—'Secundum post Apostolos Ecclesiarum magistrum.' [These words

decline that envy, and to lay it upon Ruffin's shoulders[y]. Yet, whatever either Origen's or Ruffin's errors were, certain we are that this distinction, and severing of the canonical books of Scripture from the ecclesiastical and apocryphal writings of other men, was none of them. For herein S. Jerome altogether accorded with him, and he with S. Jerome, as both the one and the other did with the Church of God, that was in their days and in the old time before them. 4. Fourthly, that Ruffin was S. Jerome's disciple is rashly said: for they had both one master[z]; and the time was when S. Jerome thought it no disparagement to learn of him[a], and to set Ruffin's credit before his own. But that Ruffin afterwards retracted any thing of his former opinion in this particular subject about the canonical books, it is as untruly said as that S. Jerome retracted any thing of that matter himself. For the controversy between them concerning the history of Susanna, and the Song of the Three Children[b], &c., was not whether they were canonical Scripture or no, (being both agreed that they were never comprehended in that class,) but whether they were such fabulous and false

are attributed to *Pamphilus* in the Benedictine preface to Origen's works: "Alii doctissimis defendunt Apologiis, et secundum post Apostolos Ecclesiarum magistrum nuncupant.—Pamphil. in Apolog.," tom. i. p. 1.—Conf. S. Pamphili Martyris Apol., ap. Orig., tom. iv. pp. 18, 19.—"Invidiosius .... fingentes, quod ab his in loco Apostolorum vel Prophetarum tam ipse, quam dicta ejus habeantur; ... quidam ausi sunt libellis editis derogare ei viro, qui per tot annos magister Ecclesiæ fuit;" &c. The same words are found also under S. Jerome's own name.—Vid. Præfat. in libr. De interpretatione nominum Hebraicorum: "Novi Testamenti verba et nomina interpretatus sum; imitari volens ex parte Origenem, quem post Apostolos Ecclesiarum magistrum nemo nisi imperitus negabit." S. Hier. Op., tom. iii. p. 3.—But the Editor has failed to discover where they are attributed to Didymus.]

[y] [S.] Hier. Ep. ad Ruff. [q. v. tom. i. col. 507.] Et Apol. i. contra Ruff. [tom. ii. col. 458.—Frater et collega in præfatiuncula vocor, et satis aperte exponuntur crimina mea, quid scripserim, quibus in cœlum Origenem laudibus levaverim. Bono animo fecisse se dicit. Et quomodo nunc eadem inimicus objecit, quæ tunc amicus laudaverat.]

[z] S. Hier. Apol. iii. contr. Ruff. [tom. ii. col. 558.]—Didymus Alexandrinus, magister meus et tuus. [S. Jerome's words are: Extat liber Didymi ad te: . . . magister meus et tuus eo tempore . . . tres libros ad me dictavit.]

[a] Vide Epist. S. Hier. v. ad Florent. [Ep. iv. tom. i. col. 13.—Quia frater Ruffinus . . . individua mihi germanitatis caritate connexus est, quæso ut epistolam meam, huic epistolæ tuæ copulatam, ei reddere non graveris.—Vid. supr. num. lxxiv.]

[b] Which were added out of Theodotion's new edition of the Bible, and not out of the Hebrew, or the ancient Greek Septuagint. [Supplementum libri Danielis, quod in Hebræo non habetur, sed ex Græca Theodotionis editione ab Hieronymo transcriptum est, quatuor continet, nempe, Orationem Azariæ, Hymnum trium puerorum, . . . Susannæ historiam, . . . et Belis narrationem. —Sixt. Senens., lib. i. s. 2. tom. i. p. 37. Vid. num. lviii.]

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stories[c] or no, as that they might not be suffered to come into the ecclesiastical class of Scriptures, and were altogether unfit to be read in the Church. This Ruffinus apprehended to be S. Jerome's meaning, and therein mistook him. For, though the Jews[d] were of that mind, yet S. Jerome was not: who had only said[e], that these pieces were no true parts of Daniel's Prophecy, and that they had not the same authority with the canonical Scriptures. Nor can there any more be made of this difference between them. 5. To the last objection, (which presupposeth that Ruffin cited the book of Wisdom as a prophecy, when he said, in his treatise upon the Symbol, that now it would be no hard thing to believe what the prophets had foretold[f], that "the just shall shine as the sun, and as the brightness of the firmament, in the kingdom of God,") we say that, as it is not credible Ruffin would contradict himself so soon, and quote that author for a prophet whom he had already, in the same treatise, excluded out of the number of the prophets, so he nameth not the book of Wisdom here at all; and there is little resemblance between his words and the words of that book: which if such a phrase as this ('the just shall shine') were sufficient to make canonical Scripture, the *fourth* book of Esdras would be as canonical as it; for there also we read as much as this phrase importeth. But there is enough besides, in the canonical books themselves, to verify Ruffin's citation; which is clearly drawn from the Prophecy of

Vide Testim. Driedonis, infra, [num. clxxv.]

Sap. 3. 7. Fulgebunt justi, et tanquam scintillæ in arundineto discurrent.

4. (al. 2.) Esdr. 7. 55. —Super stellas fulgebunt facies eorum.

[c] Ruff. in Hier. Invectiv. ii. citat. a Perronio, p. 443.—Tous ceux donc, qui pensoient que Susanne eust fourni d'exemple de chasteté aux mariées et non mariées, ont erré, il n'est pas vrai. . . . Et toute l'Eglise, . . . de ceux qui ont chanté l'hymne des trois enfans, ils ont tous erré, et chanté choses fausses. [Vide num. lxxv. p. 115. not. ad lit. p.]

[d] S. Hier. Apol. ii. adv. Ruff. [§ 33. tom. ii. col. 527.]—Quod autem refero, quid adversum Susannæ historiam, et hymnum trium puerorum, [et Belis Draconisque fabulas, quæ in volumine Hebraico non habentur,] Hebræi soleant dicere, qui me criminatur, [stultum] sycophantam se probat. Non enim quid ipse sentirem, sed quid illi contra nos dicere soleant, explicavi. [Vid. supr. num. lxxiii. p. 105, nott. e, f, k.]

[e] Idem, lib. Com. in Daniel., in Præfat. [tom. v. col. 620.]—Unde et nos ante annos plurimos, cum verteremus Danielem, has visiones obelo prænotavimus, significantes eas in Hebræo non haberi. Et miros quosdam *μεμψιμοίρους* indignari mihi, quasi ego decurtaverim librum: cum [et] Origenes, et Eusebius, et Apollinarius, aliique Ecclesiastici viri et doctores Græciæ, has (ut dixi) visiones non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro his, quæ nullam Scripturæ Sanctæ auctoritatem præbeant. [Vid. supr. num. lxxiii. p. 105. not. ad lit. i.]

[f] Ruffin. in Symb. [Opusc., p. 194.] Non erit jam difficile credere etiam illa, quæ Prophetæ prædixerunt, quod "justi fulgebunt sicut sol, et sicut splendor firmamenti in regno Dei." (Vers. finem.)

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Daniel[g], whereunto the saying of Christ[h] hath reference in S. Matthew.

LXXVII. In the meanwhile we deny not but that the ancient Fathers have often cited these controverted books, some under the name of divine Scriptures, and others under the title of prophetical writings. So Clemens of Alexandria and Theodoret cite the book of Baruch[i]; S. Cyprian the book of Wisdom and the Maccabees[k], besides the history of Susanna; S. Cyril the book of Ecclesiasticus[l]; and S. Ambrose the book of Tobit[m]; with many more to the like purpose. And we acknowledge, also, that divers of them[n] have

[g] Dan. xii. 3.—Qui docti sunt, fulgebunt quasi splendor firmamenti; et qui ad justitiam erudiunt multos, quasi stellæ in perpetuas æternitates.

[h] S. Matth. xiii. 43.—Tunc justi fulgebunt, sicut sol, in regno Patris eorum.

[i] Clem. Alex., lib. ii. Pæd. cap. 3. [tom. i. p. 189.—*παγκάλως γοῦν ἡ θεία που λέγει γραφή· κ.τ.λ.*—Baruch, iii. 16—19.] Theodoret. in exposit. ejus. [Vid. Comment. super lib. Baruch, tom. ii. p. 275.]

[k] S. Cypr. de habit. virg. [p. 92.—Et denuo legimus: 'Disciplinam qui abjicit, infelix est.' Sap. iii. 11.—Et, p. 97.—Cum dicat Scriptura divina: 'Quid nobis profuit superbia, aut quid divitiarum jactatio contulit nobis? Sap. v. 8.] Idem, lib. i. Epist. iii. ad Cornel. [al. Ep. 59. p. 119.—Moneat Scriptura divina, dicens: &c; . . . et iterum: 'Et verba viri peccatoris ne timueritis; &c. 1 Mac. ii. 62.] Idem, Serm. de Lapsis, aut alias. [The history of Susanna is not mentioned in Serm. de Lapsis; but vide Epist. xliii. p. 83.—Sicut illi (presbyteri) Susannam pudicam corrumpere et violare conati sunt; &c. Dan. xiii. 20.—This Epistle treats 'de lapsis in Ecclesiam reducendis.']

[l] S. Cyril. Alex., lib. iii. in Julian. [qu. Comment. in *Johan.* Evang., lib. iii. cap. iv. vers. 25.—tom. iv. p. 295. —*ἕτερος δέ τις τοῦτο προτρέπει τῶν σοφῶν· τέκνον, (εἰπὼν,) εἰ μέν ἐστί σοι λόγος συνέσεως, ἀποκρίθητι· εἰ δὲ μὴ, χεὶρ ἔστω ἐπὶ στόματί σου.*—Ecclus. v. 12.]

[m] S. Ambr. in lib. de Tob., cap. 1. [tom. i. col. 591.—Lecto prophetico libro qui inscribitur Tobias, quamvis plene vobis virtutes sancti prophetæ Scriptura insinuaverit, tamen compendiario mihi sermone de ejus meritis recensendis et operibus apud vos utendum arbitror; ut ea, quæ Scriptura historico more digessit latius, nos strictius comprehendamus, virtutum ejus genera, velut quodam breviario colligentes.]

[n] Iren. apud Euseb., lib. iv. cap. 22. [qu. cap. 37.—Vid. Euseb. Eccl. Hist., lib. v. cap. 8. col. 220.—*καὶ ῥητοῖς δέ τισιν ἐκ τῆς Σολομῶντος σοφίας κέχρηται μονονουχὶ φάσκων· ὅρασις δὲ Θεοῦ περιποιητικὴ ἀφθαρσίας· ἀφθαρσία δὲ ἐγγὺς εἶναι ποιεῖ Θεοῦ.*—Locus Irenæi extat in libro iv. contra Hær. cap. 37, sed paulo aliter conceptus. Nec enim Irenæus Salomonis locum *nominatim* citat ex capite vi. Sapientiæ, sed tantum ad eum alludit.... Quippe veteres omnes Ecclesiastici scriptores 'Sapientiam Salomonis' appellant librum illum, qui hodie *Proverbia* inscribitur. —Valesii not. ad verb. *μονονουχὶ.*] Tertullian. de Præscriptionibus, [cap. 7. p. 205.—Nostra institutio de porticu Salomonis est, qui et ipse tradiderat Dominum in simplicitate cordis esse quærendum.—Sap. i.] Cypr., Serm. de Mortalitate. [p. 165.—Sed et per Salomonem docet Spiritus Sanctus, eos, qui Deo placeant, maturius istinc eximi, et citius liberari, ne, dum in isto mundo diutius immorantur, mundi contactibus polluantur. "Raptus est," inquit, "ne malitia," &c.—Sap. iv. 11.] Hilarius [Pictavorum Episc.] in Psalm. cxxvii. [p. 556.—Sap. viii. bis citat. sub nomine Salomonis.] Ambr. Serm. viii. in Psalm. cxviii. [tom. i. col. 1060.—Denique rex ille dives ait: "Sum quidem et ego mortalis homo;" &c. Sap. vii. 1.—Rursus, col. 1061. Denique justitiæ adscribit Scriptura divina veniam peccatorum, secundum illud quod hodie lectum est: "Bene-

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quoted the book of Wisdom in particular, under the title of "The Wisdom of Solomon." But all this will not make these books to be of canonical and infallible authority; which is a privilege that was reserved (for the Old Testament) to the Law and the Prophets only, that were delivered to the ancient Church of the Jews. For we can produce many of the same Fathers, and sundry others, that have in like manner alleged the third[o] and fourth[p] book of Esdras, the Prayer of Manasses[q], the third book of the Maccabees[r], the Prophecy of Henoch[s], the Pastor of Hermes[t], and the Antiqui-

dictum lignum, quod fit per justitiam;" &c. Sap. xiv. 7, 8.] Basil., lib. v. contra Eunomium. [§ 2. tom. i. p. 779. Item, ed. Ben., tom. i. p. 297.—Σολομὼν φησι· Θεὲ πατέρων, κ.τ.λ. Sap. ix. 1.—Et infra, Sap. i. citatur.] Epiph. [in] hær. Anomœorum. [Hæres. 56. contra Anomœos, lib. iii. tom. i. p. 979. —ἐπειδὴ γὰρ λογισμοὶ ἀνθρόπων δειλοὶ, φθαρταὶ δὲ αἱ τούτων διάνοιαι, εἰς συλλογισμοὺς, κ.τ.λ. Sap. ix. 14.]

[o] Athan. Orat. 3. in Arianos. [al. Orat. 2. tom. i. p. 488.—καθάπερ καὶ Ζοροβάβελ ὁ σοφὸς λέγει· πᾶσα ἡ γῆ τὴν ἀλήθειαν καλεῖ· καὶ ὁ οὐρανὸς αὐτὴν εὐλογεῖ· καὶ πάντα τὰ ἔργα σείεται καὶ τρέμει.—3 (al. 1) Esdr. iv. 36.] Clem. Alex. Strom. 1. [The third book of Esdras does not appear to be cited by Clem. Alex. But 4 Esdr. v. 35. is cited at Strom., lib. iii. sect. 16. tom. i. p. 556. (qu. from *Latin* text?) Vid. p. 45. not. ad lit. h.—Conf. num. lxxxii.; where Cosin speaks of the *Latin* Fathers only, as citing 4 Esdr., and again instances Clem. Alex. as citing 3 Esdr.] Cypr. Ep. 74. ad Pom. [p. 215.—Apud Esdram veritas vicit, sicut scriptum est: "Veritas manet," &c. 3 Esdr. iv. 38.—Vid. p. 45. not. ad. lit. g.]

[p] Ambr. de bono Mortis, [cap. 10, 11. tom. i. col. 407, 410.—§ 45. Animarum autem superiora esse habitacula, Scripturæ testimoniis valde probatur; siquidem et in Esdræ libris legimus: (4 Esdræ vii. 32.) "Quia cum venerit judicii dies, reddet terra defunctorum corpora," &c. .... Sed Esdræ usus sum scriptis, ut cognoscant Gentiles ea, quæ in philosophiæ libris mirantur, translata de nostris.—§ 51. Quis utique prior, Esdras, an Plato? Nam Paulus Esdræ, non Platonis secutus est dicta. Esdras revelavit, secundum collatam in se revelationem, justos cum Christo futuros, futuros cum Sanctis. Hinc et Socrates ille festinare se dicit ad illos suos deos, ad illos optimos viros.] Et lib. ii. in Lucam. [Vid. tom. i. col. 1292, ubi citatur 4 Esdr. vii. 28—30.] Iren., lib. iii. cap. 25. [Vid. Euseb. Eccl. Hist., lib. v. cap. 8. p. 222.—ἔπειτα ἐν τοῖς χρόνοις Ἀρταξέρξου τοῦ Περσῶν βασιλέως, ἐνέπνευσεν Ἔσδρᾳ τῷ ἱερεῖ, ἐκ τῆς φυλῆς Λευὶ, τοὺς τῶν προγεγονότων προφητῶν πάντας ἀνατάξασθαι λόγους, καὶ ἀποκαταστῆσαι τῷ λαῷ τὴν διὰ Μωϋσέως νομοθεσίαν. τοσαῦτα ὁ Εἰρηναῖος. (lib. iii. cap. 25.)—Conf. 4 Esdr. xiv. 21, et seq.] Basil. Ep. ad Chilon. [tom. iii. p. 7. Item, ed. Ben., tom. iii. p. 129.—Conf. 4 Esdr. xiv. 22, et seq.]

[q] Præf. illi præmissa in editione Vulg. [vid. Bibl. Sacr. vulg. ed. Sixti V. jussu recognita, et Clementis VIII. auctoritate edita. Mogunt. 1609.—post finem Novi Testamenti.] Oratio Manassis, necnon libri [duo, qui sub libri] tertii et quarti Esdræ [nomine circumferuntur, hoc in loco, extra scilicet seriem canonicorum librorum, quos sancta Tridentina synodus suscepit, et pro canonicis suscipiendos decrevit, sepositi sunt, ne prorsus interirent, quippe qui] a nonnullis sanctis Patribus interdum citantur, [et in aliquibus Bibliis Latinis, tam manuscriptis quam impressis, reperiuntur.]

[r] Clem., aut alius in Can. Apostolorum, [can. ult.—Labbe, tom. i. col. 44.—Μαχαβαϊκῶν, τρία.—Vid. p. 33. not. e.] Theodoret., in Dan. cap. xi. [tom. ii. p. 682.—καὶ τοῦτο δὲ ἡμᾶς ἡ τρίτη τῶν Μακκαβαίων ἐδίδαξε βίβλος.]

[s] S. Jud. Ep. vers. 14. [προεφήτευσε δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνὼχ, λέγων· κ.τ.λ.] Iren., Clem. Al., Athenag., Tertul., Cypr., Lactant., Sulp. Sev., Proclus, Psellus, citati a Balduco, lib. i. cap. 14. [cap. 19. 'De scriptis

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ties of Josephus[u]. All these (which, notwithstanding, these Fathers of the Catholic Church, and the doctors of the Roman Church themselves, account to be but apocryphal writings) we shall find cited by ancient authors, some under the name of Scripture, and some under the titles of Sacred and Divine Scripture, other some with the epithets of Revelations, Prophecies, and Holy Inspirations, added to them: all which they may well be in a large or popular sense, and yet never be of that absolute and canonical authority that Moses and the Prophets are. For we trust that neither Pope Nicholas the First, nor Pope Innocent the Third, nor Gratian, nor the Gloss upon the Decretals, nor Cardinal Bellarmine himself, ever intended

S. Luke 16. 29. Habent Moysen et Prophetas: audiant illos; &c.—Et cap. 24. vers. 27, 44.

seu libro Henoch.'—Vid. Jac. Balduci lib. De Eccles. ante Legem, p. 131.—Suffragantur mihi, in hac causa justissima, Irenæus, Justinus Martyr, Clemens Alexandrinus, Athenagoras, et Tertullianus: ... auxilium ferat S. Methodius Martyr. : . . . accedat Sanctus Cyprianus : . . . veniat Lactantius Firmianus, Severus Sulpitius, Proclus denique, et Psellus, philosophi Christiani.]

[t] Orig., lib. x. in Ep. ad Rom.—Qui Pastorem Hermetis divinitus inspiratum esse putavit. [Vid. § 31. tom. iv. p. 683. Ruffino interprete.—Puto tamen, quod Hermas iste (Rom. xvi. 14.) sit scriptor libelli illius, qui Pastor appellatur, quæ Scriptura valde mihi utilis videtur, et (ut puto) divinitus inspirata.] Euseb. Hist., lib. iii. cap. 3. [p. 90.—ὅθεν ἤδη καὶ ἐν ἐκκλησίαις ἴσμεν αὐτὸ (τὸ βιβλίον Ἑρμᾶ, οὗ φασὶν ὑπάρχειν τὸ τοῦ Ποιμένος βιβλίον,) δεδημοσιευμένον· κ.τ.λ.] Hier. de Script. [tom. ii. col. 833.—Qui (liber) appellatur Pastor, . . . apud quasdam Græciæ Ecclesias jam publice legitur. Revera utilis liber, multique de eo Scriptorum veterum usurpavere testimonia. Sed apud Latinos pœne ignotus est.] Ruff. in Symb. [p. 189.—Libellus, qui dicitur Pastoris, &c. ;—ut supra, p. 43. not. ad lit. p.] Tertul. de Orat. [cap. xii. p. 134.—Hermas ille, cujus scriptura fere Pastor inscribitur.] Clem. Alex., lib. vi. Strom. [§ 15. tom. ii. p. 806.—ἡ γὰρ οὐχὶ καὶ ἐν τῇ ὁράσει τῷ Ἑρμᾷ ἡ δύναμις ἐν τῷ τύπῳ τῆς Ἐκκλησίας φανεῖσα, ἔδωκεν τὸ βιβλίον εἰς μεταγραφὴν, ὃ τοῖς ἐκλεκτοῖς ἀναγγελῆναι ἐβούλετο ;—Vid. etiam Strom., lib. ii. s. 1. p. 430, et lib. i. s. 29. p. 426.] Athan. de Decret. Syn. Nic. [§ 4. tom. i. p. 211.—τοῦτο δὲ, ὡς ὁ Ποιμὴν εἴρηκεν· ἔκγονόν ἐστι διαβόλου, κ. τ. λ.] Cassian. Collat. 13. cap. 12. [p. 609.—Etiam liber ille (qui dicitur Pastoris) apertissime docet, in quo duo angeli unicuique nostrum adhærere dicuntur, id est, bonus et malus; in hominis vero optione consistere, ut eligat quem sequatur.] Iren., lib. iv. cap. 37. [ap. Euseb. Eccl. Hist., lib. v. cap. 8. col. 220. ubi supr. p. 119. not. n.—οὐ μόνον δὲ οἶδεν, ἀλλὰ καὶ ἀποδέχεται τὴν τοῦ Ποιμένος γραφὴν (Εἰρηναῖος,) λέγων· καλῶς οὖν εἶπεν ἡ γραφὴ ἡ λέγουσα. πρῶτον πάντων πίστευσον ὅτι εἷς ἐστὶν ὁ Θεὸς, ὁ τὰ πάντα κτίσας καὶ καταρτίσας, καὶ τὰ ἑξῆς. (lib. iv. cap. 37.)]

[u] Hier. [Comment.] in Sophoniam, cap. 1. [tom. vi. col. 692.]—Legamus Josephum, et prophetiam [Sophoniæ,] illius cernemus historiam.—[Rursus, col. 688. Legamus Josephi historias; &c.] Idem, lib. xii. in Esaiam, cap. 45. [tom. iv. col. 532.—Quod quidem et Josephus in undecimo Judaicæ antiquitatis volumine refert, legisse Cyrum ab Esaia de se certo vaticinatum nomine, et idcirco Judæos, quasi Dei familiares, plurimum dilexisse; &c.] Et lib. v. in Esaiam, cap. 23. [tom. iv. col. 227.—Legimus Græcorum historias, et maxime eorum, qui Assyriæ gentis bella describunt; &c.—But perhaps this is not the true reference.] Et lib. ix. in Ezech. cap. 29. [Vid. tom. v. col. 340, et seq.—But there is no mention made of Josephus.—Vid. autem Comment. in Daniel. cap. viii. tom. v. col. 675.—Legamus Maccabæorum libros, et Josephi historiam, ibique scriptum reperiemus; &c.]

CHAP. VI. to make canonical, and absolutely divine Scripture, either of S. Augustine's and other the Fathers' sentences, or of the pope's epistles and decrees of councils, when they attributed the general name of Divine and Holy Scriptures[x] to them; which they did only to distinguish them from profane and secular writings[y]. And in that sense we acknowledge those books, which are now in debate between them and us, to have been cited and termed, by sundry of the Fathers, Sacred, and Divine, and Holy Scriptures: whereof they made no other use than to sever them from common books, and to illustrate the proper and canonical Scriptures by them. For, where at any time they come to speak distinctly and accurately, there they make a difference between the one and the other, sorting either of them into their own peculiar

[x] Nic. I. Epist. ad Mich. Imp. [Ep. v.—Labbe, tom. viii. col. 281.] Sententias Patrum divinitus inspiratas. [The words of Pope Nicholas are: Nos quidem non numerosum tantum sanctorum episcoporum collegium Niceni et Chalcedonensis conciliorum, cæterorumque sanctorum Patrum synodicas constitutiones sequimur, sed illorum librales veneramur justas divinitus inspiratas sententias; &c.] Innocent. III., cap. Cum Marthæ, Extra de celebrat. Missæ, versus finem. [Gregor. IX. Decretal., lib. iii. tit. 41. cap. vi. § Tertio loco; ap. Corpus Juris Canonici, tom. ii. col. 1268.] Super quo respondemus, quod, cum Sacræ Scripturæ dicat auctoritas, quod injuriam facit martyri, qui orat pro martyre, (Sententia est S. Augustini, Serm. 17. de verbis Apostoli,) idem est de ratione consimili [de aliis Sanctis sentiendum: quia orationibus nostris non indigent, pro eo quod, cum sint perfecte beati, omnia eis ad vota succedunt. Sed nos potius orationibus eorum indigemus.] Gratianus, in Decreto Juris Canon. Dist. 19. cap. 6. In Canonicis. [Corp. Jur. Can., tom. i. col. 67.] Inter canonicas Scripturas decretales epistolæ connumerantur. [In canonicis Scripturis Ecclesiarum Catholicarum quamplurimum] divinarum Scripturarum solertissimus indagator auctoritatem sequatur, inter quas sane illæ sint, quas apostolica sedes habere, et ab ea alii meruerunt accipere epistolas.—Johannes Andræas, auctor Glossæ super Decretal., in cap. Cum Marthæ, sect. Tertio loco.—Sacra Scriptura hic appellantur scripta Augustini, unde hæc desumuntur. [Vid. Greg. IX. Decretal., lib. iii. tit. 41. cap. 11. ed. Par. 1512. col. 1267, 1268.—Gloss. ad § Tertio loco., ut supr.—The words of Andræas, in this edition, are: Respondet Papa, 'Sacra Scriptura dicit, quod injuriam facit martyri, qui orat pro martyre;' &c. . . . Sed quare Papa ponit, &c. . . . cum Augustinus dicat. —The precise words used by Cosin are not found in any edition of the Decretals.] Bellarm. de Concil. auctoritat., lib. ii. cap. 12. [tom. ii. col. 111.] Licet canones conciliorum et pontificum (decreta) distinguuntur, et postponuntur Scripturæ Divinæ, tamen suo modo sunt, et dici possunt, scriptura [scripta] sacra et canonica, quomodo vii. synodus, act. 3, vocat decreta conciliorum divinitus inspiratas constitutiones.

[y] Melch. Canus, Loc., lib. v. cap. 5. [p. 269.] Innocentius verba Augustini sacram scripturam appellavit, quemadmodum leges pontificiæ 'sacræ' dicuntur, ut a legibus principum discriminentur.—Bellarm. de Conc., lib. ii. cap. 12. sect. Dico secundo. [tom. ii. col. 111. ubi supra.] Decreta pontificum (dicuntur) scripturæ *sacræ*, . . . ut distinguantur a profanis, et concilia [*canonicæ*?] ut distinguantur a scriptis Patrum, quæ non sunt regulæ. —Loysius, Sentent. Theol., lib. i. cap. 13.—Non moveat quemquam, quod Patres ex his libris Fidei testimonia sumant. Nam propterea non sequitur eos inter libros canonicos collocasse, non magis quam librum Henoch; &c. [No copy of this work has been met with.]

class, and allowing no divine or canonical authority (in that sense wherein divine and canonical is strictly and properly taken) but to those books only which were consigned to the Church for absolute and infallible rules of all our religion by the special appointment of God Himself. In a larger and general sense (as *divine* is applied to holy and divine matters, and *canonical* to the rules of good life and manners, or to the confirming of us in that Faith which is founded upon the infallible Scriptures alone) we scruple not to call the debated books holy and divine Scriptures[z], no more than the Fathers did; and, though we make them not of equal authority with the canonical books of Moses and the prophets, yet this honour we do them, that we bind them up with our Bibles, for the good and religious use which may be made of them by all men: otherwhiles we read many parts of them in our churches; and we prefer them before any private writings or books that are not canonical whatsoever.

Vide num. i., ii.

LXXVIII. And here we conclude the first four centuries: in all which time the greatest searchers into ecclesiastical antiquities are not able to produce any Council, or so much as the testimony of any one Father, who (purposely treating and declaring the exact number of all the books that properly belonged to the Old Testament) did not either expressly exclude, or at least omit, those which are now made equal to the former by the new canon of the Roman Church. For it is not enough to bring the sayings of any ecclesiastical writers, which will evince nothing more than, whilst they were discoursing upon other matters, that they made an honourable mention of some one or two of these books, and cited a few sentences out of them, which, either in so many words, or in the same sense, are to be found in the canonical books themselves. But the question is, whether ever any Church or ancient author, during these first ages, can be shewed to have professedly made such a catalogue of the true and authentic books of Scripture, as the council of Trent hath lately addressed and obtruded upon the world:

[z] Bellarm. de Verbo Dei, lib. i. cap. 10. sect. Ecclesia, [tom. i. col. 39.—Ecclesia vero catholica libros istos, ut cæteros, pro sacris et canonicis habet. Sed, antequam id probetur,] notandum est [hæreticos, et præsertim] Chemnitium, non negare hos libros esse bonos, et sanctos, et dignos qui legantur, sed tamen non esse tales, ut ex iis firma argumenta duci possint; &c.

CHAP. VI. which will never be done. In the meanwhile they all speak so perspicuously for our Church-canon, (and to that purpose we have produced their several and joint testimonies,) that there can be no denial of their agreement herein with us. We will therefore end this chapter with the preface that Num. lxvii. Amphilochius made before to his verses[a], (for it is worth the repeating again:)

> Non tuto cuivis est credendum libro,
> Qui venerandum nomen S. Scripturæ præferat;

by which words he giveth us a fair intimation, that there were in his time (as there are in ours) certain books annexed to the Bible, that bear the name and venerable title of Divine Scriptures, which yet ought to be distinguished from them, as not having the same essentials, approbation, and authority, that the genuine and canonical books had. And this is the true sense and scope at which all the rest of the Fathers aimed, both those that have been cited before, and those that shall follow after.

CHAPTER VII.

THE TESTIMONY OF THE FATHERS IN THE FIFTH CENTURY.

TEST. CENT. V. LXXIX. We begin this century with S. Augustine, who, though he lived in the Churches of Africa, where their common Latin Bibles and their Greek LXX had those later books of Tobit and Judith, &c., annexed to them, as Theodotion first collected them and set them forth in one volume; and though he was ever willing to keep the translation which they had there, according to the Septuagint[b], still in use, and to pre-

[a] [Amphiloch. Epist. Iambic. ad Seleucum, Op., p. 130.—
. . . *οὐχ ἅπασα βίβλος ἀσφαλής,*
ἡ σεμνὸν ὄνομα τῆς γραφῆς κεκτημένη.]

[b] In dissertatione cum Hieronymo, inter illorum epistolas. [Vid. Ep. lxxi. § 4.—S. August. Op., tom. ii. col. 760.—Ego sane te mallem Græcas potius canonicas nobis interpretari Scripturas, quæ Septuaginta interpretum perhibentur. Perdurum erit enim, si tua interpretatio per multas Ecclesias frequentius cœperit lectitari, quod a Græcis Ecclesiis Latinæ Ecclesiæ dissonabunt, maxime quia facile contradictor convincitur, Græco prolato libro, id est, linguæ notissimæ. . . . (Et § 6.) Ac per hoc plurimum profueris, si eam Græcam Scripturam, quam Septuaginta operati sunt, Latinæ veritati reddideris: quæ in diversis codicibus ita varia est, ut tolerari vix possit, et ita suspecta, ne in Græco aliud inveniatur, ut inde aliquid proferri aut probari dubitetur.—Rursus: (Ep. lxxxii.

serve that privilege and honour to these additional books, which by long use and continuance they had gained, (in those parts of the world especially,) to be read and published to the people[c], as having many good rules of life and canons of religion in them; yet he was always careful to set that mark of distinction upon them, which might sever them (in many very weighty and considerable respects) from the books and canon of the Hebrew Bible: whereunto he allowed a far greater pre-eminence (both in regard of infallible verity and unquestioned authority) than he ever did to the other, and herein agreed with all the Fathers of the Christian Church that had been before him. For the clearing whereof we will first set down what he said to this purpose himself, and then examine what others object, and would fain make him say to the contrary. TEST. CENT. V.

LXXX. 1. The Fathers that held Ezra, Nehemiah, and Malachi to be the last prophets, (after whose time, until the coming of Christ, there was no other,) held likewise this conclusion[d],—that those books, which were written during all Vide num. iv. and num. liii.

§ 35. col. 203.) Ideo autem desidero interpretationem tuam de Septuaginta, ut et tanta Latinorum interpretum, qui qualescunque hoc ausi sunt, quantum possumus, imperitia careamus. Et hi, qui me invidere putant utilibus laboribus tuis, tandem aliquando (si fieri potest) intelligant, propterea me nolle tuam ex Hebræo interpretationem in Ecclesiis legi, ne contra Septuaginta auctoritatem, tanquam novum aliquid proferentes, magno scandalo perturbemus plebes Christi, quarum aures et corda illam interpretationem audire consueverunt, quæ etiam ab Apostolis approbata est.] Et lib. xviii. de Civitat. Dei, cap. 43. [tom. vii. col. 525.] Ex hac LXX interpretatione etiam in Latinam linguam interpretatum est, quod Ecclesiæ Latinæ retinent, [tenent.] Quamvis non defuerit temporibus nostris Presbyter Hieronymus, homo doctissimus, et omnium trium linguarum peritus, qui non ex Græco, sed ex Hebræo, in Latinum eloquium easdem Scripturas converterit; &c.

[c] In Concil. Carthag. infra citando; cui ipse Augustinus interfuit. [Vid. num. lxxxii. — Vid. etiam Concil. Labbe, tom. ii. col. 1177. — Conc. Carthag. III. can. 47.]

[d] Euseb. in Chron., lib. ii. [Thesaur. Temporum, pp. 127, 132.]—Ad Esdram et Nehemiam usque hactenus Canonicæ Hebraicæ Scripturæ. [These words come nearer to the Greek, ex editione Scaligeri, than to the version of S. Jerome.—Vid. p. 46. not. ad lit. n.]—Et ad ann. primum Seleuci, juxta versionem S. Hieronymi. [Thes. Temp., [p. 139.] Maccabæorum Hebræa] historia Græcorum hinc supputat regnum. Verum hi libri inter Divinas Scripturas non (computantur,) [recipiuntur.—In the Greek produced by Scaliger only the former part of this passage is found: *ἐντεῦθεν τὴν Ἑλλήνων βασιλείων ἡ Μακκαβαίων ἀρχὴ καταριθμεῖσθαι ἄρχεται.*—Vid. Thes. Temp., p. 178.] Idem, lib. viii. Demonstr. Evang. sub init.—Ab illo tempore usque ad tempora Servatoris nullum extat sacrum volumen. [p. 368.—*τῷ μηδὲ φέρεσθαι θείαν βίβλον ἐξ ἐκείνου, καὶ μέχρι τῶν τοῦ Σωτῆρος χρόνων.*—Ut supr. p. 47. not. p.] Item, Seder Olam, interp. Genebr.—An. 52. Med. et Pers., mortui sunt Hagg. Zach. et Malachias: quo tempore cessavit prophetia de Israel, [anno videlicet ter millesimo quadringentesimo quarto ab orbe condito.—The title of this book is: Chronologia Hebræorum major, quæ Seder Olam Rabba inscribitur, et minor,

CHAP. VII.

that space of years wherein there was no prophet seen in Israel, cannot properly be said to belong to the canon of Scripture, or to have equal authority with those other books which by God's special will and inspiration were set forth before. Of these Fathers S. Augustine was one; from whose words, concerning the cessation and expiration of all prophetical writings after the days of Ezra and Malachi[e], the same conclusion will undeniably follow,—that, till the time of Christ, (who said as much Himself,) there were no more books to be reckoned that had any such canonical authority as the former had. And so far was he from admitting those books, which they wrote that were no prophets, into the canon of God's divine and indubitate oracles, that, what the prophets wrote themselves without a special inspiration, and precept of God to that purpose, he excludeth from it[f]; making a clear distinction between every writing that was

quæ Seder Olam Zuta; de Mundi ordine et temporibus ab orbe condito usque ad annum Dom. 1112, cum aliis opusculis ad res Synagogæ pertinentibus. Interp. Gilb. Genebr. ed. Lugd. 1608.—Vid. p. 36.]

[e] S. Aug. de Civit. Dei, lib. xvii. cap. ult. [cap. 24. tom. vii. col. 487.] Toto autem illo tempore, ex quo redierunt de Babylone [Babylonia,] post Malachiam, Aggæum, et Zachariam, qui tunc prophetaverunt, et Esdram, non habuerunt prophetas usque ad Salvatoris Adventum; ... propter quod Ipse Dominus ait, "Lex et Prophetæ usque ad Joannem." ... Malachiam vero, Aggæum, Zachariam, et Esdram, etiam Judæi reprobi in auctoritatem canonicam receptos novissimos habent. Sunt enim et scripta eorum, sicut aliorum, qui in magna multitudine prophetarunt: [ed. Bened. legit 'Prophetarum,' et adnotat, "Sic MSS.—Editi vero, prophetarunt:"] perpauci ea scripserunt, quæ auctoritatem canonis obtinuerunt, [obtinerent.] Et lib. xviii. cap. 26. [tom. vii. col. 508.] Usque ad hoc tempus prophetas habuit populus Israel; qui cum multi fuerint, paucorum et apud Judæos et apud nos canonica scripta (Aliquot MSS. 'Scriptura.'—Not. apud Ben. ed.) retinentur. —Et lib. xvii. cap. 1. Hoc totum tempus est prophetarum. [Vid. tom. vii. col. 455.—Hoc itaque tempus, ex quo sanctus Samuel prophetare cœpit, et deinceps donec populus Israel captivus in Babyloniam duceretur, atque inde, secundum sancti Jeremiæ prophetiam, post septuaginta annos, reversis Israelitis Dei Domus instauraretur, totum tempus est prophetarum.]

[f] Idem, de Civit. Dei, lib. xviii. cap. 38. [tom. vii. col. 520.] In ipsa historia regum Judæ et regum Israel, quæ res gestas continet de quibus eidem Scripturæ canonicæ credimus, commemorantur plurima, quæ ibi non explicantur, et in libris aliis inveniri dicuntur, quos prophetæ scripserunt; et alicubi eorum quoque prophetarum nomina non tacentur. (Intelligit Samuelem, Nathan, Gad, prophetas de quibus 1 Chron. xxix. 29; et Ahijah ac Iddonem, una cum Shemaia, itidem prophetas, de quibus 2 Chron. ix. 29; xii. 15; item Salomonem, de quo xvii. de Civ. Dei, cap. 20. [tom. vii. col. 483.—Vid. num. lxxxi., lxxxii.]) Nec tamen inveniuntur in canone quem populus Dei recepit. Cujus rei, fateor, causa me latet, nisi quod (ego) existimo etiam ipsos, quibus ea, quæ in auctoritate religionis esse deberent, Sanctus utique Spiritus revelabat, alia sicut homines historica diligentia, alia sicut prophetas inspiratione Divina, scribere potuisse; atque hæc fuisse distincta, ut illa tanquam ipsis, ista vero tanquam Deo per ipsos loquenti, judicarentur esse tribuenda: ac sic illa pertinerent ad ubertatem cognitionis, hæc ad religionis auctoritatem; in qua auctoritate custoditur canon.

composed only by human diligence, (as all the contested books were,) and those that were set forth by divine revelation, in the authority whereof the certain canon of Scripture consisteth. TEST. CENT. V.

2. Nor was there herein any difference between S. Augustine and the Jews, or between the Hebrew canon and the Christian. For, when it was objected to the Christians, that they produced their own canon of Scriptures for themselves[g], he appealeth to those Jews who were the Christians' professed enemies, and acknowledgeth no other canon whereupon the Christian Faith and religion was founded, than what the Jews had still preserved entire and uncorrupted among them: having learned from S. Paul[h], that the Oracles of God in the Old Testament had been all committed to their custody, where they were kept without any mixture or confusion of other writings; and from Christ Himself, that the law of Moses and the books of the Prophets (to which only He referred as to His own witnesses[i]) comprehended *all* the

Vid. num. xxxi. S. Luke 24. 27.

[g] S. Aug. in Psalm. xl. [prope finem, tom. iv. col. 354, 353.] Si aliquis perstrepit inimicus, et dicit, 'Vos vobis prophetias finxistis,' proferantur codices Judæorum. . . . Judæi tanquam capsarii nostri sunt: studentibus nobis codices portant. . . . Apud illos sunt Prophetæ et Lex; in qua Lege, et in quibus Prophetis, Christus prædicatus est. [Quando agimus cum Paganis, et ostendimus hoc evenire modo in Ecclesia Christi, quod ante prædictum est de nomine Christi, de capite et corpore Christi, ne putent nos finxisse illas prædictiones, et ex his rebus quæ acciderunt, quasi futuræ essent, nos conscripsisse, proferimus codices Judæorum. Nempe, Judæi inimici nostri sunt: de chartis inimici convincitur adversarius.] Idem, in Psalm. lvi. [sect. 9. tom. iv. col. 534.]—Propterea adhuc Judæi sunt, ut libros nostros portent ad confusionem suam. Quando enim volumus ostendere (Paganis) prophetatum Christum, proferimus Paganis istas literas. [Et, ne forte dicant duri ad fidem, quia nos illas Christiani composuimus, ut, cum Evangelio quod prædicamus, finxerimus Prophetas, per quos prædictum videretur quod prædicamus, hinc eos convincimus,] quia omnes ipsæ literæ, quibus Christus prophetatus est, apud Judæos sunt, omnes ipsas literas habent Judæi. Proferimus codices ab inimicis, ut confundamus alios inimicos. . . . Codicem portat Judæus, unde credat Christianus. Librarii nostri facti sunt.—Idem, lib. xii. contra Faust. cap. 23. [tom. viii. col. 238.] Et quid est aliud hodieque gens ipsa, nisi quædam scriniaria Christianorum, bajulans Legem et Prophetas ad testimonium assertionis Ecclesiæ, [ut nos honoremus per sacramentum, quod nuntiat illa per literam?] Item, lib. xviii. de Civit. Dei, cap. 41. [tom. vii. col. 523.] At vero gens illa, ille populus, illa civitas, illa respublica, illi Israelitæ,

[h] "Quibus credita sunt Eloquia Dei," nullo modo pseudo-prophetas cum veris Prophetis pari licentia confuderunt, sed concordes inter se, atque in nullo dissentientes, sacrarum literarum veraces ab eis agnoscebantur, et tenebantur auctores.

[i] S. Aug., lib. ii. contra Gaud. cap. 23. [al. lib. i. cap. 31. tom. ix. col. 654. —Nostrum est autem, sicut Apostolus admonet, omnia probare, quæ bona sunt tenere, ab omni specie mala abstinere. Et] hanc quidem Scripturam, [quæ appellatur] Maccabæorum, non habent Judæi sicut Legem, et Prophetas, et Psalmos; quibus Dominus testimonium perhibet tanquam testibus suis, [dicens: "Oportebat impleri omnia, quæ scripta sunt in Lege, et Prophetis, et

CHAP. VII. Scriptures[j] that before His time had been penned and set forth by divine authority.

3. Of the Greek Septuagint Bible, (as it was first set forth in the time of Ptolemæus Philadelphus,) S. Augustine acknowledged no more books than what were then translated out of the Hebrew copies sent from Jerusalem[k], where neither Tobit nor Judith, nor any of that class, were to be found. For, (whatever Genebrard[l] saith of his own head to the contrary,) those additional writings were brought in afterwards, and used only by the Hellenist Jews abroad at Babylon and Alexandria; from whom they were, in time following, commended to be read by the Christians, but never made equal with the other Sacred Scriptures, as they are now set forth in the Roman Septuagint by the authority of Sixtus Quintus, which is an edition of that Bible many ways depraved.

4. Fourthly, S. Augustine gives the authority of all canonical Scripture, that he held needful to be known, to the revelation that Christ made of it[m], first by His Prophets, and afterwards by Himself and His Apostles; among all which

in Psalmis, de me;" sed recepta est ab Ecclesia non inutiliter, si sobrie legatur vel audiatur, maxime propter illos Machabæos qui pro Dei Lege, sicut veri martyres, a persecutoribus tam indigna atque horrenda perpessi sunt, ut etiam hinc populus Christianus adverteret, quoniam non sunt condignæ passiones hujus temporis ad futuram gloriam, quæ revelabitur in nobis, pro quibus passus est Christus.]

Idem, de Unit. Eccl. cap. 16. [Epist. Contr. Donat. cap. 18. § 47. tom. ix. col. 371.] Demonstrent Ecclesiam suam, ... in præscripto Legis, in Prophetarum prædictis, in Psalmorum cantibus, ... hoc est, in omnibus canonicis sanctorum librorum auctoritatibus.—[Vid. p. 23. not. ad lit. t.]

[k] Idem, de Civit. Dei, lib. xviii. cap. 42. [tom. vii. col. 524.] Has Sacras Literas etiam Ptolemæus rex [unus Ptolemæorum regum] Ægypti nosse studuit, et habere . . . . [Insuper et dona regia in Templum Dei misit,] petivitque ab Eleazaro tunc pontifice dari sibi Scripturas, [quas profecto audierat fama prædicante Divinas, et ideo concupiverat habere in bibliotheca quam nobilissimam fecerat.] Has ei cum idem Pontifex misisset Hebræas, post etiam ille interpretes postulavit, et dati sunt ei septuaginta duo; &c.

[l] Genebr. Chron., lib. ii. p. 190. col. 2. [A.M. 3860. Conf. p. 14. not. y. et p. 15. nott. z, a.] Videtur in hac vii. (qu. vi.?) synodo Hierosolymitana secundus canon S. Script. editus, in quo hi libri recensebantur. (To which purpose he produceth Epiphanius, lib. De pond. et mensur., who, after the recital of Ptolemy's epistle, mentioneth the sending of divers other books to him, besides the twenty-two that belonged to the Hebrew Bible. But Genebrard abuseth his reader. For Epiphanius said no more, than what he had out of some uncertain story, that there were sent twenty-two genuine books, and seventy-two apocryphal; which will not help Genebr. at all.)

[m] S. Aug. de Civ. Dei, lib. xi. cap. 3. [tom. vii. col. 273.] (Filius Dei) prius per Prophetas, deinde per Semet Ipsum, postea per Apostolos, quantum satis esse judicavit, locutus, [etiam] (S.) Scripturam condidit, quæ canonica nominatur, eminentissimæ auctoritatis, cui fidem habemus de his rebus, quas ignorare non expedit, nec per nos [met] ipsos nosse idonei sumus.

these new canonical books cannot be reckoned. And so many testimonies (omitting divers others) we produce out of S. Augustine, against the Roman plea that is made for them in general. TEST. CENT. V.

5. Then, in particular, against the canonizing of the book of Judith we produce his special exception[n], that the occurrences, mentioned and written in it, were not received into the canon by the people of God: to which canon he had before appealed.

6. Against the sovereign authority of the Wisdom of Solomon, and Ecclesiasticus, we produce the difference that he maketh between *them* and the *true* books of Solomon[o], (whereof he numbereth but three that the old canon acknowledged,) reckoning *these* among the canonical Scriptures themselves, and *those other* among such ecclesiastical writings only, as by custom had prevailed to be read in public congregations under the name of Solomon[p], and were therefore to be preferred before all tractators upon the Scriptures whatsoever[q]: which is an honour that we deny them not, but allow it to them ourselves. Yet we allow them not the same degree and equality of honour that the proper canonical books of Solomon have with us, no more than S. Augustine did[r], and those that lived in his time.

[n] Idem, de Civit. Dei, lib. xviii. cap. 26. [tom. vii. col. 508.—Per idem tempus etiam illa sunt gesta,] quæ conscripta sunt in libro Judith: [quem] sane in canonem Scripturarum Judæi non recepisse dicuntur.—And of what they received not, he afterwards giveth this reason, (eodem lib. cap. xxxviii. [tom. vii. col. 520. ut supr. not. ad lit. f.]) speaking of other like books: Non inveniuntur in canone quem populus Dei recepit; .... (quia) alia sicut homines historica diligentia, alia sicut Prophetæ inspiratione Divina scribere potuerunt: .... illa ad ubertatem cognitionis, hæc ad religionis auctoritatem pertinebant; in qua auctoritate custoditur canon: præter quem, &c.

[o] S. Aug. de Civ. Dei, lib. xvii. cap. 20. [tom. vii. col. 483.] (Solomon) prophetasse etiam reperitur in suis libris, qui tres recepti sunt in auctoritatem canonicam, Proverbia, Ecclesiastes, et Canticum Canticorum. Alii vero duo, quorum unus Sapientia, alter Ecclesiasticus dicitur, propter eloquii nonnullam similitudinem, ut Salomonis dicantur obtinuit consuetudo. Non autem esse ipsius, non dubitant doctiores. [Eos tamen in auctoritatem maxime Occidentalis antiquitus recepit Ecclesia; &c.] Et adversus contradictores non tanta firmitate proferuntur, [quæ scripta non sunt in canone Judæorum.]

[p] Idem, de Prædest. Sanct., cap. 14. [lib. i. § 27. tom. x. col. 807.] Non debuit repudiari sententia libri Sapientiæ, qui meruit in Ecclesia Christi de gradu Lectorum .... audiri, &c. (At the Reader's desk, though not at the Bishop's.)

[q] Ibid. [§ 28.] Oportet, ut librum istum Sapientiæ .... omnibus tractatoribus anteponant: (that is, It ought to be honoured and placed next to the canonical Scriptures.)

[r] Ibid. [§ 26.] Quod a me quoque positum, (nimirum, testimonium de libro Sapientiæ,) fratres istos ita respuisse dixistis, (Prosperum et Hilarium alloquitur,) tanquam non de libro canonico adhibitum: quasi, et excepta

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7. But against the authority of Ecclesiasticus we bring another of his testimonies, where he acknowledgeth it to be a contradicted book[s], (excepted out of the ancient canon,) and saith nothing for it to the contrary, when he had made the same objection against his own alleging of it, but allegeth another book that could not be contradicted at all.

8. Against the canonizing of the Maccabees we are able to produce more testimonies out of him than one; for in one place[t] he doth clearly distinguish them from the canonical Scriptures, purely and properly so called; in another[u] he confesseth, that neither the Jews nor Christ held them in such account as they did the Law and the Prophets; and in two places besides[x] he lesseneth the esteem and the honour of them: which of any canonical book, absolutely and simply Divine, he would never have done; nor was it lawful for him to do it. So we see S. Augustine's mind.

LXXXI. Now, they that contend for the canon of the present Roman Church would fain make S. Augustine to confute himself, and (notwithstanding all this that he hath said before) to be a special witness upon their side, and to hold the books contested between them and us to be every

hujus libri attestatione, res ipsa non clara sit, quam volumus [voluimus] hinc doceri. [Vid. num. lxxxi. p. 137. nott. ad litt. c. d; where this and the foregoing passages are cited at greater length.]

[s] S. Aug. lib. De cura pro mortuis, cap. 15. [tom. vi. col. 527.—Nam Samuel propheta defunctus vivo Sauli etiam regi futura prædixit: quamvis nonnulli non ipsum fuisse qui potuisset magicis artibus evocari, sed aliquem spiritum, tam malis operibus congruentem, illius existiment similitudinem figurasse; cum] liber Ecclesiasticus, quem Jesus filius Sirach scripsisse traditur, et propter eloquii nonnullam similitudinem Salomonis pronuntiatur, contineat in laude Patrum, quod Samuel etiam mortuus prophetaverit. Sed, si huic libro ex Hebræorum (quia in eo [*ed. Ben.*, eorum] non est) canone contradicitur, quid de Moyse [dicturi sumus,] qui [certe et] in Deuteronomio [mortuus,] et in Evangelio, [cum Elia, qui mortuus non est, legitur apparuisse viventibus?]

[t] S. Aug. de Civ. Dei, lib. xviii. cap. 36. [tom. vii. col. 519.] Supputatio temporum (a restituto Templo) non in Scripturis Sanctis, quæ canonicæ appellantur, sed in aliis invenitur, in quibus sunt et Maccab. libri.

[u] S. Aug. contra Epist. Gaud. Donatistæ, cap. 23. [al. lib. i. cap. 31. tom. ix. col. 654, ut supr. not. ad lit. i.] Hanc quidem Scripturam, quæ appellatur Maccabæorum, non habent Judæi sicut Legem, et Prophetas, [et Psalmos,] quibus Dominus testimonium perhibet, tanquam testibus suis.

[x] Ibid.—Recepta est ab Ecclesia non inutiliter, si sobrie legatur vel audiatur.—Idem, Epist. lxi. ad Dulcitium, contra Donatistas Circumcelliones, qui sibimet ipsis mira væsania necem consciscerent. [al. Ep. cciv. § 6. tom. ii. col. 766.]... summa exemplorum inopia coarctati, in Maccabæorum libris, [quasi ad auctoritatem sceleris quo seipsos perdunt,] perscrutatis omnibus ecclesiasticis auctoritatibus, vix aliquando (quod pro sua sententia adducerent) invenerunt, [se invenisse gloriantur, ... Vid. infr., p. 140. not. ad lit. p.] (De vere Divinis ac canonicis non tam dilute loqueretur Augustinus.)

way as canonical, and of as much authority, as any of the Scriptures are besides.

1. To which purpose, in the first place, they usually cite his treatise of Christian Doctrine[y]; where they say (but their saying is not always to be trusted) that he numbereth all the books of Scripture alike as they do[z], and that he maketh no

[y] Bellarm. de Verbo Dei, lib. i. cap. 10. sect. Primum. [tom. i. col. 39.—Primum igitur hos libros una cum cæteris in canone ponunt Concilia, Carthag. III. Can. 47, Trid. Sess. iv.; Pontifices, Innocentius I. in Epist. ad Exuperium, Gelasius I. in decreto De libris sacris et ecclesiasticis, cum lxx. episcopis; denique Patres, Augustinus lib. ii. Doctr. Christ. cap. 8; &c.] Du Perron, Repl., p. 439.—Il appert . . . par le canon des livres canoniques, inséré dans le second livre de la Doctrine Chrétienne de S. Augustin, où les deux livres des Maccabées sont expressément contenus, et auquel S. Aug. a fin d'empêcher que le nombre n'en fust varié par aucune addition, ou soustraction, ajousté pour seau: 'En ces xliv. livres est terminée l'autorité du V. Testament.—Sixt. Sen. Bibl., lib. viii. [vid. infr.] Catharinus, de libr. canon. [This treatise of Card. Catharinus on the Canonical Books of the Old and New Testament, &c., is mentioned by Du Pin, Eccl. Hist., cent. xvi., liv. v. (see the Engl. Trans., Lond. 1706, tom. ii. p. 17.) but no copy has been met with.—Vid. autem Annotat. in excerpta quædam de Comment. Card. Cajetani dogmata, de lib. Sap., p. 52.—Sed audi, si placet, Augustini testimonia de libro hoc; &c.] Et alii multi.

"Sapientiam, et Ecclesiasticum, inter propheticos libros numeravit Aug. [lib.] ii. De Doctr. Christiana.—Libros Tobiæ et Judith, [licet Judæorum Synagoge non recipiat,] sancta [tamen] Christi Ecclesia in canone recipit, et pari veneratione cum aliis S. Libris legit atque colit. [Ad eam vero Hieronymi sententiam, qua libros istos asserit ab Ecclesia Dei inter canonicas Scripturas minime recipi, dicimus] verba [ejus] (Hieronymi) sine ulla discretione considerata non esse prorsus vera: quoniam Aug. [Hieronymo synchronus] in ii. lib. de Doctr. Christ. cap. 8. utrumque in ordine canonicorum librorum enumerat, [et concilium Carthaginense tertium, cui Augustinus interfuit, in catalogo Sacrarum Scripturarum enumerat. Ex quibus evidentissime constat, hos libros etiam tempore Hieronymi fuisse ab Ecclesia catholica in canone receptos.]—Aug. quoque, lib. ii. De Doctr. Christ. duos Maccab. libros in canone Divinarum Scripturarum collocat.—Hæc omnia Sixt. Sen., dicto libro viii. [Vid. dilutionem 2. tom. ii. pp. 336, 343, 346.—The above extracts are not verbally accurate, but they are close to the sense.]

[z] S. Aug., lib. ii. De Doctr. Christiana, cap. 8. [tom. iii. col. 23.] Totus autem canon Scripturarum, in quo istam considerationem versandam dicimus, his libris continetur: quinque Mosis, id est, Genesi, Exod., Levit., Num., Deut.; et uno libro Jesu Nave, uno Judicum, uno libello qui appellatur Ruth, qui magis ad Regnorum principia [al. principium] videtur pertinere: deinde quatuor Regnorum, et duobus Paralip., non consequentibus, sed quasi a latere adjunctis simulque pergentibus: hæc est historia, quæ sibimet annexa tempora continet, atque ordinem rerum. Sunt aliæ, tanquam ex diverso ordine, quæ neque huic ordini, neque inter se connectuntur, sicut est Job, et Tobias, et Esther, et Judith, et Machabæorum libri duo, et Esdræ duo, qui magis subsequi videntur ordinatam illam historiam usque ad Regn. vel Paralip. terminatam. Deinde Prophetæ, in quibus David unus liber Psalmorum, et Salomonis tres, Proverbiorum, Cant. Canticorum, et Ecclesiastes. Nam illi duo libri, unus qui Sapientia, et alius qui Ecclesiasticus inscribitur, de quadam similitudine, Salomonis esse dicuntur: nam Jesus (filius) Sirach eos [con]scripsisse constantissime perhibetur; (Hoc autem, quod ad Sapientiam pertinet, revocavit ii. lib. Retract. [cap. 4. tom. i. col. 43.—In secundo sane libro (de Doctr. Christ.) de auctore libri, quem plures vocant Sapientiam Salomonis, quod etiam ipsum, sicut Ecclesiasticum, Jesus Sirach scripserit, non ita constare, sicut a me dictum est, postea didici; et omnino probabilius comperi non esse hunc ejus libri auctorem.]) Qui tamen, quoniam in auctoritatem recipi meruerunt, inter propheticos numerandi sunt. Reliqui sunt eorum

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distinction or difference between the one sort and the other. And, indeed, to them that read no more words of his than what they are pleased to cite, this one passage may make a fair show, that, after the space of four hundred years, they seem to have gotten one Father upon their side. But whosoever will look into the words of S. Augustine immediately going before this passage[a], and heed well the terms of his advice, which he gives there to his reader, (and whereunto he referreth again when he begins to enumerate all the books that were then comprehended in the African Bible[b],) shall clearly perceive that our opposites and he are not all of one mind, nor their sense the same, in delivering the canon of Scripture. (1.) For, first, he putteth a note of difference between those books that have the general name of divine Scriptures and those that are specially called canonical[c]. (2.) Then, he setteth a mark upon those that, for their undoubted verity, are more securely read than others[d]. (3.) Next, he distinguisheth the total canon (or number of the books) into two several kinds[e], of which some were received by all Churches and some but by a few; and preferreth those that were acknowledged either by all[f], or the most

libri, qui proprie Prophetæ appellati sunt, [appellantur:] XII. Prophetarum libri singuli, qui connexi sibimet, quoniam nunquam sejuncti snnt, pro uno habentur: quorum Prophetarum nomina sunt hæc, Osea, Joel, Amos, Mich., Naum, Abac., Obad., Jonas, Soph., Agg., Zach., Malachias; deinde IV. Prophetæ sunt majorum voluminum, Esaias, Jeremias, Daniel, Ezechiel. His xliv. libris V. T. terminatur auctoritas. Novi autem, iv. libr. Evang., &c.

[a] Ibid. ante verba citata, [ubi supra.] Erit igitur Divinarum Scripturarum solertissimus indagator, qui primo totas legerit, notasque habuerit, et si nondum intellectu, jam tamen lectione, duntaxat eas quæ appellantur canonicæ. Nam cæteras securius leget Fide Veritatis instructus, ne præoccupent imbecillem animum, et periculosis mendaciis atque phantasmatibus eludentes præjudicent aliquid contra sanam intelligentiam. In canonicis autem Scripturis Ecclesiarum Catholicarum quam plurimum auctoritatem sequatur; inter quas sane illæ sunt, (sint,) quæ Apostolicas sedes habere, et epistolas accipere meruerunt. Tenebit igitur hunc modum in Scripturis canonicis, ut eas, quæ ab omnibus accipiuntur Ecclesiis Catholicis, præponat eis quas quædam non accipiunt. In eis vero, quæ non accipiuntur ab omnibus, præponat eas quas plures gravioresque accipiunt, eis quas pauciores minorisque auctoritatis Ecclesiæ tenent. Si autem alias invenerit a pluribus, alias a gravioribus haberi, quamvis hoc facile invenire non possit, æqualis tamen auctoritatis eas habendas puto. Totus autem, &c.

[b] Ibid.—In quo istam considerationem versandam dicimus.—Ut supra, [not. ad lit. z.]

[c] Ibid.—Divinarum Scripturarum duntaxat eas, quæ appellantur canonicæ. [Ubi supr., not. ad lit. a.]

[d] Ibid.—Nam cæteras securius leget Fide Veritatis instructus. [Not. ad lit. a.]

[e] Ibid.—Eas, quæ ab omnibus Ecclesiis accipiuntur, præponat eis quæ non accipiuntur (ab omnibus.) [Not. ad lit. a.]

[f] Ibid.—Præferantur, qui a pluribus et gravioribus Ecclesiis recipiuntur, eis qui a paucioribus et minoris auctoritatis. [These words are slightly altered. Vid. not. a.]

eminent and apostolical Churches[g], before those that certain particular Churches only, and of less authority, accepted. (4.) Moreover, he admitteth a subdivision even of this latter kind, whereof some might be received by the greater, and some by the better sort of men[h]; which notwithstanding, (because that had seldom happened, and was not usually noted,) he thought to be of equal authority. (5.) And, lastly, he premiseth this caution before the recital of his general canon[i],—that all these particular considerations may not be neglected by him that readeth it[k].

If the council of Trent (whereby the Roman Church is now governed) had set such a preface before their canon of Scriptures, as this is that S. Augustine set before his, and had added no more to the end of it than he did, they might have had the fairer plea for themselves. But so far are they from allowing their canon to be received with any such qualifications and distinctions as these be, that, first, they command all the books recited in it, (among which are those that all Churches, at least, received not, and none at all in their sense,) to be "equally accepted, and taken with the self-same veneration[l]," as having all a like absolute and divine authority annexed to them, without preferring one before another; and then they damn all the Churches of the world besides[m], that will not thus receive that canon upon their own terms: which neither S. Augustine, nor any other Father before or after him, ever did; who, when they give us such a canon or catalogue of Holy Scriptures as we read here in his book of Christian Doctrine, give us a fair latitude withal of taking the canon in a common and large

g Ibid.—Quamplurimum auctoritatem sequatur (earum,) quæ Apostolicas sedes habere ... meruerunt. [Not. ad lit. a.]

h Ibid.—Si autem alias invenerit a pluribus, alias a gravioribus haberi, (quamquam hoc facile invenire non possit,) æqualis tamen auctoritatis eas habendas puto. [Not. ad lit. a.]

i Ibid.—Tenebit igitur (lector) hunc modum in Scripturis canonicis. [Not. ad lit. a.]

k Ibid.—Totus autem canon Scripturarum, in quo istam considerationem versandam dicimus, &c. [Not. ad lit. z.]

l Concil. Trid. Sess. iv. [Labbe, tom. xiv. col. 746.] Omnes libros . . . pari pietatis affectu, reverentia, ac veneratione, pro canonicis receperit. [These words are not accurately cited.—Vid. supr. num. x. p. 8, not. ad lit. h, et not. ad lit. i.]

m Ibid. [col. 747.] Si quis autem non susceperit, . . . Anathema sit.—Et Bulla Pii Papæ IV. ibid., super forma juramenti. [Concil. Labbe, tom. xiv. col. 946. Et vid. num. x. p. 8, not. ad lit. l.] Damnata a concilio Tridentino ego pariter damno, . . . et anathematizo.—Item, Extra hanc fidem nemo salvus esse potest.

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sense, without restraining it (as otherwhiles, when they speak after an exact and distinct manner, they do themselves) to that strict and univocal acception, which makes it only to be of pure and sovereign authority: for this is the distinction that preserves the difference between that canon of books which is absolute and Divine, and that which is not simply so, but mixed and Ecclesiastical.

Nor can S. Augustine here be taken in any other sense. For, of the canonical books strictly so called, none can be preferred before another; (because in respect of their authority, infallibility, and certainty, there is no difference between them;) nor is it in the choice of any Churches, whether they will receive them or no; as it is not in the election of any person, whether he will follow any Church that should not receive them, (whereof there is no example or instance to be given.) But, of the canonical and Scripture books (largely and mixedly taken) there is no better advice than S. Augustine here gives,—to prefer those that all Churches receive, (and such are the twenty-two books of the Old Testament,) before those other that but a few receive, (and such are the six books contested.)

Vide num. ix.

To this advice we will add another, which is, to the same purpose, given every man that reads this and other places of S. Augustine, by one of the most learned cardinals[n] (but he lived not to see the new canons made at the synod of Trent) that ever the Church of Rome had: who (acknowledging no more books of the Old Testament to be properly canonical, than we and all the Churches that consent with antiquity do) counselleth his reader[o] not to be troubled at

[n] Aub. Miræus, de Scriptor., sæc. xvi. [Biblioth. Eccl., p. 25. cap. 41.] Thomas de Vio Cajetanus [Vius, Cajetæ in Latio ex familia Viorum non ignobili natus, vir fuit pusilla statura, sed ingenti animo, felicissima memoria, et ingenio maximo; adeo ut] inter omnes sui temporis Theologos princeps censeretur.

[o] Cajetan. [Comment.] in lib. Esther, sub finem, [cap. 10. tom. ii. p. 400. ut supr. num. lxx. p. 90. not. ad lit. t. —Sex seu septem sequentia capitula sunt Apocrypha; et propterea non exponemus illa.] Et hoc in loco terminamus commentaria librorum historialium V. T.; nam reliqui (viz., Judith, Tobiæ, et Maccab. libri) a S. Hieronymo extra canonicos libros supputantur, et inter apocrypha locantur, cum libro Sapientiæ [et] Ecclesiastico, ut patet in Prologo Galeato. Nec turberis novitie, si alicubi repereris libros istos inter canonicos supputari, vel in sacris conciliis, vel in sacris doctoribus. Nam ad Hieronymi limam reducenda sunt tam verba conciliorum, quam doctorum: et, juxta illius sententiam ad Chrom. et Heliod. Episcopos, libri isti (et siqui alii sunt in canone Bibliæ similes) non sunt canonici, hoc est, non sunt regulares ad firmandum ea quæ

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any thing that may be brought out of S. Augustine or other Fathers to the contrary; for, if at any time they call the controverted books canonical, (as there are but a very few that do so,) they are not to be understood in so exact and strict a sense, as if they held them to be no less canonical than the other uncontested books are, or as firm rules and principles of faith, but only in a modal or qualified sense, as they be sacred writings fit to be read for the benefit and edification of the Church. In which regard, though they be no infallible rules, yet are they honoured above all other human scriptures, as having more beams of divine light and wisdom in them than the books of other ordinary and common doctors have. So that this authority of S. Augustine, in his book of Christian Doctrine, hurteth us not: for we have as many books of Scripture (largely taken) in our Bible, as he had in his.

2. The next authority that our opposites produce out of him for themselves [p], pretending that it makes against us, is in his book of Predestination; where, writing to Hilary and Prosper, he pleadeth for the divine authority of that testimony [q], which he had formerly cited out of the Wisdom of

sunt Fidei: possunt tamen *dici* canonici, hoc est, regulares ad ædificationem fidelium, utpote in canone Bibliæ ad hoc recepti et auctorati. Cum hac enim distinctione discernere poteris et dicta Augustini in [lib.] ii. De Doctr. Christiana, et scripta in Conc. Flor. sub Eug. IV., scriptaque in provincialibus Conciliis Carthag. et Laodic., et ab Innocentio et Gelasio Pontificibus.

[p] Bellarm. De Verbo Dei, lib. i. cap. 13. sect. 2. [tom. i. col. 50.] B. Aug. ex professo docet, et probat, ex hoc libro (Sapientiæ) posse confirmari dogmata, et librum esse canonicum, lib. i. de Prædestinat., cap. 14.—Et sect. 4. [ubi supr.] Sed audiamus, quæ in eodem capite infra ponuntur: 'Non debuit (inquit) repudiari sententia libri Sapientiæ, qui meruit in Ecclesia Christi de gradu Lectorum Ecclesiæ tam longa annositate recitari, et ab omnibus Christianis [Episcopis, usque ad extremos Laicos, fideles, pœnitentes, catechumenos,] cum veneratione Divinæ auctoritatis audiri.' Et infra: 'Oportet, ut librum istum Sapientiæ omnibus tractatoribus anteponant; quoniam sibi eum [ante] posuerunt etiam temporibus proximi Apostolorum egregii tractatores, qui, eum testem adhibentes, nihil se adhibere nisi divinum testimonium crediderunt.'—Du Perron, Repliq. contre le Roi de la Grand Bretagne, p. 440. Les Juifs ne tenoient non plus le livre de la Sapience au mesme dégré de la Loi, des Psaumes, et des Prophètes; et notre Seigneur ne l'avoit non plus allégué [entre ses témoins, que celui des Maccabées.] Et néanmoins S. Augustin ne laisse pas de dire: (De Prædest., lib. i. cap. 14.) 'Le livre de la Sapience a merité, [depuis une si longue suite d'années,] d'estre leu en l'Eglise de Christ, par les Lecteurs de l'Eglise [de Christ,] et d'estre ouï [par tous les Chrétiens, depuis les Evêques jusques aux derniers laiques, fidèles, penitents, et catéchumènes,] avec veneration d'autorité divine.' Et derechef, (ut supra, in Bellarm.) ['Tous les Docteurs prochains du temps des Apôtres, employants le témoinage du livre de la Sapience, n'ont creu employer, si non témoinage divin.']

[q] Raptus est, ne malitia mutaret intellectum [ejus.] Sap. iv. 11.

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But, that S. Augustine was of another mind, we have divers clear arguments to evince it. For, first, when he had Wisd. 4. 11. produced this testimony out of Wisdom, (that the righteous man is speedily taken away, lest wickedness should alter his understanding,) and some exceptions had been taken against him by the divines of Marseilles, for citing a book which was not canonical[r], (as in those days they had no such canonical book in the Church of France,) he doth not answer and reply that they said not true, or that the book was of equal authority with any other of the Bible, (and yet this he would have said, if it had been equally canonical,) but he pleads only that it ought not to be rejected[s], for the great veneration that it had in the Church[t]: where, secondly, notwithstanding that veneration, it had certain marks of difference set upon it, (and here noted by S. Augustine himself,) to distinguish it from being as divine and canonical as the Law and the Prophets be; of which marks this was one, that the book of Wisdom and the rest of that class were given to the lectors, or the inferior officers of the Church[u], to be read there by them in a lower place than those of the higher class were, which the priests and bishops read themselves in a more eminent and conspicuous manner[x]; and this was another, that such authors, as he that wrote the book of Wisdom, had only the honour to be set first[y], and preferred before all other tracta-

[r] Ep. Hilarii ad Aug., inter Ep. S. Aug. [Epist. ccxxvi. § 4. S. August. Op., tom. ii. col. 827.] Hunc librum tanquam non canonicum definiunt omittendum. [The precise words are: Illud etiam testimonium quod posuisti, 'Raptus est, ne malitia mutaret intellectum ejus,' tanquam non canonicum, definiunt omittendum.]

[s] S. Aug. De Prædest. Sanct., lib. i. cap. 14. [tom. x. col. 808.] Non debuit repudiari sententia libri Sapientiæ. [Vid. supr. p. 129. not. ad lit. p.]

[t] Idem, ibid.—Qui meruit in Ecclesia Christi ... tam longa annositate, &c. ... cum veneratione [divinæ auctoritatis] audiri. (Ut supra. [Vid. p. 129. not. ad lit. p.])

[u] S. Aug. ibid.—Qui (liber Sapientiæ) meruit in Ecclesia Christi de gradu Lectorum . . . recitari.

[x] De gradu Episcoporum, sive ex ambone.

[y] Idem, ibid.—Certe, etiamsi [enim, si] de divinarum Scripturarum tractatoribus, qui fuerunt ante nos, proferrem defensionem hujus[ce] sententiæ, quam nunc, solito diligentius atque copiosius, contra novum Pelagianorum defendere urgemur errorem,—si hujus ergo sententiæ defensionem ex Divinorum eloquiorum, nos præcedentibus, catholicis tractatoribus promerem, profecto hi fratres, pro quibus nunc agimus, acquiescerent: hoc enim significastis literis vestris. . . . Sed, qui sen-

tors upon the canonical Scriptures. But it is one thing to be set before the common tractators[z], and another thing to be the authors of the canonical books themselves; for this supposeth them to be those men that were immediately inspired by God: which of that uncertain author that composed the Wisdom of Solomon[a], (though many things he wrote might be confirmed by canonical Scripture, and were therefore received as divine truths and testimonies,) S. Augustine could not say. And, thirdly, for the same reason he urgeth the truth and authority of the sentence only that he had cited[b], (being willing enough to forego the authority of the book[c],) and standeth upon these terms about it,—that it is certainly a work of God's divine grace and favour[d], if the just man be

tentiis tractatorum instrui volunt, oportet ut istum librum Sapientiæ, ubi legitur, 'Raptus est, ne malitia mutaret intellectum ejus,' omnibus tractatoribus anteponant: quoniam sibi eum anteposuerunt etiam temporibus proximi Apostolorum egregii tractatores, qui, eum testem adhibentes, nihil se adhibere nisi Divinum testimonium crediderunt. [Tom. x. col. 808. Conf. p. 135. not. p.]

[z] S. Hieronym., Epist. lxi. [al. lxii. ad Theophilum, tom. i. col. 513.—Numquid ego in turbam mitto Origenem? numquid cæteros tractatores?] Scio (me) aliter habere Apostolos, aliter [reliquos] tractatores; [Illos semper vera dicere, istos in quibusdam ut homines aberrare.]

[a] Vid. S. Aug. de Doctr. Chr., lib. ii. cap. 8. [tom. iii. col. 23.—Nam illi duo libri, unus qui Sapientia, et alius qui Ecclesiasticus inscribitur, de quadam similitudine, Salomonis esse dicuntur: nam Jesus Sirach eos conscripsisse constantissime perhibetur.—Vid. p. 131. not. ad lit. z.] Et, Retract., lib. ii. cap. 4. [tom. i. col. 43.—In secundo sane libro (De Doctr. Christ.) de auctore libri, quem plures vocant Sapientiam Salomonis, quod etiam ipsum, sicut Ecclesiasticum, Jesus Sirach scripserit, non ita constare, sicut a me dictum est, postea didici; et omnino probabilius comperi non esse hunc ejus libri auctorem.—Vid. supr. p. 131. not. ad lit. z.]

[b] S. Aug. De Prædest. [Sanctorum, lib. i. cap. 14, tom. x. col. 809.] ubi supra. [Vid. p. 136. not. ad lit. s. Quocirca non debent fratres nostri, qui nobiscum pro Catholica Fide perniciem Pelagiani erroris impugnant, huic Pelagianæ in tantum favere opinioni; . . . ut, quod illi audere non possunt,] sententiam vere planam [veram plane,] et antiquitus Christianam, ["Raptus est," &c., . . . destruere moliantur.]

[c] Ibid.—Quod a me quoque positum, (testimonium de libro Sapientiæ,) fratres istos ita respuisse dixistis, tanquam non de libro canonico adhibitum: quasi, et excepta hujus libri attestatione, res ipsa non clara sit, quam voluimus hinc doceri. [ubi supra.—Vid. p. 129. not. ad lit. r.]

[d] Ibid.—Quis enim audeat negare Christianus, justum, si morte præoccupatus fuerit, in refrigerio futurum? Quilibet hoc dixerit, quis homo sanæ fidei resistendum putabit? [Item, si dixerit, justum, si a sua justitia recesserit, in qua diu vixit, et in ea fuerit impietate defunctus, in qua (non dico unum annum, sed) unum diem vixerit, in pœnas iniquis debitas hinc iturum, nihil sibi sua præterita justitia profutura,—huic perspicuæ veritati quis Fidelium contradicet? Porro, si quæratur a nobis, utrum, si tunc esset mortuus quando erat justus, pœnas esset inventurus, an requiem,—numquid requiem respondere dubitabimus?] Hæc est tota causa, cur dictum est a quocunque sit dictum, "Raptus est, ne malitia mutaret intellectum ejus." Quæ cum ita sint, non debuit repudiari sententia libri Sapientiæ, qui meruit in Ecclesia Christi legi [de gradu lectorum Ecclesiæ Christi tam longe annositate recitari,] et [ab omnibus Christianis, ab Episcopis usque ad extremos laicos, fideles, pœnitentes, catechumenos,] cum veneratione Divinæ auctoritatis audiri. [tom. x. col. 807, 808; ubi supra, p. 129, nott. ad litt. p, q, r.]

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However, to the objection made against this book, that it was "not canonical," he maketh no direct answer that it was; which, if he or the Church had held it so to be, would have been the readiest way to have answered all the divines of France, and ended that controversy between them. But herein he would not be their adversary[g], as the masters of the Roman Church are pleased to be ours.

3. In the third and last place, they bring his authority for canonizing the books of the Maccabees. To which purpose they cite two of his sayings; one, that the Church, and not the Jews[h], accounted those books to be canonical: another[i], that they have been received by the Church for

[e] Ibid.—Eum testem adhibentes, nihil se adhibere nisi Divinum testimonium crediderunt.

[f] S. Cypr., lib. de Mortalitate. [Op., p. 165.—Sed et per Salomonem docet Spiritus Sanctus eos, qui Deo placeant, maturius istinc eximi, et citius liberari, ne, dum in isto mundo diutius immorantur, mundi contactibus polluantur. "Raptus est," inquit, "ne malitia," &c. Sap. iv. 11.—Ubi supr. p. 119. not. ad lit. n.] Et lib. iii. Testim. ad Quirinum, [advers. Judæos. Op., p. 81.—Item, in Sapientia Salomonis: "Raptus est," &c. Sap. iv. 11.]

[g] S. Aug. de Civit. Dei, lib. xvii. cap. 20. [tom. vii. col. 483.] supra citat. [p. 129. not. ad lit. o.] (Salomonis libri) tres recepti sunt in auctoritatem canonicam, Proverbia, Ecclesiastes, et Canticum Canticorum. Alii vero duo, quorum unus Sapientia, alter Ecclesiasticus dicitur, propter eloquii nonnullam similitudinem, ut Salomonis dicantur, obtinuit consuetudo. Non autem esse ipsius, non dubitant doctiores; eos tamen in auctoritatem (scriptorum, videlicet, Ecclesiasticorum, et populo publice prælegi solitorum) maxime Occidentalis antiquitus recepit Ecclesia. . . . Sed adversus contradictores non tanta firmitate proferuntur, quæ scripta non sunt in canone Judæorum.

[h] Bellarm. de Verbo Dei, lib. i. cap. 15. sect. 1. [tom. i. col. 53.] Sanctus autem Augustinus (cui multum auctoritatis sæpe tribuit Calvinus) lib. xviii. de Civ. Dei, cap. 36.—'Libros,' inquit, Maccabæorum non Judæi, sed Ecclesia pro canonicis habet. [Et lib. ii. contra Epistolas Gaudentii, &c.; ut infra, not. i.] Idem locus a Card. Perronio, (Repliq., p. 439. [Il appert quartrement par les autres écrits, où Saint Augustin parle des Maccabées, comme quand il dit au dix-huitième de la Cite de Dieu: 'Entre les volumes separé de ce rang, sont les livres des Maccabées; lesquels non les Juifs, mais l'Eglise, tient pour canoniques.' Et au second livre contre l'épître de Gaudentius Donatiste: 'L'Ecriture intitulée des Maccabées, &c.; ut infr., p. 139. not. l.]) multisque aliis, profertur una cum sequenti. [Vid. not. i.]

[i] Bellarm. ibid. [tom. i. col. 53, ubi

Holy Scripture not unprofitably, if they be soberly read or heard. Upon which words Cardinal Bellarmine laid his thumb[k], that they might not be seen and examined; but Cardinal Perron[l] brings them forth to the view, and afterwards disguiseth them[m], as his manner is to do in most of his other citations. The Donatists, in S. Augustine's time[n], were divided into divers sects, of which the Circumcellions were one,—a sect more noted than the rest, and so called from ranging up and down the country where they lived, (in Africa,) and setting up their cells abroad in the fields, every one at first like Eremites by themselves, and afterwards taking in their women to cohabit there among them: and a sort of people they were, so furious, and full of mischief and violence both to themselves and others, that they did not only set upon those who chanced at any time to pass by that way[o], and come within their reach, (making no conscience

supr. not. h.] Et lib. ii. contra epistolam [epistolas] Gaudentii, cap. 23, eorundem librorum auctoritatem studiose defendit, Scripturam Sanctam eos appellans.

[k] Bellarm. (ibid.) verba S. Aug. non profert.

[l] Du Perron, Repl., p. 439. [ubi supr. not. h.] (S. Augustin) au ii. liv. contre l'épître de Gaudent.—'L'Ecriture intitulée des Maccabées, les Juifs ne la tiennent pas comme la Loi, les Prophètes, et les Psaumes, que notre Seigneur allégué pour ses témoins, &c. Mais elle a eté recevé par l'Eglise, non inutilement, si elle est leue ou écoutée sobrement. [Auquel passage, &c.; ut infr. not. m. prope finem.]

[m] Idem, ibid., p. 440.—Et ce qu'il ajouté, qu' elle a esté recevé par l'Eglise non inutilement, pourveu qu' elle soit leue sobrement, n'est pas afin de diminuer la foi qui y doit estre deferée, mais afin de reprimer les furieuses consequences que les Donatistes en inferoient; et ne signifie autre chose, sinon "pourveu qu' elle soit leue avec sens rassis, et non avec manie et phrénésie," comme la lisoient les Donatistes, qui prenoient occasion de l'exemple de Samson [en l'histoire des Juges,] et [de l'exemple] de Razias [en l'histoire Maccabées,] donc le zéle est loué, et non le fait de se tuer et précipiter eux-mêmes.—Et dessus: (p. 439, ubi supr.) Auquel passage, ce que S. Aug. dit, que les Juifs ne tiennent pas l'Ecriture des Maccabées au même rang que la Loi, [les Psaumes, et les Prophètes,] n'est pas pour affoiblir l'autorité de l'écriture des Maccabées. Car les Juifs ne tenoient non plus le live de la Sapience au même dégré de la Loi, [des Psaumes, et des Prophetes; et notre Seigneur ne l'avoit non plus allégué entre ses témoins, que celui des Maccabées.] Et néanmoins S. Augustin ne laisse pas de dire, "Le livre de la Sapience a merité, [depuis une si longue suite d'années, d'estre leu en l'Eglise de Christ par les lecteurs,] &c.—Ut supra, p. 135. [not. ad lit. p.]

[n] S. Aug. de Hæres., cap. lxix. [tom. viii. col. 22.] Multa et inter ipsos (Donatistas) facta sunt schismata, et ab iis se diversi [diversis] cætibus alii atque alii separarunt.

[o] Idem, ibid. [tom. viii. col. 21.] Ad hanc hæresin in Africa et illi pertinent, qui appellantur Circumcelliones, genus hominum agreste, et famosissimæ audaciæ, non solum in alios immania facinora perpetrando, sed nec sibi [eadem] insana feritate parcendo. Nam per mortes varias, maxime [que] præcipitiorum, et aquarum, et ignium, seipsos necare consueverunt; et in istum furorem alios quos potuerunt utriusque sexus seducere, aliquando ut occidantur ab aliis, mortem, nisi fecerint, comminantes.

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to murder them if they found them not to be of their party,) but many times also they would lay violent hands upon their own persons, and either murder themselves, or threaten other persons with present death, if those persons would not do it for them, when they were in danger to be taken, and punished by the law which the secular powers had then made against them. And this they called their martyrdom; teaching and exhorting all their followers rather to destroy themselves, or to kill one another, than to suffer any public shame, or punishment, as common malefactors. For which impious phrensy and madness of their sect, being generally condemned by all other men, and challenged by S. Augustine to shew any allowance or example in Scripture for it, they
2 Mac. 14. 41, 44, 46. had none to bring but the example of Razias[p] in the Maccabees; who, to avoid the fury of his enemies, made an end of himself, and, being enflamed with anger against them, plucked out his own bowels. Whereupon S. Augustine took occasion to declare his judgment concerning that book of the Maccabees, and said the Donatists were hard driven, that they had no other Scripture or ecclesiastical authority[q] to shew for themselves. And, though he denieth not but that Razias was to be commended for a man of great resolution and valour, yet he admits him not to be a martyr for his religion, or (in this particular fact of self-homicide) to be set forth as any example, that might be followed by the Donatists, or other persons whatsoever. But, perceiving that this answer would not satisfy those men, who defended themselves herein by the credit and authority that the book of the Maccabees had among the Africans, he proceedeth yet further, and lesseneth the authority of that book by a triple testimony: first, by the testimony of the Judaical Church[r],

[p] Idem, Epist. lxi. ad Dulcitium, [al. Ep. cciv. § 6. tom. ii. col. 766.—Verumtamen, quod fatendum est, de isto Razio seniore, quem] summa exemplorum inopia coarctati, [se] in Machabæorum libris, [quasi ad auctoritatem sceleris quo seipsos perdunt,] perscrutatis omnibus Ecclesiasticis auctoritatibus, vix aliquando, (quod pro sua sententia adducerent Circumcelliones,) invenerunt, [se invenisse gloriantur, adhuc eis nunquam respondisse me recolo.—Ut supr. num. lxxx. p. 130, not. x.]

[q] S. Aug. Ep. ad Dulcitium, jam citata. [supra, not. p.]

[r] Idem, contra Epist. Gaudentii Donatistæ, lib. ii. cap. 23. [al. lib. i. cap. 31. tom. ix. col. 654.] Nostrum est autem, sicut Apostolus admonet, omnia probare, quod bonum est [quæ bona sunt] tenere, ab omni specie mali [mala nos] abstinere; et hanc quidem Scripturam, quæ appellatur Machabæorum, non habent Judæi sicut Legem, [et] Prophetas, et Psalmos: quibus Dominus testimonium

which made no such account of it, as they did of the Law, the Prophets, and the Psalms: secondly, by the testimony of Christ[s], which that book wanted, and the others had, as His own proper witnesses; and, thirdly, by the consent and testimony of the Christian Church[t], which received it, not unprofitably, if it were discreetly and soberly read, that is, (as S. Augustine elsewhere expoundeth himself,) if those things that we read there be conferred with the sacred and canonical Scriptures, that whatsoever is thereunto agreeable may be approved, and what is otherwise may be rejected.

To collect, therefore, (as the Cardinals and their followers do,) out of these bare words—"The books of the Maccabees are received in the Church,"—that they are not in the Jews', but in the Christian canon of Scripture, and properly so called, is altogether against common sense and reason: for S. Augustine here intendeth to abate and weaken the argument of the Circumcellions; and this collection of the Cardinals addeth *more*[u] strength and force to it than it had before; when from hence Gaudentius the Donatist might have replied and said, that S. Augustine was so far from confuting him, as that he had confirmed him in his former opinion, and given him a fair advantage to insult over the orthodox Christians, who allowed him a testimony taken out of a book that belonged to their own canon, and not to any canon or Scripture of the Jews. For this had been enough to have yielded him the victory; which was none of S. Augustine's meaning: who, by his limitations and restrictions here mentioned[x], makes it evident that the Law and the Prophets were another

perhibet tanquam testibus suis, [dicens, 'Oportebat impleri omnia, quæ scripta sunt in Lege, et Prophetis, et in Psalmis, de me;'] sed recepta est ab Ecclesia non inutiliter, si [sobrie legatur vel audiatur; maxime propter illos Machabæos, qui pro Dei lege, sicut veri martyres, a persecutoribus tam indigna atque horrenda perpessi sunt, ut etiam hinc populus Christianus adverteret, quoniam non sunt condignæ passiones hujus temporis ad futuram gloriam, quæ revelabitur in nobis, pro quibus passus est Christus.—Vid. p. 127. not. ad lit. i.]

[s] Ibid.—Quibus Dominus, &c. [Vid. supr. not. r.]

[t] Ibid.—Recepta est ab Ecclesia, non inutiliter, si sobrie legatur vel audiatur, maxime propter illos, &c. [Vid. supr. not. r.]

[u] [The original editions read *no more;* but vid. errata, ed. 1657.—*Dele* no; *lege* more.]

[x] [S. Aug.] ibid.—Non inutiliter; et, Si sobrie legatur: maxime propter illos Maccabæos, qui pro Dei lege, sicut veri martyres, a persecutoribus tam indigna atque horrenda perpessi sunt, ut etiam hinc populus Christianus adverteret, quoniam non sunt condignæ passiones hujus temporis ad futuram gloriam, quæ revelabitur in nobis. [Vid. supr. not. r.]

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manner of Scripture, and carried a greater authority with them than the books of the Maccabees did, or any such ecclesiastical writings as were like unto them. Else, why did he not absolutely say that they were canonical? which had made an end of the business on the Donatists' side, without any more ado.

But what his belief was concerning these books hath been declared before, in a work of his that he wrote towards the end of his days: wherein he severeth and excludeth [y] the Maccabees, and other such Church-books, from those Scriptures that are called canonical: acknowledging, nevertheless, that, in some respect, the Church affordeth them that appellation. For in one and the same respect this can never be intended; unless we shall make S. Augustine to contradict himself in the very same period, or the Church to hold those books canonical which are not within the canonical Scriptures. For the avoiding of which contradiction, we must of force suffer S. Augustine to explain his own words, and to add (as he doth there) the reason why the Church called them canonical [z], and in what sense she did so, that is to say, not because the authors of them were prophets, or men inspired by God to write and give us the rules of our Faith, but in regard of the many pious directions and examples of zeal and constancy in religion, that are there to be found: for which cause [a] the Church received them into the lower canon of ecclesiastical books, but not into the supreme canon of absolute and divine Scriptures. According to which distinction, also, the Hellenist Jews held them to be as canonical as any Christian Church did: for from those Jews only the Christians received them, and not from the Hebrews [b].

An. Dom. 419. [Conf. Cave, tom. i. pp. 472, 473.]

LXXXII. In S. Augustine's time [c] was held the Council of

[y] Idem, de Civit. Dei, (sicut antea citatur, [supr. p. 130. not. ad lit. t.]) lib. xviii. cap. 36. [tom. vii. col. 519.] Supputatio temporum (a restituto templo) non in Scripturis Sanctis, [quæ canonicæ appellantur,] sed in aliis invenitur; in quibus sunt et Maccabæorum libri, quos non Judæi, sed Ecclesia pro canonicis habet, propter quorundam martyrum passiones vehementes atque mirabiles, qui, antequam Christus venisset in carnem, usque ad mortem pro Lege Dei certaverunt.

[z] Ibid.—Propter quorundam martyrum passiones, &c. [Ut supr. not. y.]

[a] Ibid.—Quos Ecclesia pro canonicis habet, propter, &c. [Ut supr. not. y.]

[b] Ibid.—Quos non Judæi, &c. [Ut supr. not. y.]

[c] [Vid. Cave, Hist. Lit., tom. i. p. 291.—S. Augustinus . . . synodis frequens interfuit; earumque pars magna fuit. Intererat enim synodis, Carthaginensi quartæ anno 398; et (ut vide-

Carthage, which the Roman doctors urge so much against us, though they cannot agree[d] among themselves which of all the councils of Carthage it was. Usually, they say it was the Third[e], whereat S. Augustine himself was present; and wherein there was a decree made[f], what Scriptures should be read in

tur) quintæ eodem anno habitæ; Africanæ tertiæ anno 401; Carthaginensi anno 403; Africanæ quartæ anno 407; collationi Carthaginensi contra Donatistas anno 411; Certensi contra eosdem anno 412; Milevitanæ secundæ contra Pelagianos anno 416; Carthaginensi contra eosdem anno 418; Carthaginensi sextæ, in causa appellationum, anno 419 habitæ; Carthaginensi septimæ de eadem causa eodem anno celebratæ; ut alia concilia taceam, quorum subscriptiones non extant.]

[d] Vide Baron. Annales, ad ann. 397. [tom. v. col. 43.—Sed et cum ex concilio Carthaginensi *tertio* missa fuerit legatio hoc anno, (397,) &c. . . . Nec est, quod quis canonem illum alterius concilii postea Carthagine celebrati esse, illi vero annexum concilio, tergiversari possit.] Et ann. 419. [tom. v. col. 596. et seq.—Hoc eodem anno, (419,) mense Maii, habita legitur synodus Carthaginensis; &c.] Et Binium, (qui eum exscribit,) in notis ad Conc. Carthag. III. [Binii Concil., ed. Lut. Par. 1636. tom. i. p. 722. (not. ad verb. *Tertium*, &c.) Si enim, quod infra dicitur, Cæsario et Attico consulibus habitum fuit, in annum Christi 397. coincidit. Cum itaque præcedens synodus Theodosio XI. et Valentiniano juniore Coss. anno nimirum Christi 424. celebrata sit, negari non potest hanc longo tempore ante illam præcedentem habitam fuisse, &c. (Et not. ad verb. *Cæsario et Attico*, &c.) Anno nimirum Christi 397, qui est Siricii Pontif. 13, Arcadii et Honorii Imper. 3.]—Card. Perron, en sa Replique, chap. xlviii. ['De l'ordre et de la distinction des Conciles de Carthage;' p. 387.—Or se réncontre-t'il au fait de ces sept Conciles, sept difficultez principales, que nous essayerons de démesler toutes en ce chapitre.

La première difficulté est touchant le second et troisiéme Concile de Carthage, dont quelques auteurs de ce siécle, renversent l'ordre, et veulent que le second soit le huictiéme, ou le neufiéme; et le troisiéme soit le second; et du troisiéme encore retranchent plusieurs Canons qu'ils attribuent au sixiéme:—chose, qui non seulement trouble l'ordre, et la foy de l'histoire ecclésiastique, mais mesme diminuë l'antiquité de plusieurs Canons avantageux pour la cause Catholique, qui sont contenus dans le second, et dans le troisiéme; &c.] Chiffletium, in notis ad Breviationem Can. Ferrandi. [Vide Nov. Thesaur. Juris Civilis et Canonici, ex Collectione et Musæo Gerardi Meerman, tom. i. p. 219.—De conciliis, Hipponiregiensi, Milevitano, et Carthaginensibus plurimis, a Ferrando citatis, major est difficultas, an in uno alterove Carthaginensi (quo usus est Cresconius) omnia comprehendantur; &c.—These words are found, inter "prænotanda nonnulla," before the notes.] Et Concil. Carthaginense, in Codice Romano. [Vid. Cod. Can. vet. Eccl. Rom. ed. Lut. Par. 1609. 8vo. p. 185. —Quæ in Conc. African*is* promulgata sunt, Actis præsentibus inserta noscuntur.—Vid. etiam præfat. 'Lectori,' ap. Justelli Bibl., tom. i. p. 97. Continet hæc collectio . . . . Africorum, sive Carthaginensium, Synod*orum* capitula cxxxviii.—No particular Council of Carthage is specified.]

[e] Bellarm. De Verbo Dei, lib. i. cap. 10. sect. Primum, [tom. i. col. 39.] Primum, igitur, hos libros una cum cæteris in canone ponunt Concil. Carth. III. can. 47. (et) Trident. sess. 4. [Vid. supr. p. 131. not. ad lit. y.] Idem, ibid. sect. Præterea, [ubi supr. tom. i. col. 39.] Concil. Carthag., ex quo cætera concilia istum canonem desumpserunt, vocat hos libros [non solum] canonicos, [sed etiam] (et) Divinos.

[f] Concil. Carthag. III. (apud Binium,) can. xlvii. [Vid. Concil. Labbe, tom. ii. col. 1177.] Item placuit, ut præter Scripturas canonicas nihil in Ecclesia legatur sub nomine Divinarum Scripturarum. Sunt autem canonicæ Scripturæ, Gen., Ex., Lev., Num., Deut., Jos., Jud., Ruth, Reg. libri iv., Paralip. libri duo, Job, Psalter. Davidicum, Salomonis libri quinque, libri XII. Prophet., Esai., Hierem., Ezech., Dan., Tob., Judith, Esther, Esdræ libri duo, Maccab. libri duo.—Novi autem

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the Church, and which should be canonical. But, if the third council of Carthage were held under the consulate of Cæsarius and Atticus, in the year 397, (as the inscription or title[g] of that council, in all copies, is given us,) there can be no such canon in it. For Boniface (to whom this canon referreth) was not at that time pope of Rome[h], nor more than twenty years after. And, if the canon next following there be true[i], (which referreth to Pope Siricius,) this canon, that goes before it, must needs be altogether false: for between Siricius and Boniface there were no less than three popes, and one and twenty years' distance. So that, fixing this canon (about which Pope Boniface was to be consulted) upon the *third* council of Carthage, wherein order was taken to consult Pope Siricius, there is but little credit to be given to it. Let it therefore be the canon of some other council[k], that was held at Carthage in the time of Pope Boniface; for in the code of the African Church[l] we find such a like canon,

Anastasius, Innocentius, Zosimus.

Testamenti, Evang., &c. [*Quidam vetustus codex*, &c.—Binii not., ut infr. ad fin. hujus canonis.]—Hoc etiam fratri et consacerdoti nostro Bonifacio, vel aliis earum partium Episcopis, pro confirmando isto canone, innotescat, quia a Patribus ista accepimus in Ecclesia legenda. [Liceat etiam legi passiones martyrum, cum anniversarii dies eorum celebrantur.] Ad hæc Binius: [ubi supr.] Quidam vetustus codex sic habet: De confirmando isto canone transmarina Ecclesia consulatur. (Habetur idem can. apud Dionys. Exig. [Vid. Dionys. Exig. Cod. Canon. cap. 24, ap. Justelli Biblioth., tom. i. p. 147.] et omnes *Latinos* codices.) [The Greek is: *ὁμοίως, ἵνα ἐκτὸς τῶν κανονικῶν γραφῶν μηδὲν ἐν τῇ ἐκκλησίᾳ ἀναγινώσκηται, ἐπ' ὀνόματι θείων γραφῶν. εἰσὶ δὲ αἱ κανονικαὶ γραφαὶ, τοῦτ' ἔστιν· Γένεσις, Ἔξοδος, Λευιτικὸν, Ἀριθμοὶ, Δευτερονόμιον, Ἰησοῦς ὁ τοῦ Ναυῆ, Κριταὶ, τῶν Βασιλειῶν τέσσαρες, τῶν Παραλειπομένων βίβλοι δύο, Ἰὼβ, Ψαλτήριον, Σολομῶντος βίβλοι πέντε, τῶν Προφητῶν βίβλοι δώδεκα, Ἡσαΐας, Ἱερεμίας, Ἰεζεκιὴλ, Δανιὴλ, Τωβίας, Ἰουδὶθ, Ἐσθὴρ, Ἔσδρου βίβλοι δύο. τῆς νέας, κ.τ.λ. . . . τοῦτο δὲ ἀδελφῷ καὶ συλλειτουργῷ ἡμῶν Βονιφατίῳ, καὶ τοῖς ἄλλοις τῶν αὐτῶν μερῶν ἐπισκόποις, πρὸς βεβαίωσιν τοῦ προκειμένου κανόνος γνωρισθῇ, ἐπειδὴ παρὰ τῶν πατέρων ταῦτα ἐν τῇ ἐκκλησίᾳ ἀναγνωστέα παραλάβομεν.*—Conf. Balsam., p. 636. et Zonar. p. 415.—Conc. Carthag. can. xxvii.]

[g] Ibid. [Labbe, tom. ii. col. 1167.] Cæsario et Attico viris clarissimis Consulibus, Calend. Septembr., Carthagine in secretario Basilicæ Restitutæ, quum Aurelius Episcopus una cum Episcopis consedisset, adstantibus etiam diaconis, constituta sunt hæc, quæ in præsenti concilio definita sunt.—Ad hæc Binius: Ann. nimirum [Christi] 397, qui est Siricii Pontificis 13. [ubi supr. not. d.—Vid. Labbe, tom. ii. col. 1182.]

[h] Bonifacius, Cæsario et Attico consulibus, nondum erat Episcopus; quem sub consulatu Honorii XII. et Theodosii VIII., Ann. Dom. 418, Kal. Januarii, ordinatum fuisse constat Papam Romanum.

[i] Conc. Carthag. III. (apud Binium,) can. xlviii. [Vid. Labbe, tom. ii. col. 1177.] De Donatistis placuit, ut consulamus fratres et consacerdotes nostros Siricium et Simplicianum.

[k] Binius, in notis ad xlvii. can. ejusd. Conc. [Vid. Labbe, ubi supr. tom. ii. col. 1177.] Licet istud cap. 47. in præsenti exemplari, tanquam aliquod hujus concilii capitulum habeatur, in aliis tamen certis conciliorum libris dicitur esse Carthag. concilii, cap. 24, celebrati post consulatum Honorii XII. et Theodosii VIII., quorum annus currit sub Bonifacio Papa.

[l] Cod. Canon. Eccl. Africanæ, can. xxiv., Græce et Latine edit. a Justello;

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in a council kept there under the consulate of Honorius XII. and Theodosius VIII., which was in the year 419, three years before Pope Boniface died. Yet in that African canon there was not so much, nor so many books to be seen, as there is in the Roman edition: for neither in the Greek code[m], one or other, nor in the collection of canons that Cresconius made, (who was an African bishop himself,) shall we find any mention at all of the books of the Maccabees, or of the book of Baruch[n]; towards the canonizing whereof this canon therefore will do no good. And, for the rest that be now contested, if we admit them to be canonical upon S. Augustine's terms[o], (whom herein the council followed,) it will do us no hurt. For, in a large and common sense, as they be books appointed to be read in the Church for the more ample direction and instruction of the people in a pious and regular course of life, (in which sense[p] that council took them,) or as they are to be preferred before all other ecclesiastical books, (in which sense S. Augustine took them[q],) and as they are opposed to supposititious, apocryphal, and rejected books, (in which sense both S. Augustine[r] and this council[s], besides divers other of

atque a Binio repetit. [Vid. Justelli Biblioth., tom. i. p. 343; et Labbe, tom. ii. col. 1062.—*εἰσι αἱ κανονικαὶ γραφαὶ, τοῦτ᾽ ἔστι· Γένεσις, Ἔξοδος, Λευιτικὸν, Ἀριθμοὶ, Δευτερονόμιον, Ἰησοῦς ὁ τοῦ Ναυῆ, Ῥοὺθ, Κριταὶ, τῶν Βασιλειῶν τέσσαρες, τῶν Παραλειπομένων βίβλοι δύο, Ἰὼβ, Ψαλτήριον, Σολομῶνος βίβλοι πέντε, τῶν Προφητῶν βίβλοι δώδεκα, Ἡσαΐας, Ἱερεμίας, Ἰεζεκιὴλ, Δανιὴλ, Τωβίας, Ἰουδὶθ, Ἐσθὴρ, Ἔσδρου βίβλοι δύο. τῆς νέας διαθήκης, κ.τ.λ.*—In the *Latin*, the words "Machabæorum libri duo" are added to this catalogue.]

m Justellus, in notis ad eund. can. xxiv. [Biblioth., tom. i. p. 425.] Hic canon Carthaginensis concilii extat in collectione canonum Cresconii Africani Episcopi nondum edita; sed ibi Machabæorum libri non recensentur, nec in omnibus Græcis codicibus editis et manuscriptis.

n Which [Baruch] is also omitted in S. Augustine's catalogue, lib. ii. de Doctrina Christiana, supra citat. [p. 131, not. ad lit. z,] and in all the *Latin* copies likewise of this council of Carthage; as both *it*, and the *Maccabees*, are in the *Greek* text, and in the *Latin version* by Balsamon and Zonaras. [Vid. Bals., p. 636, et Zonar., p. 415. The Greek ap. Zonar. is: *ὥστε ἐκτὸς τῶν καθολικῶν γραφῶν, μηδὲν ἐν τῇ ἐκκλησίᾳ ἀναγινώσκεσθαι. ὁμοίως, ἵνα ἐκτὸς τῶν κανονικῶν γραφῶν μηδὲν ἐν τῇ ἐκκλησίᾳ ἀναγινώσκεσθαι, ἐπ᾽ ὀνόματι θείων γραφῶν· εἰσὶ δὲ αἱ κανονικαὶ γραφαὶ, τοῦτ᾽ ἔστιν, Γένεσις, Ἔξοδος, Λευιτικὸν, Ἀριθμοὶ, Δευτερονόμιον, Ἰησοῦς ὁ τοῦ Ναυῆ, Κριταὶ, τῶν Βασιλειῶν τέσσαρες, τῶν Παραλειπομένων βίβλοι δύο, Ἰὼβ, Ψαλτήριον, Σολομῶντος βίβλοι πέντε, τῶν Προφητῶν βίβλοι δώδεκα, Ἡσαΐας, Ἱερεμίας, Ἰεζεκιὴλ, Δανιὴλ, Τωβίας, Ἰουδὶτ, Ἐσθὴρ, Ἔσδρου βίβλοι δύο. τῆς νέας, κ.τ.λ.*]

o Supra, num. lxxxi. [passim.]

p Can. citato.—Quia a Patribus ista accepimus in Ecclesia legenda. [*ἐπειδὴ παρὰ τῶν πατέρων ταῦτα ἐν τῇ ἐκκλησίᾳ ἀναγνωστέα παραλάβομεν.*—Ubi supr. pp. 143, 144. not. ad lit. f.—Vid. Labbe, tom. ii. col. 1177.]

q Supra, num. lxxxi. [Oportet, ut (libros ecclesiasticos) omnibus tractatoribus anteponant; &c.—Vid. p. 136, not. ad lit. y.]

r S. Aug., lib. xv. De Civit. Dei, cap. 23. [tom. vii. col. 408.] Omittamus earum Scripturarum fabulas, quæ Apocryphæ nominantur [nuncu-

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the Fathers[t], took them,)—all these ways they may be called canonical: but in a strict and proper sense, so as to make them in all things forcible rules of our Faith, or of equal authority with the Law and the Prophets, they are neither here in this[u], nor in any other council or writer before or after it, (till the new decree was made at Trent,) termed by that name, or admitted into the canon of divine Scriptures. Else, if S. Augustine and this African council should be otherwise understood, there will be more canonical books than the Romanists themselves will admit. For in Africa, (where they used the vulgar translation[x], as it was rendered

pantur,] eo quod earum occulta origo non claruit Patribus, a quibus usque ad nos auctoritas veracium Scripturarum certissima et notissima successione pervenit. In his autem Apocryphis etsi invenitur aliqua veritas, tamen, propter multa falsa, nulla est canonica auctoritas.

[s] Can. cit.—Nihil in Ecclesia legatur sub nomine Divinarum Scripturarum, præter Scripturas canonicas. [*ἵνα ἐκτὸς τῶν κανονικῶν γραφῶν μηδὲν ἐν τῇ ἐκκλησίᾳ ἀναγινώσκηται, ἐπ' ὀνόματι θείων γραφῶν.*—Vid. supr. pp. 143, 144. not. ad lit. f.]

[t] S. Athanas. sub finem Synops.—Ista magis digna sunt, ut abscondantur, quam ut legantur. [Vid. Synops., § 75, 76. tom. ii. pp. 201, 202.—*τὰ δὲ ἀπόκρυφα πάλιν τῆς παλαιᾶς διαθήκης ταῦτα· Ἐνὼχ, Πατριάρχαι, προσευχὴ Ἰωσὴφ, διαθήκη Μωϋσέως, ἀνάληψις Μωϋσέως, Ἀβραὰμ, Ἐλδὰδ καὶ Μωδὰδ, Ἡλιοῦ προφητοῦ, Ζαχαρίου πατρὸς Ἰωάννου, Βαροὺχ, Ἀμβακοὺμ, Ἐζεκιὴλ, καὶ Δανιὴλ, ψευδεπίγραφα. τῆς νέας πάλιν διαθήκης ἀντιλεγόμενα ταῦτα· περίοδοι Πέτρου, κ.τ.λ. . . . . παραγεγραμμένα δέ εἰσι πάντως, καὶ νόθα, καὶ ἀπόβλητα· καὶ οὐδὲν τούτων, τῶν ἀποκρύφων μάλιστα, ἔγκριτον ἢ ἐπωφελὲς· ἐξαιρέτως τῆς νέας διαθήκης. ἀλλὰ πάντα, δίχα τῶν ἀνωτέρω διαληφθέντων καὶ ἐγκριθέντων παρὰ τοῖς παλαιοῖς σοφοῖς καὶ πατράσιν, ἀποκρυφῆς μᾶλλον ἢ ἀναγνώσεως ὡς ἀληθῶς ἄξια· τά τε ἄλλα, καὶ αὐτὰ τὰ καλούμενα ἐν αὐτοῖς εὐαγγέλια, ἐκτὸς τῶν παραδοθέντων ἡμῖν τεσσάρων τούτων.*] S. Hier., Ep. vii. ad Lætam.—Caveat Apocrypha, . . . quibus multa vitiosa admixta. [Ut supr. p. 95, not. l.] Vide num. lx., &c. [p. 70, not. ad lit. b.]

[u] Card. Cajetanus, in fine Comment. ad Histor. V. et N. T., supra citat. [Vid. p. 90, not. ad lit. t; et p. 134, not. o.] Ne turberis novitie, si alicubi reperies [repereris] libros istos inter canonicos supputari, vel in sacris conciliis, vel in sacris doctoribus. [Nam ad Hieronymi limam reducenda sunt, tam verba conciliorum, quam doctorum; et, juxta illius sententiam ad Chromatium et Heliodorum episcopos,] libri isti, [et siqui alii sunt in canone Bibliæ similes,] non sunt canonici, [hoc est, non sunt regulares,] ad confirmanda [firmandum] ea quæ sunt Fidei: possunt tamen dici canonici [hoc est, regulares] ad ædificationem fidelium; utpote in canone Bibliæ ad hoc recepti et auctorati. Cum hac [enim] *distinctione* discernere poteris scripta Augustini, [in secundo de Doctrina Christiana,] et scripta in provinciali synodo Carthaginensi. [Cajetan's words are: Et scripta in concilio Florentino sub Eugenio quarto, scriptaque in provincialibus conciliis Carthaginensi et Laodicensi, et ab Innocentio et Gelasio Pontificibus.]—Quam *distinctionem* Cajetanus desumpsit ex Hier. Præfat. in Prov. [tom. ix. col. 1293.—Hæc duo volumina legit (Ecclesia) ad ædificationem plebis, non ad auctoritatem Ecclesiasticorum dogmatum confirmandam; &c.] et [ex] Ruffino, in Expos. Symb. [Opusc., p. 189.—Quæ omnia (Sap., Eccl., Tob., Jud., Maccab., Herm., &c.) legi quidem in Ecclesiis voluerunt (Patres,) non tamen proferri ad auctoritatem ex his Fidei confirmandam. Cæteras vero Scripturas Apocryphas nominarunt, quas in Ecclesiis legi noluerunt. Hæc nobis a Patribus tradita sunt.]—Vide quæ annotata sunt de Scripturis Divinis et canonicis large sumptis; supra, p. 134. [et seqq.]

[x] Bellarm. De Verb. Dei, lib. i. cap. 20. sect. At de. [tom. i. col. 80.] Sequebantur enim versionem Septuaginta

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out of the LXX, with the additions of the Hellenists, annexed thereunto by Hesychius, Lucian, Origen, and Theodotion[y],) their *two* books of Esdras (mentioned here in this canon) comprehend as much as *three* of ours[z], that is to say, Ezra and Nehemiah among the canonical, and the first book of Esdras among the apocryphal, (so termed, and so accounted, as well in the Roman Bible[a] as our own :) nor did S. Augustine[b] himself make any other reckoning of it, than

interpretum, apud quos tres nostri duo libri Esdræ nominantur.

[y] [Vide Card. Hugonis Postill., Exposit. in Prol. super Josh., tom. i. fol. 172.—Septuaginta Aquilæ, Theodotionis, Symmachi, Eusebii, Pamphili, Origenis: in quorum exemplariis laboriosum erat quærere; &c.—Vid. etiam Cave, Hist. Lit., tom. i. p. 32. ad ann. Chr. 128; et Euseb. Eccl. Hist., lib. v. cap. 8. pp. 220, 221, citat. in not. ap. Cave, ubi supr.—Et conf. Vet. Test. in versione LXX, secundum exemplar Vaticanum Romæ editum, una cum scholiis, &c.;...necnon fragmentis versionum Aquilæ, Symmachi, et Theodotionis. Summa cura edidit Lambertus Bos; &c. 4to. ed. Franequeræ, 1709.]

[z] [Bellarm.] ibid. [De Verbo Dei, lib. i. cap. 20. sect. At de. tom. i. col. 80.—At de tertio Machabæorum major difficultas est, quoniam Clemens in Canonibus Apostolorum, can. 84, refert in canonem tres libros Machabæorum. Nec minor est difficultas de lib. 3 Esdræ; nam in Græcis codicibus ipse est, qui dicitur primus Esdræ; et qui apud nos dicuntur primus et secundus, in Græco dicuntur secundus Esdræ.] Quocirca verisimile est, antiqua Concilia et Patres, cum ponunt in canone duos libros Esdræ, intelligere nomine duorum librorum omnes tres. [Sequebantur enim versionem Septuaginta interpretum, &c. (ut supr. not. x.)] Accedit [etiam,] quod citatur hic tertius Esdræ ab Athanasio [Orat. iii. contra Arianos;] Augustino [lib. xviii. de Civitat. Dei, cap. 36;] Clemente Alexandrino [lib. i. Stromat.; ab Auctore operis imperfecti, homil. i. in Matth.;] et [a S.] Cypriano [in epistola ad Pompeium.]

Item, Luc. Brug. in 3 Esdræ. [Vid. Bibl. Sacr. ed. Antv. 1583, ad finem tomi; Notat. a Francisco Luca Brugensi, p. 23.] Tertius Esdræ Latinorum est primus Græcis. [The words of Brugensis are: Reperimus autem exemplar Græcum tertii Ezræ in Aldina Bibliorum editione. In ea enim primus est Ezræ, qui Latinis dicitur tertius; et secundus, qui Latinis sunt primus et secundus. Sed in Regiis Bibliis, quibus nihil hujusmodi deesse videri poterat, tertius Ezræ Græce non legitur; nec in Germanicis Græcorum Bibliorum exemplaribus Nehemiæ librum sequitur.]

[a] Biblia Sacra Sixti V. et Clem. VIII. jussu edita, juxta decret. Conc. Trid.—Libri duo, qui sub libri tertii et quarti Esdræ nomine circumferuntur, extra seriem canonicorum librorum, quos S. Trid. synodus suscepit, et pro canonicis suscipiendos decrevit, sepositi sunt. [Vid. S. Bibl. ed. Mogunt. 1609. Præfat. ad Lectorem.—Ea causa fuit, cur liber tertius et quartus Esdræ inscripti, quos inter canonicos libros sacra Tridentina synodus non annumeravit, ipsa etiam Manassæ regis oratio, quæ neque Hebraice neque Græce quidem extat, neque in manuscriptis antiquioribus invenitur, neque pars est ullius canonici libri, extra canonicæ Scripturæ seriem posita sint; &c.]

[b] S. Aug., De Civit. Dei, lib. xviii. cap. 36. [tom. vii. col. 519.]—Post hos tres Prophetas, Agg., Zach., et Malach., . . . scripsit etiam Esdras, qui magis rerum gestarum scriptor est habitus, quam propheta; . . . nisi forte Esdras in eo Christum prophetasse intelligendus est, quod, inter juvenes quosdam orta quæstione (3 Esdr. iii. 10.) quid amplius valeret in rebus, cum *reges* unus dixisset, alter *vinum*, tertius *mulieres* quæ plerumque regibus imperarent, idem tamen tertius *Veritatem* super omnia demonstravit esse victricem. Consulto autem Evangelio, Christum cognovimus esse Veritatem. Ab hoc tempore [apud Judæos, restituto templo, non reges sed principes usque ad Aristobulum; quorum]

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as an ecclesiastical book only; and in that class he held it to be as canonical as the Maccabees. Wherewith Cardinal Bellarmine is so much troubled, that he knoweth not how to frame any tolerable answer to it. For, first, having confessed that, according to the LXX Bible, (which was then in use[c],) the two books of Esdras were the same that all the three are now, he is forced to contradict himself, and to say[d], that many of the ancient Fathers, (as Melito, Epiphanius, Hilary, Hierome, and Ruffin,) followed the canon of the Hebrews, wherein there is no third book of Esdras to be found. Which, though it be very true, yet is nothing to the purpose; for the question is not here concerning Melito and Epiphanius, &c., but concerning S. Augustine and the African council, what books they followed: who, if they had followed the Hebrew Bibles, (as he acknowledged before they did not,) would neither have canonized the third of Esdras, nor any other of the Greek controverted books besides; for the Hebrews had none of them all. His second answer therefore is, that, in all the Church Liturgies[e], there is nothing read out

supputatio temporum non in Scripturis Sanctis quæ canonicæ appellantur, sed in aliis invenitur, in quibus sunt et Machabæorum libri, [quos non Judæi, sed Ecclesia pro canonicis habet, propter quorundam martyrum passiones, &c.—Vid. num. lxxxi. p. 142, nott. ad litt. y, z, a.]

[c] Bellarm. De Verbo Dei, lib. i. cap. 7. sect. Primum, [tom. i. col. 24.]—Concil. Carthag. III. can. xlvii., veteresque patres Græci et Latini utebantur eo tempore Libris Sacris juxta eam editionem, quæ nomine LXX interpretum circumferebatur. [The words of Bellarmine at length are: Primum enim negari non potest, quin vetera concilia, Laodicenum cap. 59. et Carthaginense III. can. 47, veteresque Patres Græci, Origenes in primum Psalmum, Eusebius lib. iii. histor. cap. 25, Cyrillus Catech. iv., et Damascenus lib. iv. cap. 18, necnon Patres Latini, Hilarius in primum Psalmum, Innocentius Epist. iii., Ruffinus in Symbolo, et Augustinus lib. xi. Doctrin. Christian. cap. 8, cum inter sacros libros volumen Esther numerant, de eo volumine sint locuti, quo tum ipsi, tum Ecclesia universa eo tempore utebatur. Utebatur autem eo tempore universa Ecclesia libris Sacris juxta eam editionem, quam S. Hieronymus præfatione in librum Esther, et sæpe alibi, vulgatam appellare solet; quæ, ut ipse ait, Græcorum lingua et literis continetur: in qua editione septem illa capita libri Esther, de quibus nunc agimus, non defuisse, testes sunt in primis ipsi Græci textus, qui nomine Septuaginta duorum interpretum circumferuntur: testis quoque est S. Athanasius in Synopsi, ubi summam et primas sententias singulorum librorum ascribit, &c.]

[d] Idem, eod. lib. cap. 20. sect. Ad alteram, [tom. i. col. 82.—Ad alteram difficultatem respondeo: Etsi in Græcis codicibus duo libri Esdræ sint nostri tres, tamen non propterea Concilia antiqua et veteres Patres, qui in canone ponunt duos libros Esdræ, intelligere nomine duorum nostros tres. Nam] multi veterum, ut Melito, Epiphanius, Hilarius, Hieronymus, (et) Ruffinus, in canone V. T. exponendo, aperte secuti sunt Hebræos, non Græcos. Hebræi autem tertium Esdræ non habent.

[e] Ibid. [Bellarm. ubi supr., De Verb. Dei, lib. i. cap. 20. sect. Ad alteram, tom. i. col. 82.] Deinde nihil ex hoc tertio libro in Ecclesiastico Officio unquam legitur: quod argumentum est, a longo jam tempore non fuisse eum librum habitum in numero Sacrorum.

of the third book of Esdras: which is a reason as little to his purpose as the former was. For, though they read it not now in the Roman-Office, yet in the council of Carthage they appointed it to be read in the African Churches; and, if the bare reading of a book would prove it to be canonical, (whatever becomes of the *third*,) the Cardinal, contrary to his own mind[f], will canonize the *fourth* book of Esdras[g] before he be aware of it. Then, thirdly, he answereth, that Pope Gelasius[h] put no more than *one* book of Esdras into the canon of Scripture: which one must needs be our *two*. But the matter is not, now, how many Gelasius reckoned, but how many S. Augustine and the Fathers in the council of Carthage reckoned, who put no less than *two* into their canon, as we see before. All this then being nothing to his purpose, at the last he denieth[i] that, in the LXX Bible, there were any such books as the third and fourth of Esdras: which, for the third, is not true of the *Greek*, and, for the fourth, is not true of the *Latin* Church. For, though the *ancient* Septuagint (which was made first in Ptolemy's time) had not so much as the *third* book, no more than any of the rest that were not in the Hebrew Bible, yet in subsequent times, when the Hellenist Jews had once made their addi-

[f] Ibid. sect. Postremo, [ubi supra, col. 79.] Quartus Esdræ [citatur quidem ab Ambrosio, libro De bono mortis, et lib. ii. in Lucam, ac in Epist. xxi. ad Horatianum: tamen] sine dubio non est canonicus, cum a nullo concilio referatur in canonem, et non inveniatur, neque Hebraice, neque Græce, ac demum contineat, cap. 6, quædam fabulosa de pisce Henoch et Leviathan, quos maria capere non poterant, quæ Rabbinorum Talmudistarum somnia sunt. Itaque mirandum est, quid Genebrardo venerit in mentem, ut hunc etiam librum ad canonem pertinere vellet in Chronol. sua, p. 90.

[g] Siquidem, Feria tertia Pentecostes, aliquid ex 4 Esdræ ii. 36, 37, legitur in Officio Romano; et, in Solemnitate Martyrum, ib., ver. 45. [Vid. Missale Rom. P. Pii V. jussu editum, ed. Antv. 1617. p. 356. Feria Tertia post Pentecosten; Introit.—'Accipite jucunditatem gloriæ vestræ, alleluia: gratias agentes Deo, alleluia: qui vos ad cœlestia regna vocavit;' &c.—Conf. 4 Esdr. ii. 36, 37.—"Fugite umbram sæculi hujus: accipite jucunditatem gloriæ vestræ; . . . gratias agentes Ei, qui vos ad cœlestia regna vocavit."]

[h] Bellarm. ibid., sect. Ad alteram, [ubi supr. not. e.] Præterea Gelasius, in Conc. Rom. LXX episcoporum, unum tantum Esdræ librum ponit in canone. Quo uno, sine dubio, nostros duos intelligit, [qui, ut Hieronymus testatur præfatione in Esdram, uno volumine continentur. Itaque disertis verbis Gelasius priorem illum, qui est apud Græcos, rejecit.]

[i] Ibid. sect. Denique, [tom. i. col. 82.] Denique, [beatus Hieronymus, præfatione in Esdram, aperte significat tertium et quartum Esdræ non solum apud Hebræos non haberi, sed ne apud LXX quidem. Quare,] licet quidam codices Græci haberent tria volumina Esdræ in duobus libris, correctiores tamen non habebant. [Porro, veteres Patres utuntur interdum testimoniis ex hoc libro petitis, quem et nos non inutilem esse fatemur; sed et raro id faciunt, et nusquam sacrum et divinum appellant.]

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tions to that LXX, both that third of Esdras and divers other books besides were received into it, and delivered over to the Greek Church; from whom the Latins took it, and made use of all those additions to it, long before this council of Carthage met together, and took order that more books than these should not be publicly read in their churches. In some other places they made their use of the *fourth* book of Esdras and all; which we find cited by the *Latin* Fathers[k], as we do the *third* by the Greek[l] and the Latins both: though neither of them ever made such books to be of equal authority with those which they received from the Hebrews through the hands of Christ and His holy Apostles, but kept them in a lower rank by themselves[m], as we have

[k] S. Ambr., lib. De Bono Mortis, [capp. 10, 11. tom. i. col. 407, 410.—§ 45. Animarum autem superiora esse habitacula, Scripturæ testimoniis valde probatur, siquidem et in Esdræ libris legimus: (4 Esdræ vii. 32.) 'Quia, cum venerit Judicii Dies, reddet terra defunctorum corpora;' &c. .... Sed Esdræ usus sum scriptis, ut cognoscant Gentiles ea, quæ in philosophiæ libris mirantur, translata de nostris. .... § 51. Quis utique prior,—Esdras, an Plato? Nam Paulus Esdræ, non Platonis, secutus est dicta. Esdras revelavit, secundum collatam in se revelationem, justos cum Christo futuros, futuros cum Sanctis. Hinc et Socrates ille festinare se dicit ad illos suos deos, ad illos optimos viros.] Et lib. ii. in Lucam, [tom. i. col. 1292. ubi citatur 4 Esdræ vii. 28—30.] Ac in Ep. xxi. ad Horatianum, [*nov. ord.*, Ep. xxxiv. § 2. tom. ii. col. 922.—De quo tibi Esdræ librum legendum suadeo.—To which is added the following note: 'Liber 4 Esdræ hoc loco indicatur, de cujus auctoritate actum reperies in Admonit. ad lib. De Bono Mortis.] S. Cypr. Ep. lxxiv. ad Pompeium, et adversus Demetrianum. [Vid. p. 215.—Propter quod, relicto errore, sequamur veritatem, scientes quia et apud Esdram veritas vicit, sicut scriptum est: 'Veritas manet, et invalescit in æternum, et vivit, et obtinet in secula seculorum.' 3 Esdr. iii. 12, et iv. 38; ut supr. p. 45, not. ad lit. g. —But if this be the passage here alluded to, the reference belongs to the following note.—Conf. Bellarm. De Verbo Dei, lib. i. cap. 20. sect. At de; ubi supr. p. 147, not. ad lit. z.]

[l] S. Athan. Orat. iii. contra Arianos, [al. Orat. ii. tom. i. p. 488.—*καθάπερ καὶ Ζοροβάβελ ὁ σοφὸς λέγει· πᾶσα ἡ γῆ τὴν ἀλήθειαν κάλει· καὶ ὁ οὐρανὸς αὐτὴν εὐλογεῖ· καὶ πάντα τὰ ἔργα σείεται καὶ τρέμει.* 3 Esdr. iv. 36.] Et Clem. Alex., lib. ii. Strom. [Vid. lib. iii. § 16. tom. i. p. 556.—*διὰ τί γὰρ οὐκ ἐγένετο ἡ μήτρα τῆς μητρός μου τάφος; κ. τ. λ. Ἔσδρας ὁ προφήτης λέγει.* 4 Esdr. v. 35.—But no citation of 3 Esdr. has been found in Clem. Alex.—See note h, at p. 45, and note o, at p. 120.] Basil., in Ep. ad Chilonem. [Vid. tom. iii. p. 7, where reference is made to the subject of 4 Esdr. xiv. 22, &c., but no reference to 3 Esdr. occurs.] Auctor operis imperfecti, Hom. i. in Matth. [citat. a Bellarm. De Verbo Dei, lib. i. cap. 20. tom. i. col. 80.—Vid. p. 147, not. ad lit. z.] S. Aug. lib. xviii. De Civit. Dei, cap. 36. [tom. vii. col. 519.—Scripsit etiam Esdras, qui magis rerum gestarum Scriptor est habitus, quam Propheta; .... nisi forte Esdras in eo Christum prophetasse intelligendus est, quod, inter juvenes quosdam orta quæstione, quid amplius valeret in rebus, cum reges unus dixisset; &c. (3 Esdr. iii., iv.) ut supra, p. 147, not. ad lit. b.]

[m] Joh. Driedo, in Catal. Script., lib. i. cap. 4. ad difficult. 4. [Vid. difficult. xi. Op., tom. i. fol. 22.] (SS.) Cyprianus, Ambrosius, cæterique Patres, citant sententias ex libro Baruch, et [ex] tertio ac quarto Esdræ, non tanquam ex canonicis, sed tanquam ex libris continentibus dogmata quædam pia, [juvantia, et non contraria, sed consona potius Fidei nostræ.]

already made it evident for four hundred years together. It is true, that in some later editions of the LXX[n] these two books are omitted, the third as well as the fourth, (and they that omitted them had good reason so to do,) both in the Greek and in the Latin impressions of the Bible: yet this hindereth not at all, but that in former times, and in particular when the Fathers of the council of Carthage lived, the Septuagint, (from whence their vulgar translation was taken[o], and used in Africa,) had the third book of Esdras, among others, annexed to it, as it hath at this day in the Vatican and the Venice edition, though here accounted by Cardinal Bellarmine less corrected copies than others be. But, when he brings in S. Jerome's testimony, to exclude this book out of the ancient and vulgar Bibles[p], that were in use before his time, this is so far from truth, that, in the very same place which the Cardinal citeth, S. Jerome's discourse is altogether to the contrary[q], pleading to have these books rejected out of the Bible, which were not acknowledged by the Hebrews to be of that number[r] that alludeth to the

[n] Vatablus tertium librum Esdræ Græce nec sibi contigisse dicit videre, nec quicquam quod sciat alteri. [Vid. Bibl. utriusque Testamenti, &c. ed. Oliva Rob. Stephani, 1557. tom. i. fol. 228.—III Esdræ, *vulgo* Apocryphus. Hujus libri ne Græcum quidem codicem, nedum Hebræum, nemini (quod sciam) videre contigit: idcirco, præter solam interpretationem veterem, aliud dare non potuimus.]—Sed neque in Complutensibus exemplaribus, neque in Bibliis Regiis, habetur hic tertius liber Esdræ Græce. [In the Complutensian Bible no mention is made of 3 Esdr. at all; and in the Biblia Regia this book is found in the *Latin* only.]

[o] S. Aug. de Civ. Dei, lib. xiii. cap. 24. [tom. vii. col. 345.] Sicut Græci codices habent, unde in Latinam linguam Scriptura [ista (viz. Gen. ii. 7.)] conversa est.—Et Lud. Vives, ad eund. locum. [S. Aug. Op., ed. Froben. Bas. 1569. tom. v. col. 747.] Olim, Ecclesiæ Latinæ usæ sunt interpretatione Latina ex LXX versa. [The words of Ludovicus Vives are: Ostendit, olim usas Ecclesias Latinas interpretatione Latina ex Septuaginta versa, non hac Hieronymi; ut mirer esse, qui tantum nefas existiment translationes attingi, modo sobrie ac prudenter fiat.]

[p] Bellarm., lib. et cap. citat., sect. Denique. [vid. tom. i. col. 82.] Denique B. Hieronymus, præfatione in Esdram, aperte significat tertium et quartum Esdræ non solum apud Hebræos non haberi, sed ne apud Septuaginta quidem (interpretes.) [Quare, licet quidam codices Græci, &c.; ut supr. p. 149, not. ad lit. i.]

[q] S. Hier., Præf. in Esdram, [tom. ix. col. 1524.] Nec quenquam moveat, quod [unus] a nobis editus liber est; qui [nec] apocryphorum tertii et quarti somniis delectetur: quia et apud Hebræos Esdræ Nehemiæque sermones in unum volumen coarctantur; et quæ non habentur apud illos, nec de viginti quatuor senibus sunt, procul abjicienda. [Ut supr. p. 93, not. ad lit. b.]

[r] Id., Prol. Galeato.—Ita enim nonnulli supputant, alii xxii. [Vid. tom. ix. col. 454, et seq.; ut supr. pp. 91, 92, not. ad lit. x.—S. Jerome's words are: 'Atque ita fiunt pariter Veteris Legis libri viginti duo; id est, Moysis quinque, prophetarum octo, Hagiagraphorum novem: quamquam nonnulli Ruth et Cinoth (Lamentationes) inter ἁγιόγραφα scriptitent, et libros hos in suo putent numero supputandos, ac per hoc esse priscæ Legis libros viginti quatuor, quos, sub numero xxiv. seniorum, Apocalypsis Johannis, &c.']

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XXIV Elders; which, it should seem, the Cardinal (not well regarding the characters) mistook for the LXX interpreters. Indeed, afterwards, S. Jerome says of the LXX copies[s], that they were various one from another, and in many things perverted; but there he speaks of the whole body of the Bible in general, and not of the books of Esdras in particular, which he had noted before to have been taken into the Bibles then in use, though they were but 'apocryphal[t]' writings of themselves. Yet, as apocryphal as they were with him or any other of the Church, S. Augustine thought fit to retain one of them at least[u], whereunto the people of Africa had been long accustomed; and the Fathers of the council of Carthage made it so far canonical among them[x], that they ordered it to be read in their public assemblies: from whence it will evidently follow, that either he and they were in an evident error, to obtrude as a canonical book, upon their Church, that [which] was *not* canonical, (which no man, that hath any honour for them, will grant,) or else that they borrowed and used the word 'canonical' in a large and extended acception, that might in *one* regard be applied to the controverted books, and to the undoubted Scriptures in

[*ed.* 1672. *legit* acceptation.]

[s] Præf. citat. [in Esdram, ubi supr. tom. ix. col. 1524.] Si quis autem Septuaginta [vobis opposuerit interpretes,] quorum exemplaria varietas ipsa lacerata et inversa [eversa] (esse) demonstrat: (nec potest utique verum asseri quod diversum est:) mittite eum ad Evangelia; in quibus multa ponuntur, quasi de Veteri Testamento, quæ apud LXX interpretes non habentur; velut illud, 'Quoniam Nazarenus vocabitur,' et, 'Ex Egypto vocavi Filium,' [et, 'Videbunt in (eum,) quem compunxerunt,' multaque alia.]

[t] Ibid., ut supra, [not. ad lit. q.—Nec] Apocryphorum tertii et quarti (libri Esdræ) somniis [delectetur.]

[u] S. Aug. de Civit. Dei, lib. xviii. cap. 36. [De Esdra et libris Machabæorum, tom. vii. col. 519.—Scripsit etiam Esdras, &c., ut supr. p. 147, not. ad lit. b. et p. 150, not. ad lit. l.] Et cap. 43. [De auctoritate Septuaginta interpretum, quæ, salvo honore Hebræi stili, omnibus sit interpretibus præferenda; tom. vii. col. 525, q. v.—Et vid. p. 125, not. ad lit. b.] Item, Epist. x. et xix. ad Hieronymum, [ubi supr. pp. 124, 125, not. ad lit. b; tom. ii. coll. 160, 203.—Ep. x. (al. lxxi.) Ego sane te mallem *Græcas* potius canonicas nobis interpretari Scripturas, quæ Septuaginta interpretum perhibentur. Perdurum erit enim, &c.—Et Ep. xix. (al. xxxv.) Ideo autem desidero interpretationem tuam de Septuaginta, ut et tanta Latinorum interpretum, qui qualescunque hoc ausi sunt, quantum possumus, imperitia careamus. Et hi, qui me invidere putant utilibus laboribus tuis, tandem aliquando, si fieri potest, intelligant,] propterea me nolle tuam ex Hebræo interpretationem in Ecclesiis legi, ne contra LXX auctoritatem, tanquam novum aliquid proferentes, magno scandalo perturbemus plebes Christi, quarum aures et corda illam interpretationem (ex LXX) audire consueverunt, [quæ etiam ab Apostolis approbata est.]

[x] Can. citato. [Concil. Labbe, tom. ii. col. 1177, ut supr. p. 143, not. ad lit. f.] Sunt autem canonicæ Scripturæ, Gen., Exod., &c. . . . Salomonis libri v., . . . Esdræ libri duo, . . . Tobias, Judith, &c.; . . . quia a Patribus ista accepimus legenda. [εἰσὶ δὲ αἱ κανονικαὶ γραφαὶ, κ.τ.λ. . . . ἐπειδὴ παρὰ τῶν πατέρων ταῦτα ἐν τῇ ἐκκλησίᾳ ἀναγνωστέα παρελάβομεν.]

another: which will leave the error upon their side, that forbid men now under pain of damnation (as the Church of Rome doth[y]) to admit any distinction between them. For they must themselves admit a distinction between the rest, and the third book of Esdras, which nevertheless is here qualified with the general term of canonical Scripture[z], as likewise be five entire books under the name of Solomon, when all wise men know that he wrote but *three*[a], and that the other two, though they were commonly, yet were *improperly* said to be his. But the council of Carthage spake by a kind of similitude, and as the popular custom then carried it. The sum is: as these five books are promiscuously received into the African canon under the name of *Solomon*, so are all the other under the name of *divine* and *canonical* Scriptures; which (for all that) may and ought to be distinguished into their several and proper classes.

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LXXXIII. The next is Pope Innocent the First; who in his Epistle to Exuperius, (a man highly commended by S. Jerome[c], and then bishop of Toulouse in France,) is said to have sent him a catalogue of Scripture-books[d], conform A.D. 405[b].

[y] In Conc. Trid., Sess. iv. [Labbe, tom. xiv. coll. 746, 747.—Omnes libros, . . . pari pietatis affectu, &c., suscepit (Tridentina synodus.) Si quis autem libros ipsos integros, cum omnibus suis partibus, . . . pro sacris et canonicis non susceperit, . . . anathema sit.—Vid. p. 8. nott. ad litt. h, i, k.] Et bulla [P.] Pii IV. [super forma juramenti professionis Fidei.—Labbe, tom. xiv. col. 946.—Vid. p. 8, not. ad lit. l.]

[z] [Not. ap. *Errat.* ed. 1657.] Can. citat.—Sunt autem canonicæ Scripturæ, &c. . . . Salomonis libri quinque, &c. [εἰσὶ δὲ αἱ κανονικαὶ γραφαὶ, . . . Σολομῶντος βίβλοι πέντε, ... Τωβίας, Ἰουδὶθ, Ἐσθὴρ, Ἔσδρου βίβλοι δύο, κ.τ.λ.; ubi supr. not. ad lit. x.]

[a] S. Aug. De Civ. Dei, lib. xvii. cap. 20. [tom. vii. col. 483.] (Salomon) prophetasse reperitur in libris suis: qui *tres* recepti sunt in auctoritatem canonicam, Proverbia, Ecclesiastes, et Canticum Canticorum. Alii vero duo, quorum unus Sap., alter Ecclesiasticus dicitur, propter eloquii nonnullam similitudinem, ut Salomonis dicantur, obtinuit consuetudo. [Vid. p. 129, not. ad lit. o.]

[b] [Vid. Cave, tom. i. p. 379.—Ineunte anno 402. (Innocentius) Episcopus Romanus factus est. Obiit (*non* anno 417, die 5 cal. Augusti, quod *vulgo* creditur, sed) exeunte anno præcedente, die 21 Decembr., ut contendit Papebrochius.]

[c] S. Hier., Ep. iv. ad Rusticum, [tom. i. col. 941.—Nimium potens est, qui servire non cogitur. Sanctus Exuperius, Tolosæ episcopus, viduæ Sareptensis imitator, esuriens pascit alios; et, ore pallente jejuniis, fame torquetur aliena, omnemque substantiam Christi visceribus erogavit.]

[d] Innocent. I. in Epist. iii. ad Exuperium; tom. i. Conc. sect. 7, apud Binium. [Vid. Binii Concil. ed. Par. 1636. tom. i. p. 756;—item, Labbe, tom. ii. col. 1256.]—Qui vero libri accipiantur [recipiantur] in canone [Sanctarum] Scripturarum, brevis annexus ostendit. [Hæc sunt ergo quæ desiderata moneri voce voluisti: Moysis libri v. id est,] Gen., Exod., Lev., Num., Deut., Jos., Judic., Reg. iv., [simul et] Ruth, Prophet. xvi., Salomonis libri v., Psalt.; [Historiarum,] Job, Tobias, Esther, Judith, Maccab. duo, Esdræ duo, Paralip. duo; &c.—Bellarm. De Verbo Dei, lib. i. cap. 10.

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to that which we have already recited out of S. Augustine and the council of Carthage. But who knows whether this be any genuine and true epistle of Pope Innocent, or no? For there is great reason to doubt it: (1.) First, because there is no ecclesiastical writer that took any notice of it (as many did of some other(s) his epistles[e]) in all that age wherein he lived, nor till he had been near upon three hundred years dead. It is now got into the body of the councils, being placed there among the decretal epistles of the popes; but it was first taken out and brought in thither from the Roman code[f], which of (a) long time had no such epistle in it. The Church of old was wont to be regulated by the canons of the universal code[g], that consisted of nine councils, that is to say,

[Vid. *ed. prim.* errat.]

sect. Primum, [tom. i. col. 39.] Primum, igitur, hos libros una cum cæteris in canone ponunt concilia Carthag. III. can. 47, Trid. Sess. iv. (et) Pontifex Innocentius I. in Ep. ad Exuperium.—Similiter Perron, [Repliq., p. 440.—Il appert en cinquième lieu, par le catalogue des livres canoniques que le Pape Innocent premier, contemporain de Saint Augustin, envoyé à Exuperius Evêque de Tholose, où les deux livres des Maccabées sont expressément contenus.] Canus, [Vid. Loc. Theol., lib. ii. cap. 11. § Ad Test. p. 69.—Cum concilium Carthaginense, Florentinum, Tridentinum, Innocentius, Gelasius, ac fere Sancti, hos libros tanquam sacros Ecclesiæ tradiderunt, profecto si ii non essent, perniciosissime falleremur.] Becanus, [Vid. Martini Becani Manual. Controv., lib. i. cap. 1. q. 1. p. 2.—Denique Patres hujus concilii (Carthag.) ab Innocentio I. Epist. iii. ad Exuperium, cap. 7. (canonem acceperunt.) Vixit autem Innocentius ann. Christi 402. Igitur ab illo tempore primitivæ Ecclesiæ ad nos usque, per continuam traditionem, perseverat idem ille Scripturæ canon, quem Catholici nunc tenemus et amplectimur.] Et alii plurimi.

[e] Inter Epist. S. Aug. [Vid. S. Aug., Op., tom. ii. col. 635, Epist. 181. Innocentius Carthag. Conc. Patribus, &c. —Item, col. 638. Ep. 182; col. 641. Ep. 183; et seq.] Vide etiam S. Aug. contr. Pelag., lib. ii. cap. 9. [De peccat. Orig., tom. x. col. 257.—Videtis certe in his verbis, quemadmodum Papa beatissimus Innocentius non tanquam de incognito loqui videatur. —Vid. etiam, lib. i. cap. 30. ibid. col. 244.]

[f] Codex Canon. et Decretorum Ecclesiæ Romanæ; edit. Moguntiæ, anno 1525. [vid. p. 352.—Cap. xxvii. Qui libri in canone recipiantur.—Qui vero libri recipiantur in canone, brevis adnexus ostendit. Hæc sunt ergo quæ desiderata moneri voce voluisti: Moysi libri quinque, id est, Genesis, Exodus, Leviticus, Numeri, Deuteronomium, necnon et Jesu Nave, et Judicum, et Regnorum libri iv., simul et Ruth, Prophetarum libri xvi., Salomonis libri v., Psalterium: item, historiarum, Job liber unus, Tobiæ unus, Esther unus, Judith unus, Maccabæorum duo, Esdræ duo, Paralipomenon duo. Item, Novi Test, &c.—Vid. etiam ed. Par. 1609. p. 327, et seq.]

[g] Leschasserius in Consultatione sup. Controvers. inter Papam Paul. V., et Remp. Venet. [ap. Goldasti Monarch., tom. iii. p. 440.—A Justiniano autem, post omnes qui eum antecesserunt Christiani Imperatores, probatus est et confirmatus codex canonum Ecclesiæ Catholicæ, qui omnium manibus tenebatur, et secundum quem Synodi universales ipsæ de controversiis ecclesiasticis sententias ferebant. . . . Cum hæc ita sint, innovanda mihi est et instauranda codicis canonum Ecclesiæ primitivæ memoria; &c.]—Ac in tractatu de libertatibus Eccl. Gallic. [vid. Jacob. Leschasserii Tractat. de libertate antiqua et canonica Eccl. Gallicanæ, ad supremas Franciæ curias; ap. Melch. Goldasti Monarch., tom. iii. p. 278.—Ecclesia Gallicana duobus Codicibus simul usa est. Prior est Codex is, secundum quem Ecclesia *Universa* con-

the councils of Nice, Ancyra, Neocæsarea, Gangres, Antioch, Laodicea, Constantinople, Ephesus, and Chalcedon; whereof the first and the three last were general; the other five, though particular, yet generally approved[h]. And the whole entire code contained only two hundred and seven canons, following one another in an exact order, to the end that the number of them might neither be augmented nor diminished. And thus it continued till Dionysius Exiguus his time[i], who, being an abbot of Rome, translated that code out of Greek into Latin after another manner than it had been in use before, and made many alterations in it. For he retrenched divers of the ancient canons[k], which seemed to be most disadvantageous to the popes, and added divers others[l] that the universal Church did not acknowledge: yet in all his collection was there never any decretal epistle added. In the Abridgment of Ferrandus[m], who lived at the same time,

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troversias in Conciliis œcumenicis judicabat; &c....Codex alter, quo Ecclesia *Gallicana* vetus utebatur, codex est Gallicanorum canonum; &c.... hoc utebatur Ecclesia Gallicana in quæstionibus codice universalis Ecclesiæ non decisis.—(Et, ibid.:) Conflatus erat, et compositus, *hic* codex (universalis Ecclesiæ) ex conciliis Niceno, Ancyrano, Neocæsariensi, Gangrensi, Antiocheno, Laodicensi, Constantinopolitano, Ephesino, et Chalcedonensi; quæ concilia integra habentur, nec mutilata, apud Balsamonem, et in codice Græco qui inscriptus est "Canones Apostolorum et Synodorum, quem Johannes Tillius (qui postea Episcopus Meldensis factus est) edi curavit Parisiis, anno 1540.] Item, Hincmarus Archiep. Remensis, in opusculo contra Hincmarum Laudunens., cap. 21. [Hincmari Op., tom. ii. pp. 462—464. cap. xxi. 'Quod non nisi viginti capitula in concilio Niceno fuerint constituta.'—Vid. locum.]

[h] Vide Conc. Chalcedon., Act. iv., xi., xiii. [Concil., Labbe, tom. iv. coll. 527, 691, 711.—Vid. Act. iv. p. 527. *Ἀέτιος ἀρχιδιάκονος τῆς κατὰ Κωνσταντινούπολιν ἁγίας καὶ καθολικῆς ἐκκλησίας εἶπε· κανών ἐστιν οὗτος, ὃς μετὰ τῶν ἄλλων τέθειται παρὰ τῶν ἁγίων πατέρων· οὓς φυλάττοντες, οἱ ἅγιοι πατέρες οἱ ἐπίσκοποι ἐκδιδάσκουσι κληρικοὺς καὶ πάντας τοὺς χριστιανίζοντας, εἰ εὕροιεν ἢ ἀφηνιῶντας, ἢ μὴ βουλομένους πείθεσθαι, κεχρῆσθαι τῷ κανόνι τούτῳ. καὶ ἀπὸ βιβλίου ἀνέγνω ταῦτα· εἴτις πρεσβύτερος, κ.τ.λ.* (Can. v. Conc. Antioch.)...*πάντες οἱ εὐλαβέστατοι ἐπίσκοποι ἐβόησαν· οὗτος δίκαιος κανὼν, οὗτος ὁ κανὼν τῶν ἁγίων πατέρων.*—For Actt. xi., xiii., vid. p. 79, not. ad lit. r.] Et Anton. Aug., lib. de E. [Vid. Anton. Augustin. Archiepisc. Torraconens., Dialog. de emendatione Gratiani, lib. ii. Dial. 6. p. 287.—Fuere ante hanc generales septem, quæ vel a locis nomen habent, ut Nicæna, Constantinopolitana, Ephesina, Chalcedonensis; &c.—Vid. etiam Dial. 10. pp. 111, 114; et Dial. 11. pp. 122, 124; ubi concil. Ancyr., Neocæsar., Gangrens., Antiochens., Laodicens., nuncupantur.]

[i] Dionys. Exigui codex canonum Ecclesiast., anno 525. [Vid. Concil. Labbe, tom. i. col. 1515.]

[k] Omnes viii. canones concilii Ephesini: magnam partem ultimi canonis (can. lix.) concilii Laodiceni: tres ultimos canones (v., vi., vii.) concil. Constantinopolitani: duos postremos canones (xxviii., xxix.) concil. Chalcedonensis. [Vid. Labbe, ubi supr. not. ad lit. i. Et Conf. num. lxiii. p. 76, not. ad lit. f.]

[l] Canones qui dicuntur Apostolorum, 1; canones Conc. Sardicensis, [omnes xxi.] canones Conc. Africani, [omnes cxxxviii.]

[m] Ferrandi Diaconi Breviatio canonum, anno 530. [vid. Cod. Rom. Eccl. p. 619. 'Lectori.'—Pontificum Romanorum adjectas epistolas a Syricio ad Gregorium juniorem *Latinus* codex ha-

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And yet it is not that epistle which is now put into the Roman code.

there is no mention made but of one epistle only, which Siricius sent from a council in Rome to the Churches of Africa; and for the reading of the canonical Scriptures he quoteth no other decree[n] than what was made in the councils of Laodicea and Carthage. So that, for more than a hundred years together, this epistle of Pope Innocent was not heard of at all, nor any other of his that is now entered into the Roman Code. But about two hundred years after, (when the popes had in the mean while begun to set up and enlarge their pretended power so far, as that they might make decrees by themselves alone, and give laws to other Churches abroad, wherein notwithstanding they had much opposition,) there was another breviary of the canons made by Cresconius[o]; who added the decretal epistles of six popes to the code that Dionysius Exiguus and Ferrandus had collected before him. Among these epistles this of Innocent's was one, or at least given to this new collector for one, though, when it came to his hands, there was nothing in it that concerned the catalogue or canon of the Scriptures. For, having undertaken to make a concordate[p] between the decrees of councils and popes together, and to allege[q] all that

Siricii, Innoc., Zosimi, Celestini, Leonis, et Gelasii.

bet.—Tituli iv. et vi. are taken 'ex Epistola papæ Sirici.']

[n] Ibid., tit. 228. [Fulgentii Ferrandi Breviat., ubi supr. not. m.]—Ut præter Scripturas canonicas nihil in Ecclesia legatur. Concil. Laodic., tit. lvii.; Concil. Carthag., tit. xlv. [These canons may be found, also, ap. Justelli Biblioth., tom. i.]

[o] Cresconii Breviarium Canonum, ann. 698. [ap. Cod. Eccl. Rom., p. 643.]

[p] Titulus ejusdem Breviarii. [Cod. Canonum vetus Eccl. Rom., p. 643, ubi supr. not. ad lit. o.—Cresconii Breviarium canonicum.] Hic habetur concordia canonum, conciliorum, [infra scriptorum,] et præsulum Romanorum, [id est, canonum Apostolorum, Nicenorum, Ancyranorum, *Novæ*cæsariensium, (*sic*) Gangrensium, Antiochensium, Laodicensium, Chalcedonensium, Sardicensium, Carthaginensium; item, Præsulum Syricii, Innocentii, Zosimi, Celestini, Leonis, et Gelasii.—In this code, the *capitula* only of the canons are given: but conf. Cresconii Liber Canonum, ap. Justelli Biblioth., where the passages are produced in full, under a similar but verbally different title.]

[q] Ibid., in Præf. [ubi supr. Cod. Eccl. Rom., p. 645.—Epist. Cresconii ad Liberium.—Nulli siquidem dubium est, quam molestissime perferat lector, dum avidius cujusque rei cognitionem expectat, et ad librum præmittitur, quem aut forte non legit, aut ubi reperiat non novit. Quamobrem antefati viri laude prælata, necessarium duxi, profectui subserviens parvulorum,] juxta vestrum imperium, cuncta ecclesiastica [ut dictum est] constituta, quæ ad vestram notitiam pervenerunt, in hoc opere sub titulorum serie prænotare, [et, ea condiscere valentibus et volentibus, dubitationis ambagem auferre, ut eorum plena instructio, non ex difficultate scriptoris, sed ex desidia jam dependeat lectoris. Quod opus hæc etiam, Deo præstante, utilitas consequitur, ut, dum unum quodque canonicum decreti, de quo quæstio fuerit pro tempore agitata, æquissimus judex coram perspexerit multimode esse digestum, probabili examinatione condiscat, utrum ex severitate, an ex lenitate, suum animum debeat moderari.]

either the one or the other had written for the authority and confirmation of those canons which he had collected into his breviary, and having there also, accordingly, cited this epistle of Pope Innocent six several times[r], as it related to so many heads, and agreed with so many councils and papal constitutions, that had written any thing of them,—yet, when he came to the title[s] or canon of reading no other books in the Church, but such as belonged to the canonical Scriptures, (where, if Innocent's epistle had then contained that catalogue of Scripture-books which was afterwards annexed to it, and is now printed with it, the collector would certainly, upon his former undertaking and promise, have quoted it,) he produceth only the canon of the council of Carthage, and maketh no mention of Pope Innocent's epistle at all; which is a sign that there was nothing in it to that purpose, but that the seventh and last head of it[t] (as it is now published for the better advantage and plea of the Roman Church) hath, since the time of Cresconius, been added to it by the sleight of some other hand. At which Isidore Mercator (and as cunning a merchant as he, Benet the Petit) was so skilful, that, within a hundred years after, there was a collection made of more decretal epistles than any honest man knew what to do withal[u]; till Pope Leo the Fourth[x], and Nicholas

. . . Eorumque [constitutorum] concordiam facientes, collegimus in unum. [Which words occur, in substance, in an earlier part of the preface: Præcipis, ut cuncta canonica constituta, quæ, ab ipsis exordiis militiæ Christianæ, tam sancti Apostoli quam Apostolici viri per successiones temporum protulere, vobis colligamus in unum, eorumque concordiam facientes, ac titulorum prænotationem interponentes, ea lucidius declaremus.]

[r] Ibid.—Canon xxvii., ccxx., ccxxi., ccxxii., ccxxiii., ccxxiv.; ex decretis papæ Innocentii et aliorum. [P. Innocent's decrees are cited in other parts of this Breviarium.—Vid. Capitulum ii. tit. 32; xix., 11, 12, 13; xx., 30, 51. (al. 21;) xxvii., 21, 33; liii., 47; lviii., 15; lix., 19, 50; lx., 53, 54, 55, 56, 57; ci., 19, 20; cix. 16; cc., 46; ccxiv., 34; ccxvi., 6; ccxvii., 8; ccxviii., 9; ccxix., 18; ccxx., 22; ccxxi., 23; ccxxii., 24; ccxxiii., 25; ccxxiv., 26; ccxxv., 28; ccxxvi., 37; ccxxvii., 52.—Vid. Cresconii Breviar., ubi supr.]

[s] Ibid., canon ccxcix., ex Concil. Carthag., tit. 24.—Ut præter Scripturas canonicas nihil in Ecclesia legatur.—[Cresconii Brev. ubi supr.—The catalogue from the council of Carthage is given at length ap. Justell.; but still no catalogue is given from P. Innocent's Epist.]

[t] Qui vero libri accipiuntur in canone S. Scripturarum, &c., apud Binium, [tom. i. p. 756.] et alios. [Vid. Labbe, tom. ii. col. 1256.]—Sect. sive tit. vii. et ultimo: [q. v. p. 153, not. ad lit. d.]

[u] Isidori Mercatoris Collectio Conc. et Epist. Decretalium, anno 800. [Vid. Labbe, tom. i. col. 3, et seq.; where Mercator's preface is given.—Vid. etiam col. 78. Observat. Phil. Labbe, in Epist. Decretal. Rom. Pontificum.—Mirum est viris doctissimis, Turriano, Binio, et quibusdam aliis, in tanta eruditionis Ecclesiasticæ luce, probari potuisse decretales illas epistolas a quocunque, seu Mercatore seu Pecca-

CHAP. VII. the First[y], saw that there was great use to be made of them for their own turns, and sent them abroad into the world for

tore, fabricatas, et antiquis Romanæ urbis pontificibus circiter annum Christianæ epochæ octingentesimum suppositas; adeo enim perspicacibus viris deformes videntur, hoc saltem tempore, ut nulla arte, nulla cerussa, aut purpurisso, fucari possint; &c.]

[x] Can. de Libellis, dist. 20; Leo Papa IV. episcopis Britanniæ.—Decretalium regulæ habentur apud nos simul cum canonibus, &c.—Anno 850. [Vid. Leonis Papæ IV. Epist. ad Episc. Brit., ap. Concil. Labbe, tom. viii. col. 32.—Cap. 6. De libellis et commentariis aliorum non convenit aliquem judicare, et sanctorum conciliorum canones relinquere, vel decretalium regulas, id est, quæ habentur apud nos simul cum illis in canone, et quibus in omnibus ecclesiasticis utimur judiciis, id est, Apostolorum, Nicenorum, Ancyranorum, Neocæsariensium, Gangrensium, Antiochensium, Laodicensium, Chalcedonensium, Sardicensium, Carthaginensium, Africanensium: et cum illis regulæ Præsulum Romanorum, Silvestri, Siricii, Innocentii, Zosimi, Cælestini, Leonis, Gelasii, Hilarii, Symmachi, Simplicii. Isti omnino sunt, per quos judicant episcopi, et per quos episcopi simul et clerici judicantur. Nam, si tale emerserit vel contigerit inusitatum negotium, quod minime posset per istos finiri, tunc, si illorum quorum meministis dicta, Hieronymi, Augustini, Isidori, &c., . . . reperta fuerint, magnanimiter sunt retinenda ac promulganda, &c. — Conf. Gratiani Decret. Dist. xx. can. 1, ap. Corp. Jur. Can., tom. i. pp. 95, 96.]

[y] C. Si Roman., Dist. xix. Nicolaus Papa I. Episcopis Galliæ.—Decretales epistolæ vim auctoritatis habent: . . . quamquam quidam vestrum scripserint, haud illa decretalia priscorum pontificum in toto canonum codicis corpore contineri, . . . et ad imminutionem sedis Apostolicæ potestatis . . . prohibeant; &c.—Anno 860. [Vid. Labbe, tom. viii. col. 799.—Et Conf. Dist. xix. cap. i. Gratiani Decret., ap. Corp. Jur. Can., tom. i. col. 85. ed. 1612.—*Decretales epistolæ vim auctoritatis habent.* Si, Romanorum pontificum decreto, cæterorum opuscula tractatorum approbantur vel reprobantur, ita ut, quod sedes Apostolica probavit, hodie teneatur acceptum, et quod illa repulit, hactenus inefficax habeatur, quanto potius, quæ ipsa pro catholica Fide, pro fanis dogmaticis, pro variis et multifariis Ecclesiæ necessitatibus, et fidelium moribus, diverso tempore scripsit, omni debent honore præferri, et ab omnibus prorsus, in quibuslibet opportunitatibus, discretione, vel dispensatione, magistra reverentia assumi! Quamquam quidam vestrum scripserint, haud illa decretalia priscorum pontificum in toto canonum codicis corpore contineri descripta; cum ipsi, ubi hæc suæ intentioni suffragari conspiciunt, illis indifferenter utantur, et solum nunc ad imminutionem sedis Apostolicæ potestatis, et ad suorum augmentum privilegiorum, minus accepta esse perhibeant. . . . (Item infra:) Si ideo non esse decretales epistolas priscorum pontificum Romanorum admittendas dicunt, quia in codice canonum non habentur adscriptæ, ergo nec sancti Gregorii, nec ullius alterius qui ante vel post ipsum fuit, est aliquod institutum vel scriptum recipiendum, eo quod in codice canonum non habeatur adscriptum. Ergo doctrinam eorum, et sanctiones, quæ ab omni lingua venerantur, quia in codice canonum non habentur adscriptæ, de codicibus suis eradant. Ut quid vel membranas occupant, postquam non habentur acceptæ? Sed quare multum immoramur, cum nec ipsas Divinas Scripturas Veteris et Novi Testamenti jam recipiemus, si istos duxerimus audiendos? Etenim neutrum horum in codice canonum ecclesiasticorum habetur insertum. Sed responsuri sunt isti, qui non ad obediendum potius quam ad resistendum semper sunt parati, dicentes, quod inter canones inveniatur capitulum sancti Papæ Innocentii, cujus auctoritate doceatur a nobis utrumque testamentum esse recipiendum, quamquam in ipsis paternis canonibus nullum eorum ex toto contineatur insertum. Quibus ad hæc asserendum est, quoniam si Vetus Novumque Testamentum recipienda sunt, non quod codici canonum ex toto habeantur annexa, sed quod de his recipiendis sancti Papæ Innocentii prolata videatur esse sententia, restat nimirum quod decretales epistolæ Romanorum pontificum sunt recipiendæ, etiamsi non sint codici canonum compaginatæ; quoniam inter ipsos canones unum B. Leonis capitu-

law. And, as this was the original of the Roman code, so that code is the first wherein we meet with this decree of Pope Innocent concerning the Scriptures, that is, no less than four hundred years after his death: which is one reason why we do the more suspect it. (2.) Another is, because in this matter the council of Carthage[z], being not altogether so sure of their canon, intended to consult their brother Pope Boniface, and other bishops that lived abroad, about it; which they needed never to have done, if Pope Innocent had sent out any such decree before. For it is pretended, that this decree was out fourteen years before the time of that council and Pope Boniface. (3.) And a third is, because we find those words of the Apostle in it, "They that are in the flesh cannot please God," so grossly misapplied to persons that live in marriage. But after all this, if we should grant this epistle to be true, and allow it as much authority as the two popes did in Gratian's canon law[a], yet will the same answer to it be sufficient, which we gave before to the authority of S. Augustine, and the council of Carthage. And somewhat it is besides, that in the first editions of the council[b], together with the Popes' decretal epistles, which Merlin set forth at Cologne and Paris, there is not in all Innocent's catalogue the book of Tobit to be found, as neither in S. Augustine's catalogue, nor in the canon of Carthage, shall we find the book

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Rom. 8. 8.

Num. lxxxi., lxxxii.

lum constat esse permixtum, quo ita omnia decretalia constituta sedis Apostolicæ custodiri mandantur, ut si quis in illa commiserit, noverit sibi veniam denegari; &c.—Vid. etiam Ivonis Decret., p. 152.]

z Can. citato. [Conc. Carthag. III. can. xlvii., ap. Balsam., p. 636.—τοῦτο δὲ ἀδελφῷ καὶ συλλειτουργῷ ἡμῶν Βονιφατίῳ, καὶ τοῖς ἄλλοις τῶν αὐτῶν μερῶν ἐπισκόποις, πρὸς βεβαίωσιν τοῦ προκειμένου κανόνος γνωρισθῇ, ἐπειδὴ παρὰ τῶν πατέρων ταῦτα ἐν τῇ ἐκκλησίᾳ ἀναγνωστέα παρελάβομεν.—Vid. supr. pp. 143, 144, not. ad lit. f.]

a Which is more than Pope Innocent assumeth to himself, when he saith: 'Scripsi pro captu intelligentiæ meæ.' [Vid. P. Innocent. I., Epist. ad Exuperium, principio.—Consulenti tibi, frater carissime, quid de proposita specie unaquaque sentirem, pro captu intelligentiæ meæ quæ sunt visa respondi, quid sequendum vel docilis ratio persuaderet, vel auctoritas lectionis ostenderet, vel custodita series temporum demonstraret.—Labbe, tom. ii. col. 1254.]

b Colon. 1530. in fol., et Paris. 1535. in 8vo. per Merlinum. [Vid. Innocentii Epist. ad Exuperium, apud Concil. Merlin., ed. Colon. fol. 173, ed. Par. fol. 185.—Capitulum vii. Qui vero libri recipiantur in canone Sanctarum Scripturarum, brevis annexus ostendit. Hæc sunt ergo, quæ desiderata moneri voce voluisti: Moysi libri V., id est, Genesis, Exodus, Leviticus, Numeri, Deuteronomium; necnon et Jesu Nave, et Judicum, et Regnorum libri quatuor, simul et Ruth; Prophetarum libri sedecim; Salomonis libri quinque; Psalterium: Item, historiarum, Job liber unus, Esther unus, Judith unus, Machabæorum duo, Esdræ duo, Paralipomenon duo. Item, Novi Testamenti, &c.]

CHAP. VII. of Baruch. Hitherto, therefore, it is certain, that no ancient author can be produced to justify the new canon of the council that was held at Trent.

A.D. 426[c]. LXXXIV. About this time it was, when the divines at Marseilles, and other places in France, took exceptions at S. Augustine's alleging a testimony out of the book of Wisdom[d]; which in points of doctrine they said ought to have been omitted, because it was no canonical book of Scripture[e]; and, forasmuch as all the rest of that class were of a like condition with this, (that they were not written by any prophet, nor received into any such authority by the ancient Church,) therefore, upon the same reason that these divines of the French Church refused to acknowledge the one, it may be justly presumed that they disallowed the other; there being no reason at all to be given, why they should canonize the books of Tobit, Judith, Ecclesiasticus, or the Maccabees, and yet, out of the same canon, reject the book of Wisdom as here they did.

A.D. 451[f]. LXXXV. We have in this century the General Council of Chalcedon, under Martianus the Emperor, and in the time of Pope Leo the First, consisting of six hundred and thirty bishops; which received the Code of the Church universally in use before them, and by their first canon confirmed it[g]. In that code, often mentioned in this council[h], were con-

[c] [Vid. Cave, sub nomine S. Hilarii Arelatensis, tom. i. p. 416.]

[d] Sap. iv. 11. Raptus est, ne malitia mutaret intellectum ejus.

[e] Hilarius Arelatensis, in Epist. ad Aug. [vid. S. Aug. Op., tom. ii. col. 827.—Ep. 226. § 4.] Hoc [illud] testimonium, [quod posuisti: Raptus est, &c. . . .] tanquam non canonicum, definiunt omittendum.—Ut supra, num. lxxxi. p. 136. [not. ad lit. r.]

[f] [Vid. Cave, tom. i. p. 482,—487. (Concilium) Chalcedonense II., Œcumenicum IV., Marciani Imp. literis, in Ecclesia S. Euphemiæ martyris, anno 451, convocatum. Aderant antistites, ut ex veterum auctoritate constat, 600.]

[g] Concil. Chalced., can. i. [Labbe, tom. iv. col. 755.] Canones, qui a S. Patribus in unaquaque synodo huc usque constituti sunt, proprium robur obtinere decrevimus. [τοὺς παρὰ τῶν ἁγίων Πατέρων καθ' ἑκάστην σύνοδον ἄχρι τοῦ νῦν ἐκτεθέντας κανόνας κρατεῖν ἐδικαιώσαμεν.]

[h] In eod. Concil. Act. iv., Act. xi., Act. xiii. [Labbe, tom. iv. col. 527.—Ἀέτιος . . . εἶπε· κανών ἐστιν οὗτος, κ.τ.λ. πάντες οἱ εὐλαβέστατοι ἐπίσκοποι ἐβόησαν· οὗτος δίκαιος κανὼν, οὗτος ὁ κανὼν τῶν ἁγίων Πατέρων.—Rursus, col. 537. ἡ ἁγία Σύνοδος εἶπεν· οἱ θεῖοι τῶν Πατέρων κανόνες ἀναγινωσκέσθωσαν· κ.τ.λ.—Rursus, col. 691. Βασσιανὸς . . . εἶπεν· οἱ κανόνες φανερὰ ἔχουσιν· οἱ πατέρες . . . αὐτοὶ εἴπωσιν· οἴδασι τοὺς κανόνας. κ.τ.λ.—Et, col. 711. οἱ ἐνδοξότατοι ἄρχοντες εἶπον· ἀναγινωσκέσθωσαν οἱ κανόνες· κ.τ.λ. . . . Ἀναστάσιος . . . εἶπε· στοιχῶ τῷ κανόνι, κ.τ.λ.—Vid. supr. p. 79, not. ad lit. r.] Epist. Synod. Episcoporum Pisidiæ, ad Leonem Imp. [Concil. Labbe, tom. iv. col. 928.—Extraneos eos, (viz. eos, qui cum scirent Timotheum esse damnatum, communicare illi sine periculo crediderunt,) esse a Dei Ecclesia judicamus, secundum consequentiam regu-

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tained among others the canons of Laodicea, wherein we had the catalogue of the canonical books of Scripture before[i]; but the canons of the council of Carthage had yet no place in it[k]. And therefore we may safely conclude, that neither Pope Leo, (whose legates subscribed the council of Chalcedon for him, all but the twenty-eighth canon,) nor any of the bishops there gathered together, acknowledged any other books of canonical Scripture, than what the council of Laodicea (which left out all the apocryphal, or ecclesiastical, books of the Old Testament) had declared to be received, and read for such in the Church, before their time.

Supra, num. lix.

larem, nulla eis venia nec spe restitutionis ullo modo remanente, sicut tertia et octogesima regula de talibus aperte decernit, cujus initium est: Si quis episcopus a synodo depositus, aut presbyter, aut diaconus ab episcopo proprio, &c. (Can. iv. Conc. Antioch., qui est 83. Codicis Canonum Eccl. Univers.)] Et Epist. Episcoporum Europæ provinciæ, [ad Leonem Imp.—Ibid., col. 907.—Per hanc humilem nostram relationem vestræ pietati significamus, quomodo cunctis sanctissimis orthodoxisque conciliis et concordamus et consentimus. Primum quidem dogmata et expositionem trecentorum decem et octo sanctorum sequimur Patrum, eorumque Fidem indeclinabiliter custodimus, in quam etiam baptizati sumus, et baptizamus. Post quos centum quinquaginta sanctorum Patrum qui in regiam Constantinopolim congregati sunt, constituta servamus. Necnon etiam Ephesinum concilium, quod sub beatæ memoriæ Cælestino, successore sancti, et venerandi, et custodis clavium regni cœlorum, Petri, et sub sanctæ memoriæ Cyrillo, Alexandrino pontifice, congregatum est propter hæresim nefandam profanamque Nestorii: præcipue tamen per Dei gratiam Chalcedone collectum magnum sanctumque, et universale concilium, eo quod prædicta concilia firmaverit, nihilque quod illis bene videatur placuisse commoverit, nec augmentum quoddam vel detractationem fecerit, aut quidquam ex his quæ tunc fuere definita commoverit, aut aliquid incongruenter interpretatum sit. Quod concilium, velut anchoram cautam firmamque servamus, quando contra omnem hæreticam tyrannidem scutum inexpugnabile et arma extitit, quæ nequeant superari. Hujus igitur formas sive definitiones nullus recte sapientium mutilare præsumat: et neque unum iota neque unum apicem possumus aut commovere, aut violare, horum quæ ab eo recte sunt et inculpabiliter definita.] Ac Epist. Agapiti Episcopi Rhodi, ad eund. Imp. [Ibid., col. 941. —Jussistis itaque considerare concilium vestræ provinciæ insularum, quid sentiat de sancto et universali Chalcedonensi concilio. . . . Non solum inter episcopos, sive clericos, sed neque inter fideles laicos juste constituendus est (Timotheus,) qui et piorum canonum disciplinam vastavit, et Romanam rempublicam confusione complevit. Veruntamen, quoniam imperialis lex et ecclesiasticarum sanctionum consequentia custoditur, si placet, hoc supplico, ut vocetur accusatus sacro vestræ pietatis edicto; &c. . . . De sancto siquidem universali concilio, Chalcedone imperiali sanctione collecto, ad confirmationem quidem atque cautelam orthodoxæ et catholicæ Fidei, et damnationem atque destructionem pravitatis Eutychianæ, quid dicamus, quando per omnia concordem sensum intemeratæ Fidei a trecentis decem et octo Patribus, qui in Nicæa Christi gratia convenerunt, et Patrum Chalcedone convenientium reperimus?]

[i] In Codice Can. Univers. Ecclesiæ, can. clxiii. [ap. Justelli Biblioth., tom. i. pp. 54, 55.—*ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, κ. τ. λ.*, ut supr. p. 68, not. ad lit. y.]

[k] Quos Dionysius Exiguus primus omnium adjecit, anno 525. [Vid. p. 155, nott. ad litt. i, l.—Et conf. infr. num. xc.]

CHAP. VII. A.D. 494. [Vid. Cave, tom. i. p. 462.]

LXXXVI. In the latter end of this age lived Pope Gelasius; of whose decrees we have but one only[1] given us in the Roman code, where it is divided into twenty-eight sections. Yet in the tomes of the councils they have added many more, and among others a certain decree[m] that he made in a synod at Rome with seventy bishops about him, concerning the authentic books of Scripture. And this decree was then first heard of, when Isidore the Merchant began to vent his apocryphal wares to the world, and when Gelasius had been already three hundred years in his grave. From him Burchard[n] and Ivo[o] received it, and Gratian[p]

[1] Decretum Gelasii Papæ ad omnes Episcopos, in Codice Can. Vet. Eccl. Rom. Edit. Mog. 1525, et Paris. 1609. [Both these references refer to one and the same *edition* of the Roman Code; the Parisian title-page, with a preface, having been prefixed, apparently upon the issue of a new impression. The decree of Pope Gelasius extends from p. 517 to p. 542, and is divided into twenty-eight capita.]

[m] In tomis conciliorum, apud Binium, tom. iii. [p. 661. ed. Par. 1636. —Item, Labbe, tom. iv. col. 1260, et seq.]—Concil. Romanum I., quo a LXX Episcopis libri sacri et authentici ab apocryphis sunt discreti, sub Gelasio, ann. Dom. 494. [Asterio atque Præsidio consulibus.—Ordo librorum Veteris Testamenti, quem Sancta et Catholica Romana suscipit et veneratur Ecclesia, digestus a B. Gelasio Papa cum septuaginta episcopis:—

Genesis liber unus.
Exodi liber unus.
Levitici liber unus.
Numeri liber unus.
Deuteronomii liber unus.
Jesu Nave liber unus.
Judicum liber unus.
Ruth liber unus.
Regnorum libri quatuor.
Paralipomenon libri duo.
Psalmorum cl. liber unus.
Salomonis libri tres:—
(Proverbia,
Ecclesiastes, et
Cantica Canticorum.)
Item, Sapientiæ liber unus
Ecclesiastici liber unus.
Item, ordo Prophetarum:—
Esaiæ liber unus.
Hieremiæ liber unus.
Cinoth, (id est, De Lamentationibus suis.)
Ezechielis liber unus.
Danielis liber unus.
Oseæ liber unus.
Amos liber unus.
Michææ liber unus.
Joel liber unus.
Abdiæ liber unus.
Jonæ liber unus.
Nahum liber unus.
Habacuc liber unus.
Sophoniæ liber unus.
Aggæi liber unus.
Zachariæ liber unus.
Malachiæ liber unus.
Item, Ordo Historiarum:—
Job liber unus.
Tobiæ liber unus.
Esdræ liber unus.
Esther liber unus.
Judith liber unus.
Machabæorum liber unus.
Item, Ordo Scripturarum Novi, &c.

. . . .

B. Gelasii Papæ Decretum LXX episcopis habitum de Apocryphis Scripturis. Post Propheticas, Evangelicas, atque Apostolicas Scripturas, quibus Ecclesia Catholica per gratiam Dei fundata est, illud etiam intimandum putamus, &c.]

[n] Anno 1014. [Vid. D. Burchardi, Wormaciensis Eccl. episcopi, decretorum libri xx. ex conciliis et orthodoxorum Patrum decretis, ed. Colon. 1548. lib. iii. fol. 77.—Incipiunt decreta de recipiendis vel non recipiendis libris, scripta a Gelasio Papa cum septuaginta eruditissimis episcopis in sede Apostolica urbis Romæ. De ordine librorum Veteris Testamenti.

Genesis . . . liber unus.
Exodus . . . liber unus.

from them all. But in the copies[q], which they bring us out of the pretended original, there is so great an uncertainty

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Leviticus . . .	liber unus.
Numeri . . .	liber unus.
Deuteronomii . .	liber unus.
Jesu Nave . .	liber unus.
Judicum . . .	liber unus.
Regum . . .	libri quatuor.
Ruth	liber unus.
Paralipomenon .	libri duo.
Psalmorum . .	liber unus.
Salomonis . . .	libri quinque.
Job	liber unus.
Tobiæ	liber unus.
Esdræ	liber unus.
Esther	liber unus.
Judith	liber unus.
Machabæorum .	libri duo.

De ordine Prophetarum:—

Esaiæ	liber unus.
Hieremiæ, cum Cinoth, id est, Lamentationibus suis . . .	liber unus.
Ezechielis . .	liber unus.
Danielis . . .	liber unus.
Oseæ	liber unus.
Amos	liber unus.
Micheæ . . .	liber unus.
Joel	liber unus.
Abdiæ	liber unus.
Jonæ	liber unus.
Naum	liber unus.
Abacuc . . .	liber unus.
Sophoniæ . . .	liber unus.
Aggæi	liber unus.
Zachariæ . . .	liber unus.
Malachiæ . .	liber unus.]

[o] Anno 1117. [Vid. B. Ivonis Decretum, ed. Lovanii, 1561. par. iv. cap. 61. fol. 122.—De ordine librorum Veteris Testamenti:—

Genesis, lib. i.
Exodi, lib. i.
Levitici, lib. i. &c.
Numeri.
Deuteronomii.
Jesu Nave.
Judicum.
Regum, 4.
Ruth.
Paralipomenon, 2.
Psalmorum, cl.
Salomonis, 3.
Job.
Tobiæ.
Esdræ.
Esther.
Judith.
Machabæorum.
Esaiæ.
Hieremiæ, cum Cinoth, (id est, Lamentationibus suis.)
Ezechielis.
Danielis.
Oseæ.
Joel.
Amos.
Abdiæ.
Jonæ.
Micheæ.
Naum.
Abacuc.
Sophoniæ.
Aggei.
Zachariæ.
Malachiæ.]

[p] Anno 1150. [Vid. Gratiani Decretum, Distinct. 15. Sancta Romana; ap. Corp. Jur. Can., ed. Par. 1612, tom. i. col. 62, 63.—Ceterum, qui libri in Ecclesiasticis Officiis per anni circulum a nonnullis legantur, (quod ritum illum Apostolica non reprobat, sed sequitur, Ecclesia,) pro fidelium ædificatione adnotandum censuimus. Quidam, quod in Septuagesima ponunt Pentateuchum usque in xv. diem ante Paschæ, xv. die ponunt Hieremiam usque in Cœnam Domini. In Cœna Domini legunt tres lectiones de Lamentatione Hieremiæ: 'Quomodo sedet sola civitas,' &c.; et tres de Tractatu Sancti Augustini in Psalmum liv.: 'Exaudi, Deus, orationem meam, et ne despexeris;' et tres de Apostolo, ubi ait in Epistola ad Corinthios: 'Convenientibus vobis in unum.' (1 Cor. xi.) Secunda lectio sic incipit: 'Similiter et Calicem, postquam cœnavit.' (1 Cor. x.) Tertia: 'De spiritualibus autem nolumus vos ignorare, fratres.' In Parasceue, tres lectiones de Lamentatione Hieremiæ, et tres de Tractatu sancti Augustini in Psalmum lxiii. 'Exaudi, Deus, orationem meam, cum deprecor,' et tres de Apostolo, ubi ait (in) Epistola ad Hebræos: 'Festinemus ingredi in illam requiem,' &c. Secunda lectio: 'Omnis namque pontifex.' (Heb. iv. et v.) Tertia: 'De quo grandis nobis sermo.' In Sabbato Sancto, tres lectiones de Lamentatione Hieremiæ prophetæ, et tres de Tractatu sancti Augustini in eundem Psalmum lxiii.: 'Exaudi, Deus, orationem meam, cum deprecor;' et tres de Apostolo, ubi ait in Epistola ad Hebræos: 'Christus assistens pontifex futurorum bonorum.' (Heb. ix.) Secunda lectio:

CHAP. VII. and disagreement betwixt them, that the Roman emendators of Gratian themselves know not how to trust it[r]. For in some copies they can find neither the book of Judith, nor the second book of Maccabees; in others they have but one book of the Kings, and one of the Chronicles; sometimes three, and sometimes two, and otherwhiles five of Solomon. So that no man can tell what Gelasius herein said, if he said any thing at all. But let it be, that some such catalogue was digested in his time: all that is gained by it, against us, is as good as nothing; for it is but a catalogue of Ecclesiastical books mixed with the Canonical; and the title of it bears no more than we usually give it ourselves[s], to signify that these were the books which were written in the time of

'Ubi enim testamentum est.' Tertia: 'Umbram enim habens Lex futurorum bonorum.' (Heb. x.) In Pascha Domini, homilias ad ipsum diem pertinentes: infra hebdomadam homilias. In Octavis Paschæ ponunt Actus Apostolorum, et Epistolas canonicas, et Apocalypsim, usque in Octavas Pentecostes. In Octavis Pentecostes ponunt libros Regum, et Paralipomenon, usque in Kalendas Augusti. In Dominica prima mensis Augusti ponunt Salomonem, usque in Kalendas Septembris. In Dominica prima Septembris ponunt Job, Tobiam, Esther, Esdram, usque in Kalendas Octobris. In Dominica prima mensis Octobris ponunt librum Machabæorum, usque in Kalendas Novembris. In Dominica prima mensis Novembris ponunt Ezechielem, et Danielem, et minores Prophetas, usque in Kalendas Decembris. In Dominica prima mensis Decembris ponunt Esaiam prophetam, usque ad nativitatem Domini. In natali Domini legunt primum de Esaia tres lectiones. Prima lectio: 'Primo tempore alleviata est terra Zabulon,' &c. Secunda: 'Consurge, consurge.' (Esai. ix., xl., lii.) Deinde leguntur sermones, vel homiliæ, ad ipsum diem pertinentes. In natali sancti Stephani, homilia de ipso die. In natali sancti Johannis similiter. In natali Innocentium similiter. In natali sancti Silvestri similiter. In Octava Natalis Domini homilia de ipso die. In Dominica prima post nativitatem Domini ponunt Epistolas Pauli, usque in Septuagesimam. In Epiphania, lectiones tres de Esaia. Prima lectio incipit: 'Omnes sitientes.' Secunda: 'Surge, illuminare Hierusalem.' Tertia: 'Gaudens gaudebo in Domino.' (Esai. lv., lx., lxi.) Deinde leguntur sermones, vel homiliæ, ad ipsum diem pertinentes.]

[q] Dist. xv. c. Sancta Romana, [ut supr. not. p.]

[r] Emendatores Romani, in notis ad eundem canonem, verb. Mandamus. [Gratiani Decret., ubi supr.; Corp. Jur. Can., tom. i. col. 63.—Post hoc verbum in decreto Gelasii sequitur continenter: 'Item opuscula beati Cypriani,' &c. . . . Sed Burchardus, et Ivo, et Pannormia, habent ut Gratianus.] Ac certe in toto hoc capite tot modis discrepant collectiones ab originali, ut satis certo statui non possit, quæ vera et pura sit Gelasii lectio; nec magnopere sit mirandum, si nonnulla sint quæ difficultatem faciunt. [Quamobrem quæ auxilio codicum tuto emendari poterant, ea sunt emendata; &c.]—Item, ad verb. Cæterum. —Hinc usque ad finem, (ubi recensentur libri Scripturæ canonici, et Ecclesiastici iisdem immixti, [Vid. supr. not. ad lit. p.]) neque in collectione Isidori, neque in ullo *veteri* codice Gratiani, eorum quæ collata sunt, inveniuntur. [The passage in question is found, not only in the Par. ed. 1612, here used, (ut supr. not. p,) but also in the Lugd. ed. 1572. In the earlier edition, 4to. Basil. 1500, it does *not* occur.]

[s] Decret. Gelasii in Synodo LXX Ep.—Ordo librorum Veteris Testamenti, [quem sancta et catholica Romana suscipit et veneratur Ecclesia; &c.—Concil. Labbe, tom. iv. col. 1260, ut supr. p. 162, not. m.]

the Old Testament, and afterwards received by the Church to be publicly read unto the people; though, in a strict and exact manner of speaking, we intend not to call them all alike canonical, no more than Gelasius and his bishops did; who must either be taken in such a latitude as we desire to be, or else they will be put, not only to disagree with the nature of the thing itself, (to say, that any book was a canonical book of the Old Testament, which during the time of that Testament was never so,) but to depart likewise from the consent of the ancient and primitive Church before them; which God forbid we should ever conceive of so many reverend and excellent persons, as either met with S. Augustine in the council of Carthage, or with Gelasius in the synod at Rome.

TEST. CENT. V.

LXXXVII. But here at this place it will not be amiss to stand awhile, and look upon the fine pageant that M. Becanus the Jesuit hath dressed up, and set in our way. Becanus was a man of an acute wit, and subtle enough; but herein (as in many things besides) he shewed little of it, when he brings in Pope Innocent delivering the Trent-canon of Scriptures to the council of Carthage[t], and the council of Carthage recommending it to S. Augustine, and S. Augustine presenting it to Pope Gelasius, and Pope Gelasius, in his council at Rome, reaching it over to Pope Eugenius in his council at Florence, (which is a leap no less than nine hundred and fifty years long,) and Pope Eugenius putting it into the hands of the council of Trent. We shall speak with the council of Florence *, and Trent †, hereafter; and, what all the rest of this show can say, we have already heard before, and heard

* Infra, num. cliv. [vid. clviii.—clx.]
† Num. clxxxi. [vid. chap. xviii.]

[t] M. Becanus, Manual. Controvers., lib. i. cap. 1. q. 1. [ed. 4to. Herbipoli, 1623. p. 2.—Hic] canon (quem pontificii amplectimur) habetur in Concilio Trident., sess. iv. Et patres illius concilii acceperunt illum per traditionem ab Eugenio Papa in Concilio Florentino, [ut videre est apud Bartholomæum Carranzam in Summa Conciliorum.] Rursum, Eugenius illum accepit a Gelasio Papa in Concilio Romano, [ut patet ex tom. ii. conciliorum, in decretis Gelasii circa finem.] Iterum, Gelasius ab Augustino, [lib. ii. de Doctrina Christiana, cap. 8.] Et Augustinus a Concilio Carthaginensi [tertio, quod alii quintum, alii sextum vocant.] Denique, patres hujus concilii ab Innocentio I. [Epist. iii. ad Exuperium, cap. 7.] Vixit autem Innocentius anno Christi 402. Igitur, ab illo tempore primitivæ Ecclesiæ ad nos usque, per continuam traditionem, perseverat idem ille Scripturæ canon, quem nos [Catholici] nunc tenemus et amplectimur.—Vide eund., tract. de Fide, cap. 3. q. 1. num. 3. [The title of this treatise is, 'Martini Becani, soc. Jes., Theologiæ Scholasticæ partis secundæ, tomi posterioris, tractatus primus, De Fide, Spe, et Caritate, tom. iii.'—Ed. 8vo. Par. 1620. p. 55.—The passage referred to is an exact transcript of the former, ubi supr., Manual. Controvers., lib. i. cap. 1. q. 1. p. 2.]

CHAP. VII. nothing that makes to the Jesuit's purpose,—which is, to set all the apocryphal or ecclesiastical books of the Bible in equal rank and authority with the canonical. But between Eugenius and Gelasius there will come in so many to the contrary, that Becanus will never be able either to maintain his continual tradition against them, or to fetch his leap over all their heads. That Gelasius received his catalogue from S. Augustine, or S. Augustine from the council of Carthage, and the Council from Pope Innocent, is no way probable. For, first, Gelasius received his decretal epistles, (all but one,) and his synodical declaration of the Scripture-books, from Isidore Mercator, and Isidore Mercator (for ought that any body knows) only from himself. Next, the council of Carthage and Pope Innocent rather received their catalogue from S. Augustine, than S. Augustine from them; for he wrote his books of Christian Doctrine before he was made a bishop, to which office he was ordained seven years[u] before Pope Innocent came to that dignity[x], and ten years before the epistle to Exuperius is said to be written[y],—an epistle that S. Augustine perhaps never saw, (at least he makes no mention of it,) and which the council of Carthage never heard of[z]; who, following the enumeration of Scriptures that S. Augustine had (with his restrictions and limitations) set down before, sent it to Boniface and other bishops of Italy, to see if they would approve it: which they would never have done, if they had known of any former declaration that Innocent had there made about it. Lastly, if Eugenius had it from [the pretended] Gelasius, and he from S. Augustine, and S. Augustine from the Council, and they from Pope Innocent,—from whom did this pope receive it? (for he lived in the *fifth* age, which is somewhat too late a time to begin the primitive Church withal[a], as Becanus here

[Vid. errata, ed. prima.]

u Anno 395, secundum Prosperi Chronicon. [Vid. Prosperi Aquitani Chron. integrum, ap. Henric. Canisii Thesaur., tom. i. p. 297.—Anno 395, Olybrio et Probino Coss., Augustinus, beati Ambrosii discipulus, multa facundia doctrinaque excellens, Hippone regione Africæ Episcopus ordinatur.]

x Anno 402. [ibid., tom. i. p. 297.]

y Anno 405. [vid. num. lxxiii. supr.]

z Anno 419. [Vid. Prosperi Chronicon, ubi supr., tom. i. p. 299.—Theodosio VII. et Palladio Coss.—Quo tempore Pelagius jam a Pontifice Innocentio prædamnatus,—ei Afrorum vigore, et maxime Augustini Episcopi scientia, resistebatur.]

a Loco citato.—Igitur ab illo tempore primitivæ Ecclesiæ ad nos usque; &c. [Vid. Becan. Manual. Controv., ubi supra, p. 165. not. ad lit. t.]

TEST. CENT. V. Scrinio pectoris?

doth.) Did he take it from himself, and fetch it out of his own bosom? or did he alone give forth his sentence about it, without the consent and testimony of others? and (which is more) against all the testimony and consent of the primitive Church for the space of four hundred years before him? Into so many errors and straits doth this Jesuit cast himself, by undertaking the defence of a wrong cause.

LXXXVIII. Nor is he in any less error, when, having asked the question[b],—What books of Scripture were received into the canon of the Old Testament?—he answereth, That there be two canons of that Testament; one Judaical, which was made up in the time of Ezra; and another Christian, which was made up by the authority of Innocent the First: a distinction that, standing upon no foundation, destroyeth itself. For the canon of the Old Testament, if it be properly and strictly taken, (and Becanus would not have it otherwise taken,) neither is, nor can be, any other but Judaical; from which if there should be a different Christian canon, making and avowing those books to be parts of the Old Testament, which the Old Testament never had, it would imply a contradiction, which Pope Innocent's epistle will never make good. For no book can be said to be a canonical book of the Old Testament, (that ended in Ezra's time,) but such only as was received into the canon while that Testament and the ancient Judaical Church flourished under it. Therefore in this matter we can no more believe the Jesuit's saying concerning Pope Innocent than we can believe Pope Innocent himself, when in this his decretal epistle he tell-

[b] Becanus, lib. De Analogia V. ac N. Test. cap. 1. q. 1. [ed. 8vo. Mogunt. 1620. p. 2.—Quæstio est:] Quinam libri V. T. sint canonici [hoc posteriori sensu?—id est, Quinam relati sint in catalogum seu canonem librorum Scripturæ V. Testamenti?] R[espondeo:] canon seu catalogus librorum V. T. duplex est; unus Judaicus, qui tempore Esdræ, [seu ab ipso Esdra, vel a concilio sacerdotum, cui ipse interfuit,] confectus est. [In isto canone, &c. . . .] Alter Christianus, qui auctoritate Innocentii Primi confectus est; [in quo præter libros jam enumeratos, continentur etiam hi: Tobias, Judith, Esther, Sapientia, Ecclesiasticus, Baruch, et duo libri Machabæorum. Itaque tam hi, quam illi priores, canonici sunt.] Et quidem de prioribus, [qui continentur in canone Judæorum,] non est disputatio. Omnes, tam Judæi, quam Christiani, agnoscunt illos pro canonicis. De posterioribus aliqua dissentio est. [Judæi, Lutherani, et Calvanistæ, negant esse canonicos. Affirmant Innocentius I., Epist. iii. ad Exuperium, cap. 7; Augustinus, libr. ii. de Doctrina Christiana, cap. 8; Patres Concilii Carthaginensis; Gelasius in Concilio Romano; Concil. Florentinum apud Bartholomæum Caranzam, in Summa Conciliorum; Concilium Tridentinum, sess. iv.; et omnes Catholici qui hoc concilium secuti sunt.]

CHAP. VII. eth us, (if yet it were he,) that Solomon[c] king of Judah wrote a book in the time of Ptolemy[d] king of Egypt; for he attributeth five books to Solomon[e], whereof Ecclesiasticus must be one, that was written by Sirach[f] seven hundred and sixty years after Solomon was dead. The question in our case is concerning a matter of fact, in a time long since past, which no power is able to change into any other thing than at that time it was, and make it what it was not. The demand then being, What are the canonical books of the Old Testament, (which was now past and gone four whole ages before the time of Pope Innocent,) recourse is to be had unto the time of the Old Testament itself, that herein must only give us our sure and certain resolution. For, if the pope had an omnipotent faculty, yet that faculty could not revoke a time, nor make things then to be, that then had no being; as it is both confessed here by the Jesuit, and was made clear before, that his new canonical books had then no such being at all. Besides, Pope Innocent's answer was not given to Exuperius in such high terms of authority (whereby to regulate and bind the Christian Church after him) as Becanus here would have it; for he answereth only as far as his understanding gave him leave[g], and according as his reason persuaded him, having first consulted the books, and the order of times wherein they were written. But, if he had made the ecclesiastical books of equal authority with the canonical, or determined those writings to be parts of the Old Testament, which never were acknowledged by them that lived under it properly to belong thereunto, his answer had been clear otherwise than what his understanding led

Supra, chap. II. [vid. num. xxvi. pp. 18, 19.]

[c] Ann. Mundi 2940. [Salomon moritur circa ann. 975, ante Christum.]

[d] Ann. Mundi 3704. [Ptolemæus Euergetes moritur ann. 221, ante Christum.]

[e] Innoc. I. in Epistola [ad Exuperium, tit. vii.—Concil. Labbe, tom. ii. col. 1256, ut supr. p. 153, not. ad lit. d.] Salomonis libri quinque.

[f] Præfat. Siracidis filii, in Ecclesiasticum. [Bibl. Sacr. ed. Vulg. Par. 1564. p. 97.] Nam in xxxviii. anno, temporibus Ptolemæi Euergetæ regis, postquam perveni in Ægyptum, [et cum multum temporis ibi fuissem, inveni ibi libros relictos non parvæ neque contemnendæ doctrinæ.—The Greek is: ἐν γὰρ τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει ἐπὶ τοῦ Εὐεργέτου βασιλέως παραγενηθεὶς εἰς Αἴγυπτον, καὶ συγχρονίσας, εὗρον οὐ μικρᾶς παιδείας ἀφόμοιον· κ.τ.λ. —Vet. Test. ex vers. Septuagint., ed. Oxon. 1817. tom. iv. pp. 289, 290.]

[g] Innoc. I., in Epistola ad Exuper. [Labbe, tom. ii. col. 1254, ut supr. p. 159, not. ad lit. a.] Pro captu intelligentiæ meæ [quæ sunt visa] respondi, quid sequendum vel docilis ratio persuaderet, vel auctoritas lectionis ostenderet, vel custodita series temporum demonstraret.

him to, and would have been altogether contrary to reason, both in regard of the books themselves, and of the times when they were first set forth, which was after Ezra and Malachi had closed up the canon. Again, if Innocent's rescript had then carried the present Roman sense, and been of such authority as is now pretended, how came it to pass, that from the next ages after him, to the time of the council of Trent itself, there was no greater regard and consideration had of it? For certain it is, that, from this time to ours, never was any Bible found, that had either his epistle, or the catalogue of S. Augustine, or the canon of Carthage, or the decree of Gelasius, set before it: as in all, manuscript and printed, the prologue of S. Hierome is there placed by a common and universal consent of the Latin Church, to be a sure index and discrimination of the apocryphal or ecclesiastical books from the canonical[h]. For herein he was preferred before all other writers[i] that spake not so distinctly and exactly of this particular as he did. And, to make it manifest that, in the subsequent ages, the Church followed not the pretended definition of Innocent or Gelasius, but the distinction that S. Jerome made, and the ancient canon that the Christians received from the Hebrews[k], we shall, in the chapters ensuing, take a full view of the next ages, and see the testimonies which both the elder and the later writers have given us herein.

TEST. CENT. V.

Vide chap. I. num. iv. [p. 5.]

Prol. Galeat. B. Hieronymi.

[h] Prol. Gal. B. Hieronymi. [Vid. Op. tom. ix. col. 454, ut supr. passim.] Ut scire valeamus, quicquid est extra hos (in Galeato recensitos libros) inter Apocrypha [esse] ponendum. Igitur Sapientia, quæ vulgo Salomonis inscribitur, et [Jesu] filii Sirach liber, et Judith, et Tobias, et Pastor, non sunt in canone.

[i] Alph. Tostat., in cap. i. Matth. ad vers. 12, et seq. [tom. ix. fol. 82.] Magis credendum est Hieronymo quam Augustino, maxime ubi agitur de Veteri Testamento, et de historiis. Nam in hoc ipse excessit omnes doctores Ecclesiæ.

[k] Idem, Defensorii, par. ii. cap. 23. [tom. xii. fol. 26.] Ista distinctio facta est ab Ecclesia universali, quæ concorditer tenet illam distinctionem factam a B. Hieronymo. Nam ista tenebatur a Judæis fidelibus ante Christi [Christum] adventum, et fuit postea continuata in Ecclesia.

CHAPTER VIII.

THE TESTIMONIES OF THE ANCIENT ECCLESIASTICAL WRITERS IN THE SIXTH CENTURY.

CHAP. VIII.

A.D. 530[l].

LXXXIX. M. Aurelius Cassiodore, (sometimes a senator of Ravenna, and consul of Rome, but afterwards one that retired himself to a collegiate life in a religious house[m] which he had built for that purpose,) though he lived many years in the former century, yet in his old age reached to this, and wrote an introduction to the reading of divine Scriptures. Among which he comprehendeth not only the canonical, but the ecclesiastical books also of the Bible, together with the best expositors[n] and tractates that had been made upon them. In the first place, he reciteth the stricter catalogue of S. Hierome[o], (which is an argument that he preferred it before any other,) and afterwards the larger enumeration of S. Augustine and the common Septuagint; but of these two last his judgment is not so well known to us, as otherwise it might have been, if the copies of his writing had come perfect to our hands. For they that set him forth confess somewhat here to be wanting. In the mean while, how highly he approved S. Jerome's edition, which consisted of twenty-two books according to the Hebrew canon, he declareth at large: but of Pope Innocent's epistle, and the decree of Gelasius, he saith not a word; which is a sign that they came into the world after his time. And, because he could not find among all the ancient writers any expositions of the other ecclesias-

Cassiodorus de Divinis Lectionibus.

[l] [Vid. Cave, tom. i. p. 501.—Magnus Aurelius Cassiodorus . . . anno 537 . . . monasterium Vivariense sive Castellense . . . posuit, &c. . . . Circa annum 556. libros de Divinis Lectionibus scripsit; &c.]

[m] Vivariense Monasterium, juxta Ravennates. [Vid. Magni Aurelii Cassidori, lib. De Divinis Lectionibus, cap. xxix., ap. Biblioth. V. Patrum Max., ed. Lugd. 1677. tom. xi. p. 1284.—De positione monasterii Vivariensis, sive Castellensis.]

[n] Ibid., cap. xxiv. [ubi supr. p. 1283.] Quod dictum rationabiliter in tractatoribus probatissimis invenitur, hoc procul dubio credamus esse divinum.

[o] Ibid., cap. xii. [p. 1277.] Sciendum est plane S. Hieronymum ideo diversorum translationes legisse, atque correxisse, eo quod auctoritati Hebraicæ nequaquam eas perspiceret consonare. Unde factum est ut omnes libros V. T. diligenti cura in Latinum sermonem de Hebræo fonte transfunderet, et ad viginti duarum literarum modum, qui apud Hebræos manet, competenter adduceret, per quas omnis sapientia discitur [dicitur,] et memoria dictorum in ævum scripta servatur. Huic etiam adjecti sunt N. T. libri xxvii., qui colliguntur simul xlix. (Titulus hujus capitis est: Divisio Scripturæ divinæ secundum Hieronymum.)

tical books, which were added to the translation out of the Septuagint[p], and numbered in S. Augustine's catalogue, he committed the care of that work to a priest of his own acquaintance[q]; commending the books for many excellent virtues[r], and instructions of manners, in patience, in hope, in charity, and in fortitude, that are to be found in them. And thus far S. Hierome was of his mind: and so are we.

TEST. CENT. VI.

XC. Among other laws that Justinian the Emperor made concerning ecclesiastical matters, this was one,—that the canons made and confirmed by the four first General Councils should be received[s], and have the force of laws. In the last of which councils, (as appeared before, both by the council itself[t], and by the code there approved[u],) the canon of the council at Laodicea was confirmed, and the canon of the council of Carthage, (which that code contained not,) let alone by itself. From whence it appeareth, that, though Dionysius * and Ferrandus † had already made some use of the African council in their particular and private collections of the canons, yet, in the general and public receptions of the Church, this of Carthage carried not then any such binding authority with it, as that of Laodicea did.

A.D. 541. [vid. Cave, tom. i. pp. 508, 509.]

Vide num. lix. Num. lxxxii.

* Anno 525. [vid. Cave, tom. i. p. 513.]

† Anno 530. [vid. Cave, tom. i. p. 514.]

p Ibid., cap. v. [ubi supr. p. 1275.] Sæpe dictus autem pater Hieronymus asserit Sapientiæ librum non a Salomone, (ut usus habet,) sed a Philone doctissimo quodam Judæo fuisse conscriptum: quem pseudographum prænotavit, quia [propterea quod] usurpationem nominis portat alterius. Hujus libri [Cujus voluminis] exposit[ionem] presbyter Bellator [octo libris se assumpsisse testatus est;] &c.

q Ibid., cap. vi. [p. 1275.—Vid. infr. not. r.] Bellatori amico nostro.

r Ibid. [ubi supr. p. 1275.—Sed eos, licet historici sint, et planissima relatione fundantur, tamen] propter virtutes excellentissimas morum conscriptos esse cognoscite, ut patientiam, ut spem, ut caritatem, ut etiam in fœminis fortitudinem, ut pro Deo contemptam præsentis sæculi vitam, [vel cætera quæ illis virtutum genera Domino præstante floruerunt,] nostris animis competenter infunderent... [Libri vero Machabæorum supradicto amico nostro Bellatore sedula expositione, Domino juvante, confecti sunt; &c.]

s Novella cxxxi. [Collat. ix. tit. 13. cap. 1. ed. Antv. 1575. p. 212.] θεσπίζομεν [τοίνυν] τάξιν νόμων ἐπέχειν τοὺς ἁγίους ἐκκλησιαστικοὺς κανόνας, τοὺς ὑπὸ τῶν ἁγίων τεσσάρων συνόδων ἐκτεθέντας ἢ βεβαιωθέντας, [τουτέστι, τῆς ἐν Νικαίᾳ τῶν τιη'., καὶ τῆς ἐν Κωνσταντινουπόλει τῶν ἁγίων ρν'. πατέρων, καὶ τῆς ἐν Ἐφέσῳ πρώτης, ἐν ᾗ Νεστόριος κατεκρίθη, καὶ τῆς ἐν Χαλκηδόνι, καθ' ἣν Εὐτύχης μετὰ Νεστορίου ἀνεθεματίσθη. τῶν γὰρ προειρημένων ἁγίων συνόδων καὶ τὰ δόγματα καθάπερ τὰς θείας γραφὰς δεχόμεθα, καὶ τοὺς κανόνας ὡς νόμους φυλάττομεν.—Vid. supr. p. 80, not. ad lit. s.—This Novel may be found also ap. Justelli Biblioth., tom. i. p. 28, where it is placed before the Code of the Universal Church.]

t Concil. Chalcedon., can. i. ut supr. citatur, num. lxxxv. [p. 160, not. ad lit. g.—Vid. etiam Concil. Labbe, tom. iv. col. 755.—τοὺς παρὰ τῶν ἁγίων πατέρων καθ' ἑκάστην σύνοδον ἄχρι τοῦ νῦν ἐκτεθέντας κανόνας κρατεῖν ἐδικαιώσαμεν.]

u In cod. Concil. Act. iv., xi., xiii. [Vid. Concil. Labbe, tom. iv. coll. 527, 537, 691, 711, ut supr. p. 79, not. ad lit. r.]

CHAP. VIII.

A.D. 543[x].

XCI. But we have, in this age, the testimonies of two African bishops to explain their own canon: one of Junilius; who, notwithstanding the mixture that S. Augustine and the council of Carthage made of the ecclesiastical and canonical books together, acknowledgeth a great imparity betwixt them[y], and parteth them again (them and others) into their several classes. For, first, he declareth that the canonical books only are of sovereign and perfect authority; then, that there be some others of a lesser, and others of no authority at all: which is answerable to the order of the Greek Church, which divided the canonical books from those that were suffered to be read in public assemblies, and these from the apocryphal, that were utterly rejected, and forbidden to be used among them. Secondly, he excludeth out of his canonical class[z] the books of Judith, Wisdom, and the Maccabees, which he expressly nameth, and (by the reason that followeth) the rest of that rank also, which he nameth not. For, thirdly, the reason that he giveth of this his distinction is, because the Hebrews[a], and S. Hierome, and other doctors of the Church, had so distinguished them before him: which is a clear profession, that he received no more books into the canon than they did; and a clear argument withal, that the copy of his writing is corrupted, where some of the canonical books recited in it are set out of their own order[b].

[x] [Vid. Cave, tom. i. p. 526.—Junilius, episcopus Africanus, ... vixit circa an. 550. Scripsit ad Primasium, &c.]

[y] Junilius Africanus, de partibus Divinæ Legis, lib. i. cap. 7. [ap. Max. Biblioth. V. Patr., tom. x. p. 341.] (Scribit autem ad modum dialogi.) Discipulus: Quomodo Divinorum librorum, (nempe, qui aut revera Divini sunt, aut tales habentur,) consideratur auctoritas? Magister: Quia quidam perfectæ auctoritatis sunt, quidam mediæ, quidam nullius. D. Qui sunt perfectæ auctoritatis? M. Quos canonicos in singulis speciebus [absolute] enumeravimus. D. Qui mediæ? M. Quos adjungi a pluribus diximus. D. Qui nullius [auctoritatis sunt?] M. Reliqui omnes.

[z] Vide ejusdem libri cap. 3. [De historia, p. 340.—Discip. Historia quid est? Magist. Præteritarum rerum præsentiumve narratio. D. In quibus libris Divina continetur historia? M. In septemdecim: Gen. 1, Exo. 1, Levit. 1, Num. 1, Deuter. 1, Jesu Nave 1, Judicum 1, Ruth 1, Regum, secundum nos, 4, (secundum Hebræos, 2.) Evangeliorum quatuor: secundum Matthæum, secundum Marcam, secundum Lucam, secundum Johannem; Actuum Apostolorum 1. D. Nulli alii libri ad Divinam historiam pertinent? M. Adjungunt plures Paralipomenon 2, Job 1, Esdræ 2, Judith 1, Hester 1, Maccab. 2. D. Quare, &c.; ut infr., not. seq.—The book of *Wisdom* is not named.]

[a] Ibid. [ubi supr.] Discip. Quare hi libri non inter canonicas Scripturas currunt? Mag. Quoniam apud Hebræos quoque super hac differentia recipiebantur, sicut Hieronymus cæterique testantur.

[b] Eod. cap. [ut supr., not. z.—Ad-

XCII. Another of the African bishops is Primasius, the prelate of Adrumetum there, and one of those Fathers that were present at the fifth general council in Constantinople[c]; who, after the council of Carthage had been divulged, and spread in his country, now more than a hundred years together, knew of no other books[d] to be received there into perfect and canonical authority of Scripture, than what S. Hierome, and others that followed the Hebrew account, had formerly numbered. It is therefore a great vanity in Cotton[e] and Coeffeteau[f] to say as they do, that, from the time of the African council in Carthage, their new canon of Trent was received and believed throughout all Christendom, and that there are not above one or two to be found among the ancient and later writers in the Church since that age, who have been of another mind. But we shall find them many more; and it will be no easy matter for those of their side to find any one, that ever maintained the doctrine of the council of Trent, before that council sent out their anathema against the whole Church of God besides, both before and after them.

TEST. CENT. VI. A.D. 553. [Vid. Cave, tom. i. p. 525.]

Num. lxx., lxxiii.

XCIII. In Syria at this time lived Anastasius, the patriarch of Antioch, a person highly esteemed in the Church[h], as for all other things wherein he excelled, so especially for

A.D. 560[g].

jungunt plures *Paralipomenon* 2, *Job* 1, *Esdræ* 2, Judith 1, *Hester* 1, Maccab. 2. —Perhaps, also, the edition used by Cosin may have contained the book of *Wisdom* in the place of *Esther*.]

[c] Concil. Constantinop. General. V., Collat. (sive Act.) ii. [Concil. Labbe, tom. v. col. 433.—Sancta synodus dixit: Oportebat quidem Primasium, et Sabinianum, et Projectum, et Paulum, religiosissimos episcopos, convocatos ad hoc, sancto Concilio advenire, et participes fieri omnium quæ moventur; &c.]

[d] Primasius, in Apocalyps. cap. iv., [Comment., lib. ii. ap. Max. Biblioth. V. Patrum, tom. x. p. 296.] (S. Johannes) Veteris Testamenti libros (per xxiv. alas) insinuat: quos ejusdem numeri canonica auctoritate suscipimus, tanquam xxiv. Seniores (super) Tribunalia præsidentes.—[Vid. etiam ibid. passim.]

[e] Cotton, Deprav., 184. [Genève Plagiare, ou Vérification des dépravations de la Parole de Dieu, qui se trouvent és Bibles de Genève; par Pierre Coton, &c., col. 2207.—Catalogue (faite depuis en l'année 397. au concile troisiesme de Carthage) qui depuis de siècle en siècle a esté receu en toute l'estenduë de l' Eglise; &c.]

[f] Coeffet., Apol., p. 96. [Œuvres, p. 437.—En fin ils ont esté receus avec les autres, comme témoignent Sainct Augustin, Innocent premier, et le concile troisième de Carthage, qui a esté suivi en ce point par tous les plus illustres écrivains, qui sont venus depuis, un ou deux exceptés; &c.]

[g] [Vid. Cave, tom. i. p. 531.—Anastasius, *Sinaita* a monastica (quam in monte Sinai egit) vita dictus, anno 561. ad Patriarchatus Antiocheni dignitatem promotus, doctrinam orthodoxam strenue ac constanter propugnabat, &c.]

[h] Evagr. Hist., lib. iv. cap. 39. [cap. 40, ap. Histor. Eccles., ed. Cantab., 1720, tom. iii. pp. 422, 423.—ἦν δὲ ὁ Ἀναστάσιος, τὰ μὲν θεῖα ἐς τὰ μάλιστα λόγιος, ἀκριβὴς δὲ τοὺς τρόπους, κ.τ.λ.]

CHAP. VIII. his study and knowledge of the Scriptures; who, in his work that he made upon the creation of the world, expressly setteth forth the number of those books[i], which God had appointed for His Old Testament, to be twenty-two. And it is to no purpose for Coccius[k] to bring him out of his Treasury against us. For, though he citeth Ecclesiasticus in the same book, yet neither there, nor any where else, doth he make it to be a part of God's Old Testament. And if he (or some other under his name[l]) hath thought good to allege the Wisdom of Solomon, and to call it a divine Scripture, yet this is no more than otherwhiles he attributeth to the Fathers of the Nicene Council[m].

A.D. 580. [Vid. Cave, tom. i. p. 543.] XCIV. As clear a testimony have we from Leontius, accounted both in those days and these a very learned and exact writer[n]; who, in his book against the sects, acknowledgeth no other canonical parts of the ancient Bible to be received by the Christian Church, than what the Hebrews

[i] Anastasius, [Sinaita,] in Hexameron, lib. vii. [ap. Max. Bibl. V. Patr., tom. ix. p. 886.] Numerat igitur Deus totum suum Vetus Testamentum in xxii. libris. [The precise words are: Hoc est enim vigesimum secundum Dei opus; viginti enim duo opera fecisse Deum, dicunt et Judæorum et Christianorum interpretes. Ex quibus quidem viginti et unum jam paulo ante enumeravimus, facta in sex diebus; viginti autem secundum est futuri sæculi paratum regnum, et spiritualis contemplatio. Propterea viginti quoque duobus libris enumerat omne Vetus Suum Testamentum.]

[k] Cocc. Thesaur., lib. vi. art. 17. [tom. i. p. 682.—*Anastasius Antiochenus*, 580. *Lib.* ix. *Hexameron:* Si autem adjutrix est mulier, quomodo dicit Scriptura, quod 'vinum et mulieres separant a Deo.' (Ecclus. xix. 2.)]

[l] Quæst. viii., apud Anastas. [Max. Biblioth. V. Patr., tom. ix. p. 968.—Quod quidem divina quoque Scriptura dicit, narrans de Sapientia: Hæc justum, &c. (Sap. xxx.)]

[m] Anastasius, in Ὁδηγ., cap. ix. [Biblioth. Max., tom. ix. p. 828.—Quorum (viz. Arii, Sabell. aliorumque,) impietatem, perversamque sententiam, evertit et condemnavit sanctissima illa et beatissima, Spiritus S. quasi unigenita filia, universalis synod. Nicæn. cccxviii. celeberrimorum Patrum, dilucide docens, aliud esse essentiam seu naturam, aliud hypostasin: sic enim loquitur.—For the Greek, vid. ed. 4to. Ingolstad., 1606. p. 140.—*ὧν τὴν ἀσέβειαν καὶ τὸ τοιοῦτον φρόνημα ἀνατρέπουσα, ἡ ἁγία καὶ μακαρία πρωτότοκος* Τοῦ Ἁγίου Πνεύματος *οἰκουμενικὴ σύνοδος τῶν ἐν* Νικαίᾳ *τιη΄. πατέρων τῶν ἀοιδίμων, διδάσκουσα σαφῶς ἡμᾶς· ὅτι ἕτερόν ἐστιν ἡ οὐσία, ἤτοι ἡ φύσις· καὶ ἕτερον ἡ ὑπόστασις. οὕτω βοᾷ.*—The title of this book is: "*Anastasii Sinaitæ, Patriarchæ Antiocheni,* Ὁδηγὸς, seu Dux Viæ, adv. Acephalos;" &c.—Conf. notam ad Bodleianum Catalogum, sub nomine *Anastasii Sinaitæ, monachi Palæstini:*—De variorum Anastasiorum operibus, et cui quæque sint tribuenda, conf. Oudinum de Scriptt. Eccl., col. 544. vol. ii., et Fabricium in Bibl. Gr., ex ed. Harles, pp. 571—663. vol. x.]

[n] Henr. Canis., Antiq. Lect., tom. iv. [Vid. Thesaur. Monumentorum Eccl., et Historicorum, cum notis, &c., Jacobi Basnage, vol. i. p. 527.—Claruit Leontius iste sub Justiniano Imp. hujus nominis primo, patria Byzantinus, &c.] Baronius, in Annal., Anno 553. sect. 46. [tom. vii. col. 584.—Sane quidem et hujus scriptor temporis valde accuratus, Leontius, in libro De Sectis, cum multa ab hæreticis conficta tradat, inter alia ab ipsis epistolas scriptas esse nomine Theodoreti testatur.]

had received before, that is to say, twelve historical books, five prophetical, four of doctrine and instruction, and one of psalmody; all which he nameth in particular[p], without making mention of any other. And therefore the master of the Pope's palace at Rome is very angry with this passage in Leontius, and putteth him into his Expurgatory Index with this censure, "That he did exceeding ill[q], to make so short a catalogue of the old divine Scriptures, and therein to omit the books of Tobit, Judith, Esther, Wisdom, Ecclesiasticus, and the Maccabees:" which is clearly to confess that this testimony is wholly for us, and full against the new Trent-canon.

TEST. CENT. VI.

XCV. There is a commentary upon the Apocalypse extant, under the name of Victorinus the Martyr, bishop of Poictiers

A.D. 599, aut sæculo potius sequenti[r].

[p] Leontius Byzantinus, de Sectis, act. ii. [ap. Galland. Biblioth., tom. xii. p. 627.—Sequitur, ut, post illa jam præmissa, de sectis quibusdam breviter agamus. Universæ quidem numero lxxxiv. sunt, quas Epiphanius Cypri antistes enumerat.] Prius [tamen] quam (sectas) [eas] attingamus, libros ab Ecclesia receptos recenseamus. Eorum igitur [Igitur ex libris ecclesiasticis] alii Scripturæ Veteris, alii Novæ. Veterem [Scripturam] vocamus eam, quæ ante Christi Adventum edita [literis prodita] fuit: Novam, quæ post [Ipsius] Adventum. Veteris libri sunt xxii., partim historici, partim prophetici, partim parænetici [præcepta continentes,] partim ad psallendum [concinendum] facti. Et hi quidem sunt V. T. libri, &c. (Quum hos, et qui ad N. T. pertinent, recensuisset, subjicit:) *ταῦτα ἐστὶ τὰ κανονιζόμενα βιβλία ἐν ἐκκλησίᾳ, καὶ παλαιᾷ καὶ νέᾳ· ὧν τὰ παλαιὰ πάντα δέχονται οἱ Ἑβραῖοι.* Hi sunt libri in canonem recepti in Ecclesia, tum vetere, tum nova; e quibus omnes illos priscos Hebræi recipiunt. ['Hi sunt libri, tam prisci, quam recentes, qui in Ecclesia pro canonicis habentur; ac priscos quidem omnes Hebræi recipiunt.'—*Vers. ap. Galland.*, where the *Greek* also appears to be different from that which Cosin used: *ἀκόλουθόν ἐστι μετὰ τὰ προλαβόντα, περὶ αἱρέσεών τινων διαλαβεῖν. εἰσὶ δὲ αἱ πᾶσαι πδ΄. ἃς ἀπαριθμεῖται Ἐπιφάνιος ὁ Κύπρου ἐπίσκοπος. ἀλλὰ πρὸ τοῦ ἅψασθαι ἡμᾶς αὐτῶν, τέως ἀπαριθμησώμεθα τὰ ἐκκλησιαστικὰ βιβλία. τῶν τοίνυν ἐκκλησιαστικῶν βιβλίων, τὰ μὲν τῆς παλαιᾶς εἰσι γραφῆς· τὰ δὲ τῆς νέας. παλαιὰν δὲ λέγομεν γραφὴν, τὴν πρὸ τῆς παρουσίας τοῦ Χριστοῦ· νέαν δὲ, τὴν μετὰ τὴν παρουσίαν. τῆς μὲν οὖν παλαιᾶς βιβλία εἰσὶν κβ΄., ὧν τὰ μέν εἰσιν ἱστορικὰ, τὰ δὲ προφητικὰ, τὰ δὲ παραινετικὰ, τὰ δὲ πρὸς τὸ ψάλλειν γενόμενα. εἰ δὲ καὶ ἕκαστον ἐν ἑκάστῳ εὑρίσκεται, ἀλλ' οὖν ἀπὸ τοῦ πλεονάζοντος ἕκαστον κέκληται. τὰ τοίνυν ἱστορικὰ βιβλία εἰσί· κ.τ.λ. . . . εἰσὶ δὲ ταῦτα τὰ τρία βιβλία τοῦ Σολομῶντος· μετὰ ταῦτά ἐστι τὸ Ψαλτήριον· καὶ ταῦτα μέν εἰσι τὸ κβ΄. βιβλία τῆς παλαιᾶς, κ.τ.λ. . . . ταῦτά ἐστι τὰ κανονιζόμενα βιβλία ἐν τῇ ἐκκλησίᾳ, καὶ παλαιὰ, καὶ νέα· ὧν τὰ παλαιὰ πάντα δέχονται οἱ Ἑβραῖοι.*]

[q] Joh. Maria [Brasichellensis,] Magister S. Palatii, Indic. Rom. [librorum expurgand.] p. 117. [ed. Romæ, 1607. p. 134.—In Leontio Advocato, ap. tom. iv. Bibl. SS. Patr. ed. 2. Par., 1589. per Margarin. de la Bigne.—Actione 2, column. 96. B. in textu ibi, "Hi sunt libri tam prisci," &c.; appone ad marginem :] Diminute catalogum Divinorum librorum texuit. Nam Tobiam, Judith, Esther, Sapientiam, Ecclesiasticum, et Maccabæos, perperam omisit.

[r] [Vid. Cave, tom. i. p. 147.—Victorinus . . . floruit circa annum 290. Petavionensis erat in Pannonia superiore ad Dravum fluvium, non, ut vulgo creditur, Pictaviensis in Aquitania, episcopus; . . . . . martyriumque sub persecutione Diocletiani anno 303. subiisse dicitur . . . . . Extat quidem sub ejus nomine, in Bibliotheca PP. tom. iii., commentarius in Apocalypsin : sed aut

CHAP. VIII. in France; another, set forth among the works of S. Augustine; and a third attributed to S. Ambrose: which, though they be not their writings whose names they bear, yet very ancient they are, and have many true and remarkable passages in them; whereof this is one in them all[s],—That the twenty-four seats of the Elders alluded to the twenty-four books of the Old Testament: which is the same, both explication and application, that Tertullian and S. Jerome had made hereof before.

Vide num. li. Vide num. lxxiii. [et lxxi.]

XCVI. And thus far it is evident what the ancient Fathers both of the Greek and Latin Church held and taught concerning the proper and authentic canon of Scripture; wherein S. Augustine, and they that followed him, or the council of Carthage, in effect differed not from them. For those Fathers that take the canon in the strictest sense, (allowing no books to be received in the Christian Church, as canonical, but such only which the ancient Church of the Jews had received from God before, and by the sole authority whereof all matters of Faith were to be learned and decided,) do not yet deny but that the ecclesiastical books, usually thereunto annexed, may, in a general and large sense, (as they have many profitable rules of life and instruction in them,) be termed canonical, and esteemed as holy and divine writings, set forth by pious and religious men under the Old Testament, to be publicly read and made known to faithful people. So much S. Hierome, Ruffin, and Athanasius, (besides the rest of the old Fathers,) granted; and S. Augustine, with all his followers in Africa, or elsewhere, would ask no more. For neither did he nor they make them to be of equal authority, nor did they pass their censure of damnation, (as the masters

Locis supra citatis.

ejus non esse, aut mire interpolatum et mutatum, necesse est.—Et conf. Ant. Possevini Apparat. Sac., tom. iii. p. 346. —Extat autem ejusdem Victorini Comment. in Apoc., &c.]

[s] Victorin., [Schol.] in Apoc. iv. [v. 8.—ap. Galland. Biblioth., tom. iv. p. 56.] Sunt autem libri Veteris Testamenti, qui recipiuntur, viginti quatuor, quos in Epitome [Epitomis] Theodori invenies. [Sed et viginti quatuor (ut diximus) Seniores, Patriarchas et Apostolos, judicare populum suum oportet; &c.—Vid. etiam vers. 7. p. 55.] Aug. Hom. iii. in Apoc. iv. [tom. iii. Append., col. 164.] (Per) xxiv. Seniores possumus etiam intelligere xxiv. libros Veteris Testamenti, [et Patriarchas et Apostolos.] Ambr. in Apoc. iv.—Per sedilia igitur xxiv. designantur xxiv. libri Veteris Testamenti. [Vid. ed. Par., 1614. tom. v. col. 385.—Viginti quatuor Seniores in hoc libro aliquando Patres Veteris Testamenti, aliquando Novi, aliquando simul utrosque significant. Sed in hoc loco Patres Veteris Testamenti designant, qui viginti quatuor sedilibus sedisse dicuntur; &c. —The precise words are not found.]

at Trent[t] have done,) upon any that did not so receive them, but gave advice and counsel to prefer the one before the other. And here is an end of the six first centuries. TEST. CENT. VII. Vid. num. lxxx.

CHAPTER IX.

THE TESTIMONIES OF THE ECCLESIASTICAL WRITERS IN THE SEVENTH CENTURY.

XCVII. But to make it manifestly appear, that in the ages following there was no obligation put upon any man, to observe either the pretended decrees of Innocent and Gelasius, or the canon of the African council, and the catalogue of S. Augustine, (at least, not in that strict sense and acception, wherein they are all now produced by our opposites, and urged against us,) but that the Church continued still to observe the ancient canon of Scripture, which the Christians had received from the Jews, and which both S. Jerome and Ruffin, and the other old writers before them, had accurately delineated,—we shall for this purpose take a view of the subsequent times, and the testimonies of those ecclesiastical authors that lived in them, and left any record of this matter behind them, every one in their order.

XCVIII. We have already seen, that four patriarchal Churches have declared themselves for us. (1.) For the Church of Jerusalem furnished us with S. Cyril; (2.) The Church of Alexandria with S. Athanasius; (3.) The Church of Antioch with Anastasius; (4.) And the Church of Constantinople with S. Gregory Nazianzen; besides many others that depended upon those several sees. And, if any credit may be given to the writings of Clemens, the Church of Rome also hath furnished us with the first patriarch and bishop she had. [One of the first bishops.—*Errat. ed. prim.*] But, whether his testimony be received or no, we are more assured that S. Gregory the Great, who was another bishop of that patriarchal see, will give in his witness and suffrage for us.

XCIX. S. Gregory, then, (as divers of the late Roman writers do confess,) hath herein declared himself to follow the canon of the ancient Church set forth by S. Jerome and A.D. 600[u]. Vide num. C. versus finem.

[t] Sess. 4. et Bulla Papæ Pii IV. supra cit.

[u] [Vid. Cave, tom. i. pp. 543—546.]

CHAP. IX.

the Fathers before him, when in his Morals, being about to allege a passage in the book of the Maccabees, he first maketh an excuse for it, and saith, that[v], "though it be not produced out of the canonical books of Scripture," yet alleged it is out of such a book, as was published for the edification of the Church. By which words he acknowledgeth, that some books of the Bible there are which be not canonical, and that the books of the Maccabees are of that number. And what can any man desire to be said more expressly?

C. Yet, because there are two pretences made,—one, that elsewhere he canonizeth all the rest of the contested books, and another, that in this place he detracteth nothing in that behalf from the books of the Maccabees,—we will clear the way before us, and answer them both. (1.) And, first, for all the other books, Gretser the Jesuit (that contendeth for them) will be our witness, "that S. Gregory[x], in all his works, maketh not any mention of the book or history of Judith." And, if otherwhiles he nameth Tobit, it is but very seldom that he doth so, and most an end under the name of "a certain sage person[y]," or "a certain holy man[z]," without any peculiar appellation or citing of his book; as likewise under the same terms he often allegeth the sayings of the books of Wisdom[a], and Ecclesiasticus[b]; which are so far from being terms proper to the canonical writers of God's divine Scriptures, that many of the Fathers, both Greek[c] and Latin[d],

[v] S. Gregor., Moral. Exposit. in Job, lib. xix. cap. 17; (alias 13, [al. 21. § 34. ed. Ben., tom. i. col. 622.]) De qua re (*scilicet*, elatione) cavenda non inordinate facimus [agimus,] si ex libris, licet non canonicis, sed tamen ad ædificationem Ecclesiæ editis, testimonium proferamus.—[1 Macc. vi. 46 is the testimony referred to.]

[x] Gretser., Def., cap. vii. [lib. i. col. 116.] De libro Judith nihil prorsus dicit S. Gregorius in operibus (suis,) [quæ hoc tempore extant.]

[y] S. Gregor., Moral., lib. vi. cap. 16. [al. cap. 35. § 54. tom. i. col. 205.—Hinc quidam sapiens dicit: 'Quod tibi non vis fieri, alteri ne feceris.'—(Tob. iv. 16.)] Et Homil. ix. in Ezechiel. [§ 34. tom. i. col. 1263.—Et sicut per quemdam sapientem, de cœlesti Jerusalem, dicitur; &c. (Tob. xiii. 22.)]

[z] Idem, Moral., lib. x. cap. 4. [Vid. cap. 6. § 8.—Per quemdam justum dicitur: 'Quod ab alio tibi odis fieri, vide ne tu alteri facias.'—(Tob. iv. 16.)]

[a] S. Greg., Moral., lib. iii. cap. 11. [al. cap. 14. § 26. tom. i. col. 84.—Hinc est, quod Patri quidam sapiens dicit; &c. (Sap. xii. 15.)]

[b] Idem, passim. [Vid. Moral., lib. xxii. cap. 4. § 7. tom. i. col. 700.—Nisi quid simile aurum cum Sapientia haberet, quidam sapiens minime dixisset; &c. Eccli. xx.]

[c] Dion. Alex., Ep. i. [qu. Epist. ad Domitium et Didymum, ap. Galland., tom. iii. p. 512.—Εὐσέβιος, ὃν ἐξ ἀρχῆς ὁ Θεὸς ἐνεδυνάμωσε, καὶ παρασκεύασε, τὰς ὑπηρεσίας τῶν ἐν ταῖς φυλακαῖς γενομένων ὁμολογητῶν ἐναγωνίως ἀποπληροῦν, καὶ τὰς τῶν σωμάτων περιστολὰς τῶν τελείων καὶ μακαρίων μαρτύρων οὐκ ἀκινδύνως ἐκτελεῖν.] S. Basil., de Virgin. [tom. i. p. 616.—*αἱ*

give them not only to divers Christian authors, but to the philosophers themselves. And what if, at some other time, he maketh a more honourable mention both of Ecclesiasticus and the Wisdom of Solomon, attributing to them the title of holy writings[e]? Yet, this lodgeth not those books higher than in the second rank of Scriptures, that be of a lesser, imperfect, and doubtful authority, as Junilius Africanus said of them before; or, as S. Gregory saith here himself in the place which we first alleged, that be not canonical, but written only by wise and good men for the edification of the Church. But Coccius built his wall with "untempered mortar," when he set up S. Gregory[f] to cite the book of Sirach under the name and authority of Solomon himself, alleging for this purpose his first sermon upon Ezechiel, and pretending that these words, "My son, despise not thou the chastening of the Lord, neither be thou weary of His correction," are to be found there quoted out of the seventh chapter of Ecclesiasticus; for neither is this sentence in Ecclesiasticus, (being a verse taken out of the Proverbs,) nor is it to be seen in all S. Gregory's Sermon upon Ezechiel; who, in his proem upon the Canticles[g], acknowledgeth

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Num. xci.

Ezech. 13. 11.

Prov. 3. 11.

ἀκρότητες γὰρ οὕτως, ὡς ἔφη τὶς τῶν σοφῶν, καὶ κατὰ τοῦτό εἰσιν ἰσότητες.] Nazianz., Ep. 126. [tom. i. p. 858.—*ἐπειδὴ πᾶν μέτρον ἄριστον οἶδεν ὁ τοῦ σοφοῦ λόγος, πλὴν τῷ Θεῷ χάρις.*]

[d] Serm. apud Aug. de Decol. [S.] J. Bapt. [Vid. S. Aug., Op., tom. v. col. 1244.—Odium peperit veritas. Non potuit æquo animo tolerari, quod homo Dei sanctus monebat; &c.—But, if this is the passage alluded to, it appears to have been misunderstood.] Isid., Sentent., lib. ii. c. 10. [S. Isidori Op., p. 641.—But perhaps a wrong reference. —Vid. cap. 11. De exemplis Sanctorum, p. 642.—Si enim ad boni incitamentum divina, quibus admonemur, præcepta deessent, pro lege nobis Sanctorum exempla sufficerent. At contra, dum et nos Deus præceptis suis admoneat, et vitæ Sanctorum boni operis nobis exempla proponant, nulla est jam de reatu excusatio: quia et lex Dei aures nostras quotidie pulsat, et Sanctorum documenta bonorum cordis nostri intima provocant.] Idem, de Offic. Eccl., lib. ii. c. 19. [Vid. Isid., Op., p. 607.—But there appears to be some mistake in the reference.]

[e] S. Greg., Moral., lib. viii. cap. 28. [ed. Ben. cap. 46. tom. i. col. 279.—Sæpe in sacro eloquio Dominus 'Solis' appellatione figuratur. After which words a passage is quoted from Sap. v. 6.] Et lib. xxxiv. cap. 12. [cap. 14. tom. i. col. 1126.—Sap. v. 6 is quoted, after the words: 'In Scriptura enim sacra;' &c.] Idem, in 1 Reg. lib. iii. cap. 6. [cap. 4. tom. iii. par. 2. col. 159. —Unde et sacra Scriptura admonet, dicens; &c. (Eccli. vii. 15.)] et lib. v. cap. 13. [ed. Ben. cap. 4. tom. iii. par. 2. col. 305.—Hinc item Scriptura inutiliter effundi verbum vetat; &c. (Eccli. xxxii. 6.)]

[f] Cocc. Thesaur., lib. vi. art. 17. [tom. i. p. 685.—*Gregorius Magnus*, 590. *Homil.* i. *super Ezekielem:* Vide Salomonem sapientissimum omnium, qui de Dei correptionibus suspicatur: 'Noli esse pusillanimis in disciplina Dei, neque deficias correptus ab Eo.' (Ecclus. vii.)]

[g] S. Greg., Procem. in Cantic. canticor. [tom. iii. par. 2. col. 401.—Nec hoc a magno mysterio abhorret, quod

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Solomon to be the author of no other books but those three, which we properly receive for his, and number among the true canonical Scriptures. (2.) For eluding the authority, or testimony, produced out of S. Gregory against the canonizing of the Maccabees, Monsieur du Perron, or those that magnify his Reply to King James most, may not think to carry it away from us by saying, that S. Gregory[h], when he began first to write his Morals upon Job, was but yet a simple deacon, and not Bishop or Pope of Rome, being at that time employed as Nuncio at Constantinople among the Greeks. For, first, if the Maccabees and the like books had been held and believed to be canonical Scriptures at Rome, (as Cardinal Perron supposed here they were, both at Rome, and all the Western Church over,) it is no way probable, that S. Gregory, who had all his life-time before been brought up and instructed in that Church, would have changed his belief so lightly, as soon as he came into the Eastern Church among the Greeks at Constantinople; which had been at least a dissembling in him, and no upright walking according to truth.

Gal. 2. 13, 14.

But he, that durst there oppose Eutychius the patriarch[i], and defend another point of true belief against him, would never (sure) have suppressed or dissembled this at Constantinople, if he had known it to be an article or a principle of their faith at Rome; where we may therefore safely conclude that no such article was at that time believed. Nor will it serve the Cardinal's turn here to say, "that S. Gregory was but a simple deacon, when he began first to write these his Morals in the East;" for he finished that book in the

liber iste Salomonis tertius in opusculis ejus ponitur. Veteres enim tres vitæ ordines esse dixerunt, moralem, naturalem, et contemplativam; quas Græci vitas, ethicam, physicam, theoreticam, nominaverunt; &c.]

[h] Card. du Perron, Replique contre le Roi de la Grand Bretagne, livre i. chap. 50. p. 441.—Et quant à ce que S. Gregoire le Grand, en son Comment. sur Job, composé prés de deux cents ans apres le canon des peres Africains, citant les livres des Maccabées, ajouté: "Ores que non canoniques, [mais toutesfois écrits pour l'édification de l'Eglise,] c'est d'autant que la premiere minute de ce Comment. fut fait en Orient. Car S. Gregoire n'estoit point encore Pape, lors qu'il composé premièrement le Comment. sur Job, mais simple Diacre, exerçant à Constantinople la nonciature parmi les Grecs.

[i] S. Greg., Moral., lib. xiv. cap. 29. [ed. Ben., cap. 56. tom. i. col. 465.—Non, sicut Eutychius Constantinopolitanæ urbis episcopus scripsit, corpus nostrum in illa Resurrectionis gloria erit impalpabile, ventis aëreque subtilius: in illa enim Resurrectionis gloria erit corpus nostrum subtile quidem per effectum spiritualis potentiæ, sed palpabile per veritatem naturæ.] Baron. ad ann. 586. sect. 3. [tom. vii. cap. 888.]

West[k], and it was published and sent by him afterwards[l], (even then, when he was Pope of Rome,) to Leander the Bishop of Seville; at what time, if there had been any such error in it at the beginning, he might have mended it at the last. But he put it forth at Rome as he had wrote it at Constantinople: which is an evident argument, that herein the Western Church differed not from the East. As little is it to the purpose, when the same Cardinal would evade this testimony of S. Gregory, by pretending, "that he spake not here according to his own mind[m], but by way of a case put only, and not granted; so that the sense should be,—'*Though* the books of the Maccabees, and the rest of that class, be not canonical, (as indeed they are,) yet were they written for the edification of the Church;'" which is a fine device of the Cardinal, if he could, by this artificial interpretation of his own, defeat us of S. Gregory's suffrage. But, that S. Gregory wrote his own judgment herein, and put not the matter as a case supposed only, (otherwise than he believed himself,) is too clear to be so contested by Monsieur du Perron, or any other that are of his party. For, else, why should S. Gregory make any excuse for citing these books of the Maccabees[n]? And why did he not, in all the rest of his works, so much as bring any one sentence out of those books? as we cannot find he did even then, when (they say) he was making his (pretended) dialogues, and building his purgatory. And therefore not only Ockam[o], (who main-

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[k] Baron., ad ann. 586. sect. 26. [tom. vii. col. 896.—Reversus S. Gregorius Romam, hoc otio bene usus est; nam quos inchoaverat Constantinopoli libros Moralium, perficere laboravit: ut ipse testatur, scribens ad Leandrum.]

[l] S. Greg., lib. iv. Epist. 46. [ap. ed. Ben., lib. i. Epistolarum, Epist. 43. tom. ii. col. 531. —Vid. etiam ep. ad Leandr., ap. Exposit. in lib. Job, Præfat., tom. i. col. 1, et seq.] Et Baron., ad ann. 595. sect. 71. [tom. viii. col. 122.—Hoc enim anno idem S. Gregorius . . . misit ad (Leandrum) libros Moralium, ad ipsum Leandrum inscriptos.]

[m] Card. Perron, loco citato, [ubi supr. p. 137, not. ad lit. o.] A ceste occasion donc, parlant en Orient des livres des Maccabées, il ajouste par forme de cas posé et non concedé, "Ores que non canoniques," &c. . . . c'est à dire, Lesquels ores qu'ils ne fussent point canoniques, neanmoins ont esté écrits pour l'édification de l'Eglise.

[n] S. Greg., loco citato, [Moral. Exposit. in lib. Job, lib. xix. cap. 21. tom. i. col. 622.] Non inordinate facimus [agimus,] si ex libris, licet non canonicis, &c. (ut supra, [p. 178, not. ad lit. u.]) testimonium proferamus.

[o] Gul. [de] Ocham, Dialog. par. iii. tractat. 1. lib. iii. cap. 16. [ed. Lugd. 1494. fol. ccxiii.—Item, ap. Goldasti Monarch., tom. ii. p. 834.—Nam secundum Augustinum, ut habetur dist. ix. in diversis capitulis, Scriptura Divina est literis et expositionibus omnium Episcoporum et aliorum præponenda. Ita ut solis scriptoribus Bibliæ deferendus sit hic timor et honor, ut

CHAP. IX. taineth our cause, as we shall see hereafter,) but Catharin[p] and Canus[q] themselves, (who are against it,) do all interpret S. Gregory's words in the same sense that we do, and say, that he followed S. Jerome and other Fathers herein, both for the Maccabees, and the rest of that rank. We conclude therefore: if it were lawful for S. Gregory to say that those books were not canonical, it is as lawful for us to say it. And if he, that was Bishop and Pope of Rome, (to whom they attribute now more authority than ever he took to himself,) might, and did, (after the times of Innocent, Gelasius, and S. Augustine, and the council of Carthage,) deny the pretended canonization of these writings, why is it now maintained by our opposites, that the Church had then determined the contrary? or why do they go about to bind us, (upon pain of being cursed by them, and excluded from all hope of salvation,) to receive such definitions for the articles of our Faith, which in S. Gregory's time were not yet received for the common opinions of men?

A.D. 620. CI. Among the works of S. Augustine there are three books, entitled "The Wonders of the Scripture;" which, though they be none of his, yet they seem to have been written about this time. In the two former books are reckoned up the wonders of the Old Testament, and in the

non credantur errare in aliquo; qualis honor et timor nulli deferendus est post ipsos.] Secundum Hieronymum etiam in prologo in lib. Proverbiorum, et Gregorium in Moralibus, liber Judith, Tobiæ, et Maccabæorum, Ecclesiasticus, atque liber Sapientiæ, non sunt recipiendi ad confirmandum aliquid in Fide. [Dicit enim Hieronymus, sicut Gregorius: Judith, et Tobiæ, et Machabæorum libros, legit quidem [eos, *om.*] Ecclesia, sed [eos] inter canonicas Scripturas non recipit. Sic et hæc duo volumina, scilicet Ecclesiastici et Sapientiæ, legit ad ædificationem plebis, non ad auctoritatem Ecclesiasticorum dogmatum confirmandam. Sed expositiones Episcoporum et aliorum, qui fuerunt post Scriptores canonicarum Scripturarum, non sunt majoris auctoritatis quam libri prædicti; &c.]

[p] Catharinus, in Opusc. de libris canon.—Beatus vero Gregorius, auctoritate (ut opinor) Hieronymi motus, videtur concedere illos (Maccab., &c. libros) non esse canonicos, cum tamen de eis producat testimonia. Excusat autem illis verbis, 'Non inordinate agimus,' &c.

[q] Melch. Canus, in Locis Theol. lib. ii. cap. 10. sect. Porro quartum; et cap. 11. sect. Ad quartum vero; [pp. 60, 69.] Argumentum quartum peculiare est, ut Maccabæorum libri e numero canonicorum expurgantur. Nam Gelasius Papa rejicit secundum librum, ubi supra commemoravimus. Beatus autem Gregorius, lib. Moral. xix. rejicit ambos: rejicit Euseb. [in lib. de Temporibus; et] Ricardus [lib. ii. Exceptionum, cap. 9; et] Ochamus, [parte iii. Dialogorum, tractatu primo, lib. iii. cap. 16.] Ac S. Aug. contra Gaud. [secundam Gaudentii Epistolam, cap. 23.] docet ab Ecclesia quidem esse receptos, sed non certa fide. . . . At respondemus, non [Deinde respondetur: . . . Nec] id modo in dubium vocare licet, quod B. Gregorio, Eusebio, atque reliquis, licuit aliquando dubitare.

third those of the New. The second of them so concludeth[r], —that the "books of the Maccabees, though containing divers wonders, are nevertheless excluded out of the divine canon of Scripture." TEST. CENT. VII.

CII. In this age likewise are extant the Sermons of Antiochus, whom Sixtus of Sienna setteth forth to be a very well learned man in the Scriptures[t]. He was a Greek doctor, and lived, at the time when Heraclius was Emperor, in the great college of S. Sabas; but his sermons (highly commended for their worth) are given us in Latin by Dr. Godfrey Tilman, a Carthusian: where[u], in his Prologue, discoursing parabolically upon the words of Solomon, he "compareth his sixty queens to the number of those books, which we hold to be of eminent authority in the Old and New Testament." And, though we are here advertised by Tilman[x] not to regard "the number of the books, (whereof he supposeth there be not so many as sixty in the Bible,) but the dignity and authority of them only above others,"—yet, if we calculate the canonical books of both the Testaments, (as Antiochus and some other of the Greeks did[y],) we shall exactly find the number of sixty. For, setting apart the number of twenty-seven belonging to the New Testament, the (5.) five A.D. 630[s]. Cant. 6. 8. —There are threescore queens, &c.

[r] Apud Aug. lib. ii. De Mirabilibus S. Scripturæ, [cap. 34. tom. iii. Append., col. 26.] In Maccabæorum libris, etsi aliquid mirabilium numero inserendum conveniens fuisse ordini inveniatur, de hoc tamen nulla cura fatigabimur: quia tantum agere proposuimus, ut de divini canonis [mirabilibus] exiguam, quamvis ingenioli nostri modulum excedentem, historicam expositionem ex parte aliqua tangeremus.

[s] [Vid. Cave, tom. i. pp. 575, 576.—Scripsit, rogante Eustathio quodam, Pandectem Divinæ Scripturæ, seu Compendium totius religionis Christianæ et SS. Scripturarum doctrinæ, homiliis 130. comprehensum.]

[t] Sixt. Senens., Biblioth. lib. iii. [iv.] verbo Antiochus, [tom. i. p. 223.—Antiochus Monachus, Græcus,] (vir) in Divinis Scripturis valde eruditus, [collegit insigne opus, in tres et sexaginta sermones distinctum, quod Pandectas prænotavit.]

[u] Antiochus, Prol. in Hom., in Biblioth. Patrum, tom. ii. edit. secund. [Vid. *Maxim.* Bibl. V. Patr., tom. xii. p. 217.—Per hasce sexaginta reginas astruimus insinuari selectos, et auctoritatis præter cæteros eximiæ libros, in Vetere Novoque Testamento reconditos; &c.]

[x] Tilmanus, in Præfat. [Biblioth. Max., tom. xii. p. 215.—Locus, qui se offert discutiendum, primus ille est in ipso Prologi vestibulo, e Canticis Salomonis depromptus, quo] libros Bibliorum (eximiæ inter cæteros auctoritatis) parabolica collatione confert lx. reginis, cum neutiquam totidem sint libri. Cæterum non numerum hic attendit, sed auctoritatem sive dignitatem.

[y] Philip. Solitar., infra num. cxxv. [Dioptræ, lib. iv. cap. 19.—ap. Biblioth. V. Patrum, ed. Col. 1618. tom. xii. par. i. p. 731.—Ita per gratiam docefacti, et purgati, et Spiritu corroborati, sermones Divinos ediderunt, et libros omnes numero sexaginta composuerunt: sex et quadraginta[1] Testamenti Veteris: septem et viginti Testamenti Novi et recentioris.] [[1] *Lege* xxxiii.]

CHAP. IX. books of Moses, (6.) Joshua, (7.) Judges and Ruth, (8.) Samuel, (9.) Kings, (10.) Chronicles, (11.) Ezra and Nehemiah, (12.) Esther, (13.) Job, (14.) The Psalter, (15, 16, 17.) The three books of Solomon, and, (18, &c.) The sixteen books of the Prophets[z], will furnish us with the rest, and make up the number of three and thirty, neither more nor less. So that here was no room, either for Tobit, or them that follow in that order.

A.D. 636. [Vid. Cave, tom. i. pp. 547, 548.] CIII. At this time lived Isidorus, the bishop of Seville in Spain, and scholar to S. Gregory the Great. In three places of his Works we may see what he hath written concerning the canonical books of Scripture[a]; where he setteth forth both S. Jerome's and S. Augustine's catalogue, and having first said, "that the books are divided into three several orders[b], that is to say, the Law, the Prophets, and the Hagiographa," (reckoning them as S. Jerome did before, in his Prologue,) he addeth afterwards, "that there is a *fourth* order of books among them[c], which are not in the Hebrew canon of the Old Testament." (And, if they be not there, they can never be made any canonical parts of that Testament, truly and properly understood.) Then he reciteth the names of those books[d], that belong to this fourth order, saying no more of them than S. Augustine did before[e], whom he chiefly affects to follow in expressing the honour

[z] Where if the twelve lesser prophets be counted but for one book (as the Hebrews reckoned it) this number of thirty-three will agree justly with their twenty-two.

[a] Isid. Hisp., lib. i. de Off. Eccl., capp. 11, 12. [Op., ed. Par. 1601. p. 583.]—Lib. Procemiorum in [de] V. et N. Test. [p. 405, et seq.]—Libro vi. Origin., sive Etym. [p. 70, et seq.]

[b] Idem, lib. vi. Originum, cap. i. [p. 70.] Hebræi [autem] V. Test., [Esdra auctore,] juxta numerum literarum suarum xxii. libris accipiunt, dividentes eos in tres ordines, Legis scilicet, et Prophetarum, et Hagiographorum.

[c] Idem, ibid. [p. 70.] Quartus est apud nos ordo V. Test., eorum librorum qui in canone Hebraico non sunt.

[d] Idem, ibid. [pp. 70, 71.—Quorum primus,] Sap. [liber est; secundus,] Ecclus.; [tertius,] Tob.; [quartus,] Judith; [quintus, et sextus,] (libri) Maccab.; quos licet Hebræi inter Apocrypha separent, Ecclesia tamen Christi inter Divinos libros et honorat et prædicat.—Item, lib. Procem. [p. 405.] Sap. et Ecclus. propter quandam similitudinem Salomonis titulo prænotantur. [The words of Isidorus are: Duo quippe illi egregiæ et sanctæ institutionis libelli, (Sapientiam dico, et alium qui vocatur Ecclesiasticus,) licet dicantur ab Jesu filio Sirach editi, tamen propter quandam eloquii similitudinem, Salomonis sunt titulo prænotati: qui tamen in Ecclesia parem cum reliquis canonicis libris tenere noscuntur auctoritatem. . . . Ex quibus, quidem,] libros (quidem) Tob., [et] Jud., et [sive] Maccab., Hebræi non recipiunt. Ecclesia tamen eosdem inter canonicas Scripturas enumerat.

[e] Vide num. lxxxi. [p. 142. not. ad lit. y.] ubi S. Aug., [de Civit. Dei, lib. xviii. cap. 36. tom. vii. col. 519.] . . . supputatio temporum (a restituto Templo) non in Scr. quæ canonicæ appellantur, sed in aliis invenitur, [in quibus sunt et Machabæorum libri,] quos non Judæi, sed Ecclesia pro canonicis habet, . . .

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that the Church gave to them; which was to number them among the canonical books, to make use of them, and to read them to the people, but not to set them in an equal rank or authority with them. As therefore S. Augustine ought to be (so) interpreted, that he may not be conceived in the same place and period to contradict himself, so is Isidore. For otherwise his own words will be against him, where he saith expressly, "that[f], as the holy Scripture consisteth of the Old Law and the New, so the Old Law was first given to the Jews by Moses and the prophets, and is therefore called the Testament, because it was written, signed, and attested by the prophets." (And if it were signed or sealed by them, there could be nothing added to it, as a true part of that Testament, when they were gone.) Again:—"that Ezra the prophet set forth and ordained all the Old Testament in twenty-two books[g], according to the number of the Hebrew letters; which were all translated after his time[h], out of the Hebrew into Greek, by the LXX interpreters, Aquila, Theodotion, and Symmachus; but into Latin by S. Jerome only; whose edition, (because it was the best that the Latins had,) generally all the Churches received and used." And out of the Hebrew they could translate no more books than Ezra left behind him in Hebrew, or were extant in that tongue; (as the books now in controversy were

Vide num. lxxx., lxxxi.

[f] Isid. Hisp. de Eccl. Off. lib. i. cap. 11.—Constat autem eadem Sancta Scriptura ex Veteri Lege et Nova. Vetus Lex illa est, quæ data est primum Judæis per Moysen et Prophetas; quæ dicitur Vetus Testamentum. Testamentum autem dicitur, quia idoneis Testibus, utique a Prophetis, scriptum est atque signatum. [This passage is omitted in the edition hitherto used, ed. Par. 1601. (Vid. p. 583.) Neither do the words occur in ed. Col. Agr. 1617. However, among the *Annotations* at the end of the book, a note still remains on the words "Testamentum autem dicitur, quia idoneis testibus;" and the entire passage is found in the earlier edit. *Madriti*, 1599.—Some other passages have been omitted likewise in the later editions.]

[g] Idem, ibid. cap. 12. [p. 583.] Omnes (autem) hos libros idem Ezras propheta, [post incensam Legem a Chaldæis, afflatus Sp. Sancto] reparavit, [dum Judæi regressi fuissent in Hierusalem;] cunctaque Prophetarum volumina, quæ fuerunt a gentibus corrupta, correxit, totumque V. Testamentum in viginti duos libros constituit; ut tot libri essent in Lege, quot et literæ habeantur [habentur.]

[h] Idem, ibid. [ubi supr.] Primam post Ezram [Esdræ] editionem de Hebræo in Græcum LXX interpretes ediderunt . . . Hos libros meditari omnium gentium Ecclesiæ primum cæperunt, eos[dem]que de Græco in Latinum interpre(tan)tes primi ecclesiarum provisores tradiderunt. Post hæc secundam editionem Aquila, tertiam et quartam Theodotion et Symmachus ediderunt [ambo Judæi proselyti.] . . . De Hebræo autem in Latinum eloquium tantummodo Hieronymus presbyter S. Scripturas convertit, cujus editione generaliter omnes Ecclesiæ usquequaque utuntur, pro eo quod veracior sit in sententiis, et clarior in verbis.

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† [Vid. errat. *ed. prim.*]

not:) for, as they were all written in the *Greek* tongue, (at least, no (old †) Hebrew copy of them can be seen,) so, who were the authors that wrote most of them[i], neither Isidore, nor any in his time, or since, ever knew. All which is so clearly and so truly said by him against the new Roman fancy, (for the upholding whereof he is otherwhiles produced,) that, if elsewhere he seemeth to say any thing in favour of it, (be it to make Solomon the author of the book of Wisdom[k], or to number Ecclesiasticus[l], and the rest of that fourth order, among the canonical books of Scripture,) either must he be understood, (as S. Augustine was,) to speak in a popular and large sense, or else he will be made to contradict and revoke his own words, (before recited,) which he never did[m]. For how can these following assertions stand together in the same strict and proper sense: "Solomon was the author of the book of Wisdom; and yet he was not the author of it[n]: the books of Wisdom and Ecclesiasticus were two of those which the Hebrews had in Metre; and yet the Hebrews had them not at all[o]:" unless there be (as certainly there is) a propriety of speech in one of these sayings, and a catachrestical, (or improper,) and popular expression in the other? The tale, therefore, that was told him by a *Quidam Sapientium*[p], that "the Hebrews once received the book of Wisdom among the canonical Scriptures, till they had taken

[i] Idem, ibid. [p. 584.] Præterea, Judith, et Tobiam, sive Maccabæorum libros, qui auctores scripserint, minime constat.

[k] Ibid. [p. 583.] Librum Sapientiæ Salomonem [Salomon] scripsisse probatur, [illis quibus ibi legitur: 'Tu me (inquit) elegisti regem in populo tuo, et dixisti ædificare templum,' &c. (Sap. x.)]

[l] Idem, lib. Proœmior. [p. 405.] Ecclesia tamen eosdem inter canonicas Scripturas enumerat. [Vid. supr. p. 141. not. ad lit. d.]

[m] Vide testimonium Alcuini de Isidoro, infra, num. cxiii. [Item, vid. Alcuini Op., col. 941.—In libro Jesu filii Sirac hæc præfata sententia legitur; quem librum B. Hieronymus atque Isidorus inter apocryphas, (id est, dubias scripturas,) deputatum esse absque dubitatione testantur. Qui etiam liber non tempore Prophetarum, sed Sacerdotum, sub Simone Pontifice Magno, regnante Ptolemæo Euergete, conscriptus est; &c.]

[n] Etymol., vi. 2.—Liber Sapientiæ Philoni attribuitur. [Vid. Isidori Origin., lib. vi. cap. 2. p. 72.—Liber Sapientiæ apud Hebræos nusquam est, &c. . . . Hunc Judæi Philonis esse affirmant; &c.]

[o] Ibid. [ubi supr.] Liber Sapientiæ apud Hebræos nunquam extat [nusquam est.]—Idem, de Off. [Eccl.] lib. i. cap. 12. [p. 584.] Librum autem Eccles[iasticum] composuit [Jesus] filius Sirach; . . . qui [liber] apud Latinos propter eloquii similitudinem Salomonis titulo prænotatur.—Ibid. [p. 583.] Salomon (enim) scripsit Prov., Eccles., et Cant. Canticorum.

[p] Ibid. [pp. 583, 584.] Hoc opus (Sap.) Hebræi, ut quidam Sapientium meminit, inter canonicas Scripturas recipiebant. Sed postquam Christum interfecerunt, &c.—legendum suis prohibuerunt.

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and put our Saviour to death, but after that time rejected it out of the canon, and forbad it to be read, because they perceived that there was a plain prophecy of Christ in it against them," (which is one of Cardinal Perron's wise arguments for the canonizing of this book[q],) if it be not mistaken, and the Hebrews put for the Hellenist Jews, (who indeed numbered that book at large among the canonical Scriptures, and read it to their people,) must either go for a fable, or Isidore (being supposed by the Cardinal to believe it,) will never be reconciled to himself.

A.D. 681 and 691[r].

CIV. Towards the end of this century the Sixth General Council was held at Constantinople, and the Quini-Sext there in Trullo: the canons whereof though in some other matters the late Roman writers will by no means endure, because they find there the Bishop of Constantinople made equal to the Bishop of Rome[s], and priests forbidden to be separated from their wives[t], (besides sundry decrees more[u], that please them

[q] Du Perron, en sa Replique, p. 442. [Car Isidore Evêque de Seville, qui écrivoit il y a mille ans, rapporte que les Juifs, en haine de nostre Seigneur, réjettoient et abhorroient le livre de la Sapience: 'Les Hebrieux,' dit Isidore, 'comme quelqu'un des Sages l'a remarqué, recevoient le livre de la Sapience entre les Escritures canoniques, mais depuis qu'ils eurent pris Christ, et l'eurent mis, se ressouvenans qu'il y avoit dans le même livre tant de si évidens témoignages de Christ, &c., ils firent un complot ensemble, et de peur que les nostres ne les convainquissent d'un si manifeste sacrilege, ils le retrancherent de volumes Prophétiques, et defendirent aux leurs de le lire.' Or ne pouvoient les Juifs avoir aucun spécieux prêtexte de retrancher le livre de la Sapience du rôle (roolle) des livres canoniques, sinon pour ce qu'il n'estoit pas dans le canon d'Esdras: chose, qui les obligeoit pareillement à retrancher tous les autres livres *posthumes* de l'ancien Testament; ainsi appellé-je tous les livres du Vieil Testament, qui avoient esté ecrits ou publiez depuis le canon d'Esdras, et apres la mort d'Esdras, comme l'Ecclésiastique, le livre de Tobie, le livre de Judith, et les deux livres des Maccabées.]

[r] Gratian., Dist. xvi. c. 6. [Corp. Jur. Can. ed. Par. 1612. tom. i. col. 67.—Item, ed. Lugd. 1572. col. 60.] Ex his [ergo] colligitur, quod VI. Synodus bis congregata est: primo, sub Const. [(Imperatore, *ed. Lugd.*) et nullos canones constituit:] secundo, sub Justin. (II.) [filio ejus,] et [præfatos] canones fecit [promulgavit.—Conf. etiam Cave, tom. i. pp. 605—609.]

[s] Conc. Constantin. VI. [Quinisextum,] in Trullo, can. 36. [Concil. Labbe, tom. vi. col. 1160.—*ἀνανεούμενοι τὰ παρὰ τῶν ρν'. ἁγίων πατέρων τῶν ἐν τῇ θεοφυλάκτῳ ταύτῃ καὶ βασιλίδι πόλει συνελθόντων νομοθετηθέντα, ὁρίζομεν, ὥστε τὸν Κωνσταντινουπόλεως θρόνον τῶν ἴσων ἀπολαύειν πρεσβείων τῶν τῆς πρεσβυτέρας Ῥώμης θρόνου, καὶ ἐν τοῖς ἐκκλησιαστικοῖς ὡς ἐκεῖνον μεγαλύνεσθαι πράγμασι, δεύτερον μετ' ἐκεῖνον ὑπάρχοντα· μεθ' ὃν ὁ τῆς Ἀλεξανδρέων μεγαλοπόλεως ἀριθμείσθω θρόνος· εἶτα ὁ τῆς Ἀντιοχέων· καὶ μετὰ τοῦτον ὁ τῆς Ἱεροσολυμιτῶν πόλεως.*]

[t] Ibid., can. 13. [ubi supr. col. 1147. —*ἐπειδὴ ἐν τῇ Ῥωμαίων ἐκκλησίᾳ ἐν τάξει κανόνος παραδεδόσθαι διέγνωμεν, τοὺς μέλλοντας διακόνου ἢ πρεσβυτέρου ἀξιοῦσθαι χειροτονίας καθομολογεῖν, ὡς οὐκέτι ταῖς αὐτῶν συνάπτονται γαμεταῖς· ἡμεῖς τῷ ἀρχαίῳ ἐξακολουθοῦντες κανόνι τῆς Ἀποστολικῆς ἀκριβείας καὶ τάξεως, τὰ τῶν ἱερῶν ἀνδρῶν κατὰ νόμους συνοικέσια καὶ ἀπὸ τοῦ νῦν ἐῤῥῶσθαι βουλόμενοι· κ.τ.λ. . . . ὡσαύτως δὲ εἴτις πρεσ-*

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not,) yet, when they seek for a confirmation of the synod at Carthage, they are willing enough to receive them[x], and to bring them forth, for their own advantage, as the canons of an Œcumenical Council. But, whether they receive them now, or no, (as many times they are very angry against them[y],) certain it is, that in *Gratian's* time the *Latin* Church acknowledged them[z], and in *all* times, since they were first made, the *Oriental* Churches received them into the body of

βύτερος ἢ διάκονος τὴν ἑαυτοῦ γυναῖκα προφάσει εὐλαβείας ἐκβάλλει, ἀφοριζέσθω· ἐπιμένων δὲ καθαιρείσθω.]

[u] Ibid., can. 3. [ubi supr. col. 1142.] can. 62. [ubi supr., col. 1170.] &c.

[x] Can., in Locis [Theol.] lib. ii. cap. 10. [cap. 9. p. 54.] Hoc [Hanc eandem conclusionem] docet Concil. Carthag. III. Quod [tamen] si Provinciale fuit, tamen confirmatum est [et a Leone Quarto, Distinc. xx. cap. De Libellis, et] a Synodo in Trullo celebrata.—Gul. Bailius, Jesuita, in Catechism., tract. i. q. 13. in Append. Conc. Carthag. III. [The original work of Bailius, which appears to have been written in *French*, has not been met with: but see Andreæ Riveti Pictavi Catholicum Orthodoxum, oppositum Catholico Papistæ: in quatuor partes seu tractatus distinctum; in quibus continetur summa controversiarum, &c.; instituiturque examen accuratum et refutatio omnium et singulorum, quæ ad causæ Pontificiæ subsidium adduxit Gulielmus Bailius, Jesuita, in Epitome seu Catechismo controversiarum, &c. (ed. 4to. Lugd. Batav., 1630.) tom. i. p. 226; sub titulo 'Append. Doctoris Jesuitæ: Defens. librorum Maccab. adv. quorundam ministrorum calumnias.']—Quod [concilium (viz. Carthag. III.)] ab universa(li) Ecclesia receptum est.

[y] Baronius, [tom. viii. coll. 764, 765.] Binius, in Notis ad Can. Trullanos, [Concil., ed. Par., 1636, tom. v. p. 363. —Certum et tres canones, qui sub nomine Sextæ Synodi œcumenicæ hactenus vulgati fuerunt, non a Patribus concilii œcumenici sanciti fuerunt; sed potius a quodam conciliabulo, quod post annos decem habitum est Constantinopoli in Trullo, tempore Sergii Papæ et Justiniani Imperatoris junioris, anno Domini 692, quodque a viris doctis Quini-Sextum concilium nominatur, ideo quod profiterentur episcopi ejusdem conciliabuli se allegatos canones, nomine Quintæ et Sextæ Synodi, tanquam appendicem quandam necessariam edidisse.]—Et alii quam plurimi; inter quos ipse etiam Canus reperitur. [Vid. Melch. Can. Loc. Theol., lib. v. cap. ult., De auctoritate Conciliorum, p. 287.—Non parva quæstio est, num canones Trullani Ecclesiasticam habeant auctoritatem; &c.]

[z] Ut patet, Dist. xvi. cap. Placuit, [cap. 4.—Vid. Corp. Jur. Can., tom. i. coll. 64, et seqq.—Placuit huic sanctæ synodo [vi.] ut a modo confirmata et rata sint canonum Apostolorum lxxxv. capitula; &c.] Cap. Quoniam, [cap. 7, ubi supr.—Constitutiones Synodi Sextæ.—Quoniam sanctæ et universales Synodi, Quinta sub Justiniano Augusto, Sexta sub Constantino patre tuo Augusto, de mysterio Fidei plenissime disputantes, canones non fecerunt, sicut cæteræ quatuor universales synodi; propterea nos convenientes in hanc imperialem urbem sacros canones conscripsimus. — Orat. allocutor. Patrum, qui in Trullo convenerant, ad Justinianum (II.) Imp.] Cap. sextam, [cap. 5, ubi supr.—Sextam synodum sanctam recipio, cum omnibus canonibus suis.] Et [Causa] xxvii. q. 1. c. [6.] Si quis episcopus. ['Ex Sexta Synodo in Trullo, c. 4.'] Et de Cons., Dist. i. c. Jacobus, [cap. 47.—Corp. Jur. Can., tom. i. col. 2068.—Ex Sexta Synodo, cap. 32.] Et ibid., Dist. ii. cap. Didicimus, [cap. 6, ubi supr. col. 2084.—Ex Sexta Synodo, cap. 28.] Et ibid., Dist. iii. cap. Sextam, [cap. 29, ubi supr., col. 2149.—Sextam sanctam synodum recipio, cum omnibus canonibus suis; &c.] Item, extra, De ætate et qual. ordinand., cap. A multis. [Vid. Gregorii ix. Decretal., lib. i. tit. 14. cap. 9.—Corp. Jur. Canon., tom. ii. col. 255, ed. Par. 1529.—Sicut est in sexta synodo constitutum; ut, Si quis eorum, &c.]

their Canon Law[a]. It was a Council that consisted of two hundred and twenty-seven bishops, who, after the Emperor, all subscribed it; and in their second canon they confirm (among others) the council of Laodicea[b], together with the canonical epistles of Athanasius, Gregory Nazianzen, and Amphilochius, (before cited,) which number the canonical books of Scripture only, as we do, and exclude the rest, as not properly belonging to them. When, therefore, in the same canon they allow also the council of Carthage, it cannot be that their meaning was instantly to recall and contradict themselves, (as the late Roman writers, by alleging their authority herein against us, would enforce them to do,) but that they understood the Laodicean council to be taken in one sense, and the council of Carthage in another,—*this* ex-

[a] Ut patet in Synod., quæ dicitur VII., can. 1. [Conc. Nicæn. II., Labbe, tom. vii. col. 596.—*τούτων οὕτως ὄντων καὶ διαμαρτυρομένων ἡμῖν, ἀγαλλιώμενοι ἐπ' αὐτοῖς, ὡς εἴτις εὕροι σκῦλα πολλὰ, ἀσπασίως τοὺς Θείους κανόνας ἐνστερνιζόμεθα, καὶ ὁλόκληρον τὴν αὐτῶν διαταγὴν καὶ ἀσάλευτον κρατύνομεν, τῶν ἐκτεθέντων ὑπὸ τῶν ἁγίων καὶ οἰκουμενικῶν συνόδων καὶ σαλπίγγων τοῦ Πνεύματος πανευφήμων Ἀποστόλων, τῶν τε ἐξ ἁγίων καὶ οἰκουμενικῶν συνόδων, καὶ τῶν τοπικῶς συναθροισθείσων ἐπὶ ἐκδόσει τοιούτων δογμάτων, καὶ τῶν ἁγίων πατέρων ἡμῶν.*] Et Act. 3, 4, 6. [Vid. Labbe, tom. vii. coll. 153, 195, 389.] Item, in Nomocanone Photii, passim. [Vid. Justelli Bibl., tom. ii. p. 789.] Ac apud Balsamonem, [not. ad præfat. can. Trull., pp.358,—360.] et Zonaram, in canones Trullanos, [not. ad præfat., p. 128.]

[b] Conc. VI. in Trullo, can. 2.—Obsignamus etiam reliquos omnes canones, qui a sanctis et beatis nostris Patribus expositi sunt, id est, a CCCXVIII sanctis et divinis Patribus qui Niceæ convenerunt, iisque qui Ancyræ, Neocæsareæ, Gangris, Antiochiæ, atque iis etiam qui in Laodicea Phrygiæ; præterea autem, &c. . . . Similiter et iis qui Carthagine, &c. . . . Quinetiam canones Dionysii Alex., Greg. Neocæsar., Athanasii, Basilii, Greg. Nys., Greg. Nazianz., Amphilochii, &c. [Vid. Labbe, tom. vi. col. 1140.—*ἐπισφραγίζομεν δὲ καὶ τοὺς λοιποὺς πάντας ἱεροὺς κανόνας τοὺς ὑπὸ τῶν ἁγίων καὶ μακαρίων πατέρων ἡμῶν ἐκτεθέντας, τουτέστι, τῶν τε ἐν Νικαίᾳ συναθροισθέντων τιη'. θεοφόρων ἁγίων πατέρων· καὶ τῶν ἐν Ἀγκύρᾳ· ἔτι μὴν καὶ τῶν ἐν Νεοκαισαρείᾳ· ὡσαύτως καὶ τῶν ἐν Γάγγραις, πρὸς δὲ καὶ τῶν ἐν Ἀντιοχείᾳ τῆς Συρίας· ἀλλὰ μὴν καὶ τῶν ἐν Λαοδικαίᾳ τῆς Φρυγίας· προσέτι καὶ τῶν ρν'. τῶν ἐν ταύτῃ τῇ θεοφυλάκτῳ καὶ βασιλίδι συνελθόντων πόλει· καὶ τῶν διακοσίων τῶν ἐν τῇ Ἐφεσίων μητροπόλει τὸ πρότερον συναγηγερμένων· καὶ τῶν ἐν Καλχηδόνι ἑξακοσίων τριάκοντα ἁγίων καὶ μακαρίων πατέρων· ὡσαύτως δὲ τῶν ἐν Σαρδικῇ· ἔτι μὴν καὶ τῶν ἐν Καρθαγένῃ· προσέτι γε μὴν καὶ τῶν αὖθις ἐν ταύτῃ τῇ θεοφυλάκτῳ καὶ βασιλίδι πόλει συνελθόντων ἐπὶ Νεκταρίου τοῦ τῆς βασιλίδος ταύτης προέδρου· καὶ Θεοφίλου τοῦ γενομένου Ἀλεξανδρείας ἀρχιεπισκόπου· ἀλλὰ μὴν καὶ τοῦ Διονυσίου ἀρχιεπισκόπου γενομένου τῆς Ἀλεξανδρείας καὶ μάρτυρος· Γρηγορίου ἐπισκόπου γενομένου Νεοκαισαρείας τοῦ θαυματουργοῦ· Ἀθανασίου ἀρχιεπισκόπου Ἀλεξανδρείας· Βασιλείου ἀρχιεπισκόπου Καισαρείας Καππαδοκίας· Γρηγορίου ἐπισκόπου Νύσσης· Γρηγορίου τοῦ θεολόγου· Ἀμφιλοχίου Ἰκονίου· Τιμοθέου ἀρχιεπισκόπου γενομένου Ἀλεξανδρείας· τοῦ προτέρου Θεοφίλου ἀρχιεπισκόπου τῆς αὐτῆς Ἀλεξανδρείας μεγαλοπόλεως· Κυρίλλου ἀρχιεπισκόπου τῆς αὐτῆς Ἀλεξανδρείας· Γενναδίου πατριάρχου γενομένου τῆς θεοφυλάκτου ταύτης καὶ βασιλίδος πόλεως· ἔτι μὴν καὶ τῶν ὑπὸ Κυπριανοῦ τοῦ γενομένου ἀρχιεπισκόπου τῆς Ἄφρων χώρας καὶ μάρτυρος, καὶ τῆς κατ' αὐτὸν συνόδου ἐκτεθέντα κανόνα, ὃς ἐν τοῖς τῶν προειρημένων προέδρων τόποις καὶ μόνον, κατὰ τὸ παραδοθὲν αὐτοῖς ἔθος, ἐκράτησε.*]

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CHAPTER X.

THE TESTIMONIES OF THE ECCLESIASTICAL WRITERS IN THE EIGHTH CENTURY.

A.D. 720.[c] CV. There are but two considerable writers in this age, that have said any thing concerning our present question; whereof one is Damascen among the Greeks, and the other Venerable Bede among the English Saxons; both of them being persons of great learning and renown. Damascen was a priest of Syria, and wrote many books: but those of the greatest note are his four books *De Fide Orthodoxa,* wherein he set forth the body of divinity in a far better method and order than had been seen before his time. And from him did Peter Lombard and the schoolmen of the Latin Church take their pattern. In the last of these four books he treateth of the canonical books of Scripture, and numbereth them as his ancestors in the Oriental Churches had always done before him, firmly adhering to the Hebrew canon, and counting but two and twenty books only[d], belonging to the Old Testament, which he reciteth all in order, without speaking

[c] [Vid. Cave, tom. i. pp. 624—626.]

[d] Joh. Damascen., de Fide Orthod., lib. iv. cap. 18. [cap. 17, ed. Par. 1712, tom. i. p. 283.] ἰστέον (δὲ,) ὡς εἴκοσι καὶ δύο βίβλοι εἰσὶ τῆς παλαιᾶς διαθήκης, [κατὰ τὰ στοιχεῖα τῆς Ἑβραΐδος φωνῆς,] κ.τ.λ.—Quæ ad hunc modum vertit Jac. Billius: Sciendum est, xxii. libros esse V. T., totidem nempe quot Hebraicæ linguæ elementa (sunt:) [Hebræis enim duo et viginti elementa sunt:] ex quibus v. duplicantur; atque ita xxvii. fiunt. [*Sic*, ed. Par. 1577. (fol. 326.) which is perhaps the edition used by Cosin.] Cætera nihil opus est adscribi. —[Duplicati recensentur libri:—Ruth et Judic. 1; Reg. 2; Paralip. 1; Esdr. 1;—v.]

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so much as one word either of the Maccabees, or of Judith, or of Tobit; nor saith he more concerning the books of Wisdom and Ecclesiasticus, than that they are "elegant and virtuous writings[e], but not to be numbered among the canonical books of Scripture, having never been laid up in the ark of the covenant." In which passage he altogether followeth Epiphanius[f]. And yet, (by the way,) forasmuch as concerns the ark of the covenant, if either Epiphanius or he be so understood, as that they intended it properly of the ark which was made by Moses, and afterwards placed in the first temple, there is an error in it. For in that ark there was no other writing put, but the two tables of the Covenant; and, when the first temple was burnt, the same ark was lost with it: yet very likely it is, that, after the Jews had built their second temple, and received their complete canon of Scripture from Ezra, and the prophets that lived in his time, they were careful to lay it up[g], and to keep it there for all succeeding generations, *in Armario Judaico*, as Tertullian calleth it[h]: but this was different from the ark of the covenant, being only a resemblance of it. Howsoever, this is certain, that neither Damascen nor Epiphanius acknowledged any more canonical books of the Old Testament, than what the Hebrews held to be sacred, and diligently preserved among them. Which though Coccius[i] and Coffeteau[k], together with

Exod. 40. 20; 1 Reg. 8. 9; 2 Chron. 5. 10.

[e] *Πανάρετος* autem, [quasi dicas, 'Omni virtutis genere refertus,'] hoc est, Sapientia Salomonis, et Sapientia Jesu (filii Sirach,) [quam, a Sirachi patre Hebraica lingua editam, ipsîus nepos, ac Sirachi filius, postea in Græcum convertit,] tametsi alioqui præclari et elegantes libri sint, non tamen aliis adnumerantur, neque in arca siti erant. [*ἡ δὲ Πανάρετος, τουτέστιν, ἡ Σοφία τοῦ Σολομῶντος, καὶ ἡ Σοφία τοῦ Ἰησοῦ, ἣν ὁ πατὴρ μὲν τοῦ Σιρὰχ ἐξέθετο Ἑβραϊστὶ, Ἑλληνιστὶ δὲ ἡρμήνευσεν ὁ τούτου μὲν ἔκγονος Ἰησοῦς, τοῦ δὲ Σιρὰχ υἱὸς,*] *εὐάρετοι μὲν καὶ καλαὶ, ἀλλ' οὐκ ἀριθμοῦνται, οὐδὲ ἔκειντο ἐν τῇ κιβωτῷ.*—[Ubi supr., not. ad lit. d.]

[f] Epiphan., lib. De pond. et mens., supra citat., num. lxiv. [Vid. pp. 81, 82. not. ad litt. a, b.]

[g] S. Aug. de Civ. Dei, lib. xv. cap. 23. [tom. vii. col. 408.—In his autem apocryphis, etsi invenitur aliqua veritas, tamen propter multa falsa nulla est canonica auctoritas. Scripsisse quidem nonnulla divina Enoch illum septimum ab Adam, negare non possumus, cum hoc in Epistola Canonica Judas Apostolus dicat. Sed non frustra non sunt in eo canone Scripturarum qui] (canon Scripturarum) servabatur in templo Hebræi populi diligentia succedentium sacerdotum.

[h] Tertull., lib. De hab. mul., cap. 3. [Vid. lib. i. de Cultu Fœminarum, cap. 3. p. 151.—Scio scripturam Enoch, quæ hunc ordinem angelis dedit, non recipi a quibusdam, quia nec in Armarium Judaicum admittitur.]

[i] Cocc. Thesaur., lib. vi. art. 9. [tom. i. pp. 634, 635. — *Epiphanius*, 380. *Hæres.* 76.—Etiam Sapientias, Salomonis, inquam, et filii Sirach, et omnes in summa divinas scripturas, oportebit te evolvere. . . . *Joannes Damascenus*, 730. *Orthodoxæ Fidei, lib.* i. *cap.* 4.—

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some other such small-wared men as they be, are not willing to allow us, yet Clictoveus[l], and Canus[m], and Covaruvias[n], and Ederus[o], deal more freely and ingenuously with us, confessing that Damascen, and many more, be for us. Sixtus Senensis, to prove that the Wisdom of Solomon and Ecclesiasticus are both of them canonical books of Scripture, produceth this place of Damascen[p], and corrupteth it with an addition of his own[q]; for, that the Christians were herein

Ad hæc quomodo illud retinebitur, quod ait scriptura: 'Deum omnia prævalere et implere.' (Sap. viii.)—*Lib.* ii. *cap.* 6.—Quod 'justorum animæ in manu Dei sint, nec mors eos attingat,' etiam literis sacris proditum est. (Sap. iii.)]

[k] Coff. Apol. [art. 4, 5; Œuvr. p. 441.—Ceux qui puisent les passages en leur source, peuvent voir la verité de ce que je dis, conferans le xviii. chap. du livre iv. de la Foi Orthodoxe de Damascene avec le livre de Poids et des Mesures d' Epiphanie.—Above Coeffeteau says: Damascene tout de mesme parle du canon des Hebrieux, comme avoit sainct Epiphanie; &c. Conf. Coccii verba, ubi supr. p. 612. Duplex est sacrarum Scripturarum canon . . . Illi protocanonici: hi deuterocanonici appellantur.]

[l] Com. in hunc locum Damasc. [Vid. Jod. Clichtov., Comment. in Damascen., lib. iv. cap. 18, ap. Damasc. Op. ed. Par. 1577. fol. 327.—Porro qui et quot libri Scripturæ Sacræ paginam complent, deinde digesto ordine recenset auctor, illos sumi comprobans secundum numerum literarum Hebraicarum.—Et fol. 328. Et non modo hi duo libri non numerati sunt in canone sacrarum librorum, sed etiam Tobias, Judith, et libri Machabæorum, a numero canonicorum voluminum Veteris Instrumenti sunt exclusi; quemadmodum in prologo librorum Salomonis testatur Hieronymus. . . . Itaque liber Sapientiæ, et Ecclesiasticus, quod minoris haberentur auctoritatis et ponderis, quam illi duo et viginti libri Veteris Instrumenti in litera explicati, non ponebantur in arca, sed duntaxat canonici libri in ea secretius claudebantur.]

[m] Loc. Com., lib. ii. cap. 10, 11. [Vid. Melch. Can., Loc. Theol., lib. ii. cap. 11, p. 67.—Respondeo: . . . Non igitur Patrum traditione eos libros Ruffinus, sed suo potius sensu, refutavit: at eo tempore, quo res nondum erat definita. Qua etiam ratione et *reliquos* excusamus.—Et vid. cap. 10. p. 58, (ubi Damascenus inter 'reliquos' includitur:)—Quod Baruch libellum illum, nec Augustinus, nec *Damascenus*, nec Innocentius, nec Gelasius, nec Conc. Laodicenum, nec Carthaginense, in numero librorum canonicorum supputarunt.]

[n] Var. Resolut., lib. iv. cap. 14. [Vid. Didaci Covarruvias a Leyva Toletani Op., p. 419.—Concilium Laodicenum . . . admonens qui sint libri canonici, can. lix., tres tantum priores, qui Salomonis sunt, connumerat: Sapientiam et Ecclesiasticum omittit, quasi diffiniens eos esse extra canonem; quod Damascenus, lib. iv. c. 18, ... Hieronymus, ... ac Ruffinus, ... palam asseverant.]

[o] Oecon. Bibl., tab. 24. [Vid. Georgii Ederi Œconom. Bibliorum, p. 22, where the catalogue of Damascenus is given, as one among many that are produced.]

[p] Sixt. Senens. Bibl., lib. viii. Hær. 9. [tom. ii. pp. 335, 336.] Quod autem Sapientia [Salomonis,] et [Sapientia Jesu filii Sirach, quæ] Ecclesiasticus [dicitur,] sint in canone S. Scripturarum receptæ, demonstratur [Novi Testamenti attestatione, Ecclesiæ auctoritate, Conciliorum determinatione, et vetustissimorum] Patrum testimoniis [testimonio.] . . . . Johannes Damascenus, utriusque voluminis mentionem faciens libro iv. de Fide, sic scribit: Πανάρετος, (autem,) hoc [hic] est, Sapientia [liber Sapientiæ] Salom., et Sapientia Sirach [Jesu, id est, Ecclesiasticus,] virtuosi quidem, et boni (libri) sunt, sed non numerantur, neque in area jacebant;

[q] Et ideo, licet apud Judæos non numerentur, inter Fideles tamen maximæ auctoritatis habentur. [Augustinus libro ii. de Doctrina Christiana, ita inquit: Illi duo libri . . . . . quoniam in auctoritatem recipi meruerunt, inter Propheticos numerandi sunt.]

TEST. CENT. VIII.

contrary to the Jews, Damascen never said, nor any thing to that purpose. More sincere are they (but now before cited) who acknowledge it to be most true, that herein Damascen and the Jews were both of one mind. The excuse which Canus[r] here pretendeth to make for him, (as if the matter had never yet been determined in the Church before Damascen's time, what books were canonical,) is altogether vain: for both the Judaical and the Apostolical Church had determined it, and all the Churches following had submitted to that determination; though, in the mean while, if we should take Canus at his word, he would be taken by it in his own snare: for, if the question were not yet determined at the time when Damascen lived, he cannot with any colour say, (as he doth often,) that either Innocent, or the Council of Carthage, or Gelasius, had determined it so long before. After all this, there is a sermon fathered upon Damascen[s], wherein the books of the Maccabees are said to be divine scriptures; but in the same sermon the writings also of S. Denys are said to be divine and venerable books; (which yet never man lodged or numbered among the canonical parts of the Bible:) besides, this sermon is so full of fables and impertinences, that no wise or sober man can ever take it to be any part of his writing, whose name it beareth: and yet they have nothing else to bring out of Damascen against us.

CVI. Venerable Bede, (so styled in the council of Aix[t],) who was born, and bred up, lived, and died, in the Church of England, yieldeth divers testimonies, that he knew of no other books to be received there, as the canonical parts of Divine Scripture, but what we receive there also, at this day,

A.D. 730. [Vid. Cave, tom. i. pp. 612, 613.]

[r] Canus, Loc. Com., lib. ii. cap. 11. [ubi supr. not. ad lit. m.] Respondeo, (Damascenum cum reliquis) id eo tempore affirmasse, quo res nondum erat definita: qua etiam ratione excusamus cæteros. (Inter quos etiam et Damascenum protulit, cap. 10. [Vid. not. ad lit. m, where these passages are accurately quoted.])

[s] Sermo de Defunctis, apud Damascen. [Vid. Serm. de iis, qui in Fide dormierunt, sect. 3, 4; ed. Par. 1712. tom. i. p. 586.—ἴδετε γὰρ τί φησιν ἡ θεία γραφή· ὡς Ἰούδας ὁ Μακκαβαῖος, κ.τ.λ. . . . ἔφη . . . Διονύσιος, . . . λέξας· ἵν' ἐκ τῶν αὐτοῦ θείωντε καὶ σεβαστῶν λόγων· κ.τ.λ.]

[t] Conc. Aquisgr. [II.] sub Pipino Ludov., Pii filio.—Beda, venerabilis doctor et admirabilis. [Vid. Labbe, tom. vii. col. 1760, Præfat. ad lib. iii. Conc. Aquisgr. II. script. ad Pippinum regem Aquitaniæ: but the Council itself appears to have been held "sub Ludovico Pio."—The exact words are: 'Venerabilis, et modernis temporibus doctor admirabilis, Beda;' &c.]

CHAP. X.

in our Public Confession or Articles of Religion. For, in his Commentary upon the Revelation[u], he reduceth the books of the Old Testament to the same number, wherein both Tertullian, S. Jerome, and Primasius, with others above cited, had represented them before; and in his Commentaries upon the Kings[x] he doth as much; elsewhere making no other division of them[y], than into those three classes (commonly received by the Hebrews) of 1. The Law, 2. The Prophets, and 3. The Hagiographa. Besides, in his book of the Six Ages of the World, he followeth the account of Eusebius[z], (afore mentioned,) and remarkably distinguisheth the books of the Maccabees from the Divine Scripture, coupling them with the writings of Josephus, and Julius the African; which is an evident argument, that he reckoned them not to be canonical. And, though he allegoriseth the History of Father Tobit, (as he calls it,) where, if he had held it to be a book of canonical Scripture, he might have taken occasion enough to have said it, yet, in all his discourse there, he speaketh not a word to any such purpose. His commentaries upon Genesis and the Kings were sometimes falsely attributed to Eucherius, the bishop of Lyons; and, howsoever Andrew Schott imagined that neither he nor Bede was the author of them[a], yet we have more reason to believe the

[u] Beda, in Apoc. iv. [Op., tom. v. col. 771. Alæ [senæ quatuor] animalium, quæ sunt viginti quatuor, totidem V. T. libros insinuant, quibus Evangelistarum et fulcitur auctoritas, et veritas comprobatur.

[x] Idem, lib. iv. Comment. in lib. Reg. [This commentary is not printed with Bede's works; but vid. Biblioth. Max. SS. Patrum, tom. vi. p. 1000.—Comment. in libros Regum, S. Eucherio Lugdunensi episc. falso adscript.] Duodecim juga boum xxiv. Veteris Testamenti figuraliter accipiendi sunt libri.

[y] Idem, lib. iii. Comment. in Genesin. [Vid. Biblioth. Max. SS. Patr., tom. vi. p. 927, ut supr.] Tria canistra super caput ejus, &c., . . . quid aliud significant, nisi tripartita ipsi populo concessa Divinæ Legis eloquia, Legem videlicet, et Prophetas, et Hagiographa? [quæ omnia super caput portabat, quia mentem illorum excesserat spiritualis sapientiæ plenitudo; &c.]

[z] Beda, De Sex. Ætat. Mundi, tom. ii. [p. 108. A. M. 3496.]—Huc usque Divina Scriptura temporum seriem continet. Quæ autem post hæc apud Judæos sunt digesta, de libro Machabæorum, et Josephi atque Africani scriptis, exhibentur; qui deinceps universam historiam usque ad Romana tempora prosecuti sunt. [Et quidem Africanus, in quinto Temporum volumine, hujus temporis ita meminit; &c.]

[a] Andr. Schottus, præfat. in Eucher. Lugd. in Biblioth. Patrum, [ed. Max., Lugd. 1677. tom. vi. p. 823.—Venio nunc ad ea, quæ Eucherio falso tribui existimem; &c. . . . Sed quidni Bedam Venerabilem, inquies, auctorem asserimus? . . . In promptu est, quid respondeam; &c.—Conf. Cave, tom. i. p. 424, verbo Eucherius.—Commentarii in Genesin et libros Regum, qui neutri Eucherio ascribi possunt; quippe in quibus citantur Gregorius Magnus et Cassiodorus. Centones sunt ex Gre-

author himself, declaring both his own country[b], and his own writings[c], which were his books of the Tabernacle, and the Priestly Habits, belonging to Bede[d], and to none else. TEST. CENT. VIII.

CVII. Photius in the beginning of his Bibliotheque telleth us[e], that among other books he had read an Introduction to the Holy Scriptures, written by a certain known author in those times under the name of Adrian; and he commendeth the book to them that study the knowledge of the Bible. At the beginning of this last age[f], this book was set forth at Auspurg. And, though we find no express catalogue in it of the canonical books of Scripture recited in their order, yet, the testimonies that he bringeth out of the Scriptures being very many, we find never a one produced out of those books that be now in debate; which is an evident sign that he held them not to be any parts of canonical Scripture. We add this author to the end of this century; for, if Photius read him, he was at least so ancient, if he lived not in the age before. A.D. 760, aut circiter[g].

gorii, Bedæ, aliorumque operibus consarcinati. Collectorem Anglum fuisse, et forsan Bedam, suspicatur vir infinitæ lectionis Usserius Noster, Bibl. Theol. MS. in Eucherio.]

[b] Com. in Reg. lib. iii. cap. 22. [Vid. Biblioth. Max. SS. Patrum, ubi supr. tom. vi. p. 986.—Reverendissimi Patres, Augustinus, Paulinus, et cæteri socii eorum, . . . jubente illo (Gregorio,) *venere Britanniam*, &c.]

[c] Com. in Reg., lib. iii. cap. 26. [ubi supr. p. 990.—Diximus plenius de Mensa et Candelabro, et utroque Altari, ac Vasis domus Domini, in libris quos de factura tabernaculi scripsimus. Si quis ergo, &c., . . . in illo opere requirat.]

[d] Beda, in Hist. Gent. Angl. [Vid. op., tom. iii. col. 151.—But perhaps the passage intended has not been found.]

[e] Phot., Bibl. cod. ii. [Myriobibl. coll. 3, 4.] Lecta est Instructio Adriani in S. Scripturam. Utilis liber est iis, qui primum studia S. Bibliorum [*Andr. Schott. interp.*, ad eam] aggrediuntur.—[In the original the words are: *ἀνεγνώσθη Ἀδριανοῦ εἰσαγωγὴ τῆς Γραφῆς, χρήσιμος τοῖς εἰσαγομένοις ἡ βίβλος.*]

[f] Anno 1602, per Dav. Hœschelium. [Vid. Adriani Isagogen SS. Literarum, &c.; cum notis Davidis Hœschelii; ed. Gr. 4to. Aug. Vend. 1602.—Vid. etiam Bibl. Critic., in catalog. Annotatorum, verbo Adrianus.]

[g] [Vid. Cave, tom. i. p. 422.—Adrianus, Isagoges auctor, claruit (si ætatem ejus recte signat Cl. *Usserius*) circa ann. 433. *Mihi* enim res admodum *incerta* est; &c.]

CHAPTER XI.

THE TESTIMONIES OF THE ECCLESIASTICAL WRITERS IN THE NINTH CENTURY.

CHAP. XI. A.D. 800. [Vid. Cave, tom. i. pp. 637, 638.]

CVIII. At the beginning of this age our countryman Alcuin lived, in great honour and estimation of the world; who, being brought up under Venerable Bede in the Church of England, was afterwards invited by Charles the Great into France, and there employed as his chief tutor in all learning both secular and sacred. Among other of his works, there is one that he wrote against Elipantus the bishop of Toledo in Spain; who[h], to maintain his error touching the adoption of Christ, had produced for his proof a saying out of Ecclesiasticus[i], having no other Scripture, or proof, out of all the canonical Prophets to allege for himself. The answer, that Alcuin returneth to this proof, makes it clear that Ecclesiasticus was none of the canonical books in his Bible. For, first, he tells Elipantus[k], "That the prophets of God failed him, whereof he had never a one to bring for the defence of his error; and then, that the book of the Son of Sirach[l], which he had produced, was, both by S. Jerome's and Isidore's undoubted testimonies, reputed but an apocryphal, and a dubious scripture, having not been written in the time of the Prophets, but in the time of the Priests only, under Simon and Ptolemy." By which words it is manifest, that neither Alcuin, nor the Church of England where he had

[h] Elipantus, in Epist. ad Alcuinum, col. 915. [Alcuini Op., ed. Lut. Par. 1617.—Nam et propheta dicit: 'Miserere, Domine, plebi tuæ, &c.;—ut in not. seq.]

[i] Ecclus. xxxvi. 14, (secundum editionem Vulgatam)—Miserere, Domine, plebi tuæ, super quam invocatum est Nomen Tuum, et Israel, quem coæquasti Primogenito tuo. [Conf. Angl. Vers., Ecclus. xxxvi. 12.]

[k] Alcuinus, adversus Elipantum; lib. i. coll. [940,] 941. [Alcuini Op., ut supr.]—Dum tuæ perversitati defecerunt in Prophetis Dei testimonia, errori tuo convenientia, finxisti tibi novum quendam prophetam dixisse, 'Miserere Domine,' &c.; . . . [Addidisti quoque huic sententiæ talem interpretationem: 'Æqualitas,' inquis, ista non est in Divinitate, sed in sola humanitate, et in carne adoptiva quam accepit de Virgine.] Ecce, falsitas in nomine Prophetæ! Ecce, perversitas in interpretatione sententiæ! Et non frustra oportebat novum doctorem novum sibi invenire Prophetam.

[l] Ibid.—In libro Jesu Filii Sirac hæc præfata sententia legitur; quem librum B. Hieronymus atque Isidorus inter Apocryphas, id est, dubias Scripturas deputatum esse absque dubitatione testantur. Qui etiam liber non tempore prophetarum, sed sacerdotum sub Simone pontifice magno, regnante Ptolomæo Euergete, conscriptus est.

been bred, nor the Church of France where he then lived†, had any such belief concerning those apocryphal and dubious books of Scripture, (whereof Ecclesiasticus is but one,) as the Church of Rome and her adherents have had of them all, ever since the council of Trent made them canonical, and equal to the Law and the Prophets of God.

TEST. CENT. IX.

† Abbas S. Martini Turonensis.

CIX. This, that hath been said by Alcuin, will help us to another testimony given for us in his time, and to understand it right, when Charles the Great, or some other ecclesiastical men under his name, (that wrote the books 'Of Images,' in opposition to the Greeks and the Second Council of Nice,) made an open profession of the Catholic Faith, which they had received from their ancestors, and the holy Fathers of the Church. Of that Faith this was one article,—"That they acknowledged the Old and New Testament[m], contained in that number of books, which the authority of the Catholic Church had delivered to them." And these were no other than what we acknowledge ourselves. For Charlemagne herein followed Alcuin's doctrine, to whom he had committed the care of setting forth the Bible.

A.D. 810. [vid. Cave, tom. i. pp. 632,—634.]

CX. At this time Nicephorus was patriarch of Constantinople; whose Chronology is extant, as it was set forth of old by Anastasius in Latin, and not long since by Camerarius and Contius. The Greek copy of it is to be seen at the end of Scaliger's notes upon Eusebius, and among the lesser works of Pithoeus. In this Chronology he numbereth the books[o], first, that are received by the Church for certain and canonical Scriptures; afterwards, he addeth both them that are contradicted or doubtful[p], and them that

A.D. 820[n].

[m] Car. Magnus, De imaginibus, sub initium lib. iii. [Vid. Caroli Magni opus De imag., lib. iii. cap. 1. ed. 8vo. 1549. pp. 285, 296.]—Confessio Fidei Catholicæ, a sanctis Patribus acceptæ. [The words of the *title* of cap. 1. are: Confessio Fidei Catholicæ, quam a sanctis Patribus accepimus, tenemus et puro corde credimus.] . . . N. et V. Testamentum recipimus in eorum librorum numero, quem S. Cathol. Ecclesiæ tradidit auctoritas.

[n] [Vid. Cave, tom. ii. pp. 4, 5.—Chronologia Tripartita, sive Regum, Patriarcharum, &c., habetur Latine ab Anastasio versa, et Historiæ suæ intexta; Græce vero a Scaligero primum edita ad calcem Chronici Eusebiani, Gr. Lat. cum notis Jacobi Goaris, Syncelli Chronico subnexa, Paris. 1652. fol.]

[o] Niceph. Patr. CP., Canon Scripturarum ex veteri codice.—καὶ ὅσαι εἰσὶ θεῖαι Γραφαὶ, κ.τ.λ. Hæ sunt Divinæ Scripturæ, quæ recipiuntur ab Ecclesia, et canonizantur. . . . γένεσις, ἔξοδος, κ.τ.λ. (Et quum enumerasset, subdit:) ὁμοῦ τῆς παλαιᾶς διαθήκης βιβλία κβ'. Simul Veteris Test. sunt libri xxii. [For the context, vid. infr. sub not. q.]

[p] Ibid.—καὶ ὅσαι ἀντιλέγονται, κ.τ.λ.

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are merely apocryphal[q], herein following S. Athanasius, before alleged.

A.D. 830. [Vid. Cave, tom. ii. pp. 36, 37.] Supra, num. cviii.

CXI. Rabanus Maurus, the archbishop of Mentz, and scholar of Alcuin, altogether followeth Isidore, and transcribes him[r]. Isidore and S. Jerome are said by Alcuin to be both of one mind; and we may well number them all for

Et quibus contradicitur, et [qui] non recipiuntur ab Ecclesia: 1. Maccab. iii., 2. Sap., 3. Ecclus., 4. Psalm. et Cant. Sal., 5. Esther, 6. Judith, 7. Susanna, 8. Tobit. [Vid. infr. not. q.]

[q] Ibid.—*καὶ ὅσαι εἰσὶν ἀπόκρυφαι*: Itinerarium Petri, &c. [Vid. Niceph. Patriarch. Constantinopol., Chronograph. Compend., ed. Paris. e typographia regia, 1652. p. 419. (Item, Critic. Sacr., tom. viii. append. Tractat. 2. p. 6.)—*καὶ ὅσαι εἰσὶ θείαι γραφαὶ ἐκκλησιαζόμεναι, καὶ κεκανονισμέναι, καὶ ἡ τούτων στιχομετρία, οὕτως·*

α'. Γένεσις, στίχων . . . ,ατ'.
β'. Ἔξοδος, ... ,βω'.
γ'. Λευιτικὸν . . . . . . ,βψ'.
δ'. Ἀριθμοὶ, ... ,αφλ'.
ε'. Δευτερονόμιον, ... ,γρ'.
στ'. Ἰησοῦς, ... ,βρ'.
ζ'. Κριταὶ καὶ Ῥοὺθ, . . . ,βυν'.
η'. Βασιλείων α'. καὶ β'., . . ,ασμ'.
θ'. Βασιλείων γ'. καὶ δ'., . . ,βνθ'.
ι'. Παραλειπόμενα α'. καὶ β'., ,εφ'.
ια'. Ἔσδρας α'. καὶ β'. . . . . ,εφ'.
ιβ'. Βίβλος Ψαλμῶν, στίχων . ,ερ'.
ιγ'. Παροιμίαι Σολομῶντος, . ,αψ'.
ιδ'. Ἐκκλησιαστὴς, ... ζφ'.
ιε'. Ἆσμα ᾀσμάτων, ... σπ'.
ιστ'. Ἰὼβ, ... ,αω'.
ιζ'. Ἡσαΐας ὁ προφήτης, . . ,γω'.
ιη'. Ἱερεμίας [ὁ] προφήτης, . ,δ'.
ιθ'. Βαροὺχ, ... ψ'.
κ'. Ἰεζεκιὴλ, ... ,δ'.
κα'. Δανιὴλ, ... ,β'.
κβ'. Οἱ δώδεκα Προφῆται, . ,γ'.

ὁμοῦ τῆς παλαιᾶς διαθήκης βιβλία εἴκοσι δύο. εἰσι καὶ τῆς νέας, κ.τ.λ. . . . . *καὶ ὅσαι ἀντιλέγονται αὗται εἰσὶ τῆς παλαιᾶς [βίβλοι·]*

α'. Μακκαβαϊκα τρία, στίχων ,βτ'.
β'. Σοφία Σολομῶντος, . . . ,αρ'.
γ'. Σοφία τοῦ υἱοῦ τυῦ Σιρὰχ, ,βω'.
δ'. Ψαλμοὶ καὶ ᾠδαὶ Σολομῶντος, ... ,βρ'.
ε'. Ἐσθὴρ, ... ,γν'.
στ'. καὶ Ἰουδὴθ, ... ,αψ'.
ζ'. Σώσαννα, ... φ'.
η'. Τωβὴτ καὶ Τοβίας, . . . ,ερ'.

καί ὅσα [βιβλία] τῆς νέας ἀντιλέγονται.* (Vid. Catal. Anastasii Bibliothecarii Rom., ex Nicephoro, ap. Critic. Sacr. ubi supr.; where the doubtful books of the N. T. are supplied in the *Lat.* vers.—viz. 1. Apocalypsis Johannis;
2. Apocalypsis Petri;
3. Barnabæ Epistola;
4. Evangelium secundum Hebræos.

After which follows: 'Et quæ sunt Apocrypha Veteris;' ut infr.)

α'. Ἐνὼχ, στίχων, . . . ,δω'.
β'. Πατριάρχαι, ... ,αρ'.
γ'. Προσευχὴ Ἰωσὴφ, . . . ,αρ'.
δ'. Διαθήκη Μωϋσέως, . . . ,αρ'.
ε'. Ἀνάληψις Μωϋσεως, . . ,αυ'.
στ'. Ἀβραὰμ, ... ,γτ'.
ζ'. Ἐλ[δ]ὰδ καὶ Μωδὰδ, . . υ'.
η'. Ἠλίας προφήτης . . . ,τιστ'.
θ'. Σοφονίου προφητεία, . . χ'.
ι'. Ζαχαρίου τοῦ πατρὸς Ἰωάννου, ... φ'.
ια'. Βαροὺχ, Ἀμβακοὺμ, Ἐζεκιὴλ, καὶ Δανιὴλ Ψευδεπίγραφα.

καὶ ὅσα τῆς νέας εἰσὶν ἀπόκρυφα· Περίοδος Πέτρου, κ.τ.λ.]

* *παλαιᾶς εἰσὶν ἀπόκρυφα.*

[r] Rab. Maurus, de Inst. Cleric., lib. iii. cap. 5. [Vid. capp. 6, 7.—Hrabani Mauri Op., tom. vi. p. 36.—Notandum tamen, quod Hebræi Vetus Testamentum, Esdra auctore, juxta numerum literarum suarum in xxii. libros accipiunt; &c. . . . (Then, after the catalogue:) Hi sunt libri, qui apud Hebræos canonicam auctoritatem habent. Quartus est apud nos ordo Veteris Testamenti, eorum librorum qui in canone Hebraico non sunt; quorum primus Sapientiæ liber est, secundus Ecclus., tertius Tobiæ, quartus Judith, quintus et sextus Machabæorum; quos licet Judæi inter Apocrypha separent, Ecclesia tamen Christi inter Divinos libros honorat, et prædicat. . . . .

. . . .

Tenebit igitur hunc modum in Scripturis canonicis, ut eas, quæ ab omnibus accipiuntur Ecclesiis Catholicis, præponat eis quas quidam non accipiunt, &c. . . . Totus autem canon Scripturarum, in quo istam considerationem versandam dicimus, his libris continetur (ut breviter dicam) Veteris Testamenti xlv.—Conf. num. ciii., et num. cviii.]

our own witnesses; for, as Isidore, so is Rabanus to be understood. TEST. CENT. IX.

CXII. Strabus, the Benedictine, who first wrote the Ordinary Gloss upon the Bible, was scholar to Rabanus; and writing upon St. Jerome's prologues there placed before the Old Testament[t], (wherein, according to the copies then in use, the book of Tobit is said to be separated from the Divine Scriptures, and numbered among the Hagiographa,) he findeth fault with the transcribers, and saith, that Tobit is to be set among the *apocryphal* books, and *not* among the *hagiographal*, (properly so called,) whereof there be but nine, the whole number of the canonical books being no more than twenty-two in all. A.D. 835[s].

CXIII. Agobardus was now bishop of Lyons in France; who in his Discourse of the Levitical Privileges[u], (taking occasion from the number, which Moses and Aaron by God's commandment had made of them in the desert,) saith expressly, that of the Old Testament there are but twenty-two books of divine authority: wherein he clearly maintaineth the doctrine of Josephus, and the Greek Fathers, together with the prologues of S. Jerome, and the Article of the Church of England. A.D. 835. [Vid. Cave, tom. ii. pp. 11, 12.]

CXIV. Anastasius, Bibliothecarius, and an abbot of Rome, did not only translate, but amplify, the words of Nicephorus[x] (before recited) in his Chronology, as knowing well, A.D. 850. [Vid. Cave, tom. ii. pp. 56–58.] Num. cx.

[s] [Vid. Cave, tom. ii. p. 31.—Walafridus, Strabo seu Strabus dictus, . . . Rabani Mauri discipulus, &c.]

[t] Strab., in Gloss. super Prol. Gal. [Bibl. Sacr. ed. Basil. 1506. par. ii. fol. 62.—Sicut enim galea caput militis protegit, . . . ita et] iste titulus lectori peritiam præstat, ut valeat discernere, qui libri apud Hebræos in canone recipiantur, quive inter Apocrypha deputentur.—Et super Prol. in Tobiam, [ibid., par. ii. fol. 283.] "Librum Tobiæ Hebræi de catalogo Divinarum Scripturarum secantes, eis, quæ *Hagiographa* memorant, manciparunt:" —Potius (inquit [Glos.]) et verius dixisset, ['inter] *Apocrypha*.' Vel large accepit Hagiographa, quasi Sanctorum scripta, et non de numero illorum novem, quæ proprie dicuntur Hagiographa; quæ sunt de numero catalogi, [de catalogo,] h. e. de numero xxii. librorum; consistit enim in Pentateucho, et octo Prophetis, et ix. Hagiographis.

[u] Agobard., [lib. ad Bernardum episc.] De privil. et jure sacerd. [§ 6.—Vid. Galland. Biblioth., tom. xiii. p. 434.—Omnes Levitæ, quos numeraverunt Moyses et Aaron juxta præceptum Domini, [per familias suas, in genere masculino, a mense uno et supra,] fuerunt xxii. millia, sicut [viginti duæ literæ apud Hebræos, et] xxii. (sunt) libri Divinæ auctoritatis in V. T.

[x] Anastas. Bibl., apud Pithœum, in Opusc., p. 16. [ed. 4to. Par. 1609.] Et qui V. T. sunt, quibus contradicitur, (et non recipiuntur ab Ecclesia,) 1. Maccabaici tres, 2. Sapientia Salomonis, 3. Sap. Jesu filii Sirach; &c., ut supra. [Vid. pp. 197, 198, nott. ad litt. o, p, q.]

CHAP. XI.

A.D. 890[y].

that neither the Maccabees, nor Wisdom, nor Ecclesiasticus, nor Susanna, nor Judith, nor Tobit, were received for any canonical books by the Church.

CXV. Ambrosius Ansbertus, commended[z] by Sigebert, Trithemius, and Sixtus Senensis, for a person very learned in the Scriptures, shall end this century: who, in his Commentary upon the Apocalypse[a], receiveth no more books into canonical authority of the first Testament, than these already named had done before him. For the number of twenty-four maketh no difference from the former account of twenty-two, the one joining the book of Judges with Ruth, and the prophecy of Jeremy with the Lamentations, the other reckoning them apart, every one by themselves, but both excluding the same books that we exclude from the authentic and true canon of Divine Scripture. And in this age there are no other ecclesiastical authors to be found, that have said any thing to this particular question.

CHAPTER XII.

THE TESTIMONIES OF THE ECCLESIASTICAL WRITERS IN THE TENTH AND ELEVENTH CENTURIES.

These two are very obscure ages, and had but few writers in them. Yet both the one and the other will afford us their testimony, and let us know that they still continued

y [Vid. Cave, tom. i. p. 631.—Ambrosius *Autpertus*, gente Gallus, cænobii S. Vincentii in Samnio ad fontes Vulturni monachus, et demum abbas, claruit anno 760, tempore Pauli pontificis, et Desiderii Longobardorum regis; &c.]

z Sigeb., [Gemblacens. Monach., lib. de Scriptoribus Eccles., ap. Miræi Biblioth. Eccl., ed. Antv. 1639. p. 145. Ambrosius *Autburtus* ... scripsit etiam libros decem super Apocalypsim, et alia nonnulla.] Trith., [Spanheimens., et postea D. Jacobi ap. Herbipolim Abbas, de Viris Illustribus, lib. ii. cap. 104, Op., ed. Mogunt. 1604. p. 52.—Ansbertus, qui et Ambrosius, monachus, in Divinis Scripturis valde studiosus et eruditus, ... scripsit multa præclara opuscula; &c.—Vid. etiam lib. de Scriptoribus Eccles., p. 124.] Et Sixt. Sen., de Scriptoribus. [Vid. Biblioth., lib. iv. tom. i. p. 219.—Ambrosius *Amsbertus*, monachus et presbyter ordinis Benedictini, vir in Divinis literis exquisite doctus, et oratione elegans, et suavis; &c.]

a Ambr. Ansbert., in Apoc. lib. iii. [p. 101. ed. Coloniæ, 1536.—Vid. autem Catal. Bodleian., not. ad verb. Ansbertus: "Huic tribuuntur in Apocalypsim libri decem, qui revera sunt *Authberti*, Abb. S. Vincentii;" &c.] ... quia prioris Testamenti (Ecclesia) xxiv. libris utitur, quos et auctoritate canonica suscepit, in quibus etiam N. T. revelatum agnoscitur, idcirco in xxiv. senioribus Ecclesia figuratur. Ideo enim est N. T. prædicatio fructuosa, quia ex veteri roboratur: tanquam scilicet ab eisdem trahat numerum Ecclesia, quibus in sanctitate perficitur.

the common distinction, which had always been received in the Church, between the canonical and ecclesiastical books of Scripture. TEST. CENT. X., XI.

CXVI. In the tenth age we have Radulphus Flaviacensis, a divine of high account, both with Trithemius[c] and Sixtus Senensis[d], for his abilities in all kind of learning, but specially for his knowledge of the Holy Scriptures; who, in his Commentary upon Leviticus[e], speaking of the historical books of the Old Testament that are of absolute and perfect authority in the Church, maketh an express exception against the books of Tobit, Judith, and the Maccabees, as being none of that number, but belonging to an inferior sort of books, that were of a lesser and imperfect authority. Nor will it be any argument either against him or us, if it should be objected, that in the same place he mentioneth the books of Wisdom and Ecclesiasticus to be written in the like style with the Proverbs and the Canticles; for the like style makes them not of the like authority, no more than the histories of Tobit, Judith, and the Maccabees, made them authentic or canonical histories of the Old Testament. A.D. 910[b].

CXVII. In the eleventh age we have Hermannus Contractus, an author of great credit and approbation in the world. Who in his Chronicle[f], following the doctrine of Eusebius, S. Jerome, and Venerable Bede before him, placeth A.D. 1050. [Vid. Cave, tom. ii. p. 132.]

[b] [Vid. Cave, tom. ii. p. 232.—Radulphus Niger, monachus Flaviacensis, ... claruit, non sæculo decimo, quod hactenus creditum, sed anno 1157, ut in dissertatione fusius adversus Maresium probat Labbæus.]

[c] Trithem., [de Viris Illustribus, lib. ii. cap. 65. Op., p. 43. — Radulphus Flaviacensis, monachus Fuldensis, (ut plures volunt,) vir tantæ doctrinæ et sapientiæ, ut in tota Alemania, Italia, Galliaque, suo tempore similem non haberet, in Divinis Scripturis eruditissimus, philosophus nulli secundus, qui velut alter Augustinus, &c.] Et Sixt. Sen., de Scr. Eccl., [Biblioth., lib. iv. tom. i. p. 317.—Radulphus, monachus Benedictinus Flaviacensis, vel (ut alii dicunt) Fuldensis in Germania cœnobii, vir in literis politioribus suo tempore clarissimus, et in explanandis Scripturis divinis divinum sortitus ingenium, edidit commentariorum in Leviticum libros viginti; quibus ita diserte, pie, &c.; —ut infr., not. seq.]

[d] Sixt. Sen., lib. iv., [ubi supr.] (Quem librum) ita diserte, pie, et erudite per omnia [hujus libri mysteria, tam secundum historicum, quam secundum spiritualem sensum,] explicavit, ut in comparatione ejus cæteri ejusdem libri expositores minime exposuisse videantur.

[e] Radulph. Flav., in Levit., initio libri xiv. [p. 203.] Nam Tobias, Judith, et Machabæorum (libri,) quamvis ad instructionem Ecclesiæ legantur, perfectam tamen non habent auctoritatem.

[f] Herm. Contract., in Chron. de sex Mundi ætatibus, ad ann. mundi 3529; [ap. Canisii Thesaur., tom. iii. p. 203.] Hucusque Divina Scriptura temporum seriem continet. Quæ vero post hæc apud Judæos sunt gesta, de libr. Maccabæorum, [et] Josephi, atque Africani scriptis, exhibentur: [qui deinceps universam historiam usque ad Romana tempora persecuti sunt.]

CHAP. XII. the Maccabees with the histories of Josephus and Julius Africanus, separating them all from the books of Divine Scripture; whereof if the Maccabees had been part, why are they here opposed one to the other? But with him the canonical Scriptures went no further than the time of Nehemias. And, in the age but one before him, Ado the bishop of Vienna (whom we there omitted) said as much as he[g].

A.D. 1090[h]. CXVIII. Towards the end of this eleventh century Giselbertus was abbot of Westminster[i], and wrote that Altercation between the Synagogue and the Church, which was not long since set forth in print at Cologne. In this book we have likewise his testimony, "That the Old Testament consisted of two and twenty volumes[k], and was distinguished into the Law, the Prophets, and the Hagiographa." For other books of Scripture he knew none, that were properly canonical.

Ado Vien. (qui floruit An. Dom. 879. [Vid. Cave, tom. ii. p. 51.—Ado... obiit anno 875.]) in Chronico, ætate v.; [ap. Biblioth. SS. Patr., ed. de la Bigne, Par. 1610, tom. vii. col. 335.—Huc usque (ad Neemiam) divina Scriptura temporum seriem continet. Quæ vero, &c.;—(Verbatim, ut supr., ad lit. f.)]

[h] [Vid. Cave, tom. ii. p. 183.—Gilbertus, sive Gislebertus, ... claruit . . . . . circa annum 1101. . . . . Abbas demum Westmonasteriensis in Anglia factus, Disputationem suam literis mandavit, ... addito ei titulo "De Fide Ecclesiæ contra Judæos;" (item, ap. Anselmi Op., p. 513.—"Disp. Judæi cum Christiano:") . . . . . alium (librum) plane ab eo, qui inter Augustini opera haberi solet hoc titulo: "Altercatio Synagogæ et Ecclesiæ;" quocum non raro confunditur.]

[i] Trithem., in Chron. Hirsaug. [Vid. Johan. Trithemii Annales Hirsaugienses, ed. typis monasterii S. Galli, 1690. tom. i. p. 291.] Et in libr. de Scriptor. [Op. pia et spiritualia, ed. Mogunt. 1604. p. 148.—Et conf. de Viris Illustribus, lib. ii. cap. 105; ibid., p. 52.] Claruit his temporibus in Anglia Giselbertus abbas Westmonasterii B. Anselmi discipulus, vir tam in divinis Scripturis, quam in secularibus, egregie doctus, qui inter cætera sui ingenii monumenta scripsit contra Judæos Altercationem, &c., non ineleganter. [The words of Trithemius are: Giselbertus, Præpositus monasterii West. in Anglia, beati Anselmi Cantuariensis quondam auditor, vir doctus et eruditus, ingenio promptus, et cautus eloquio, scripsit ad eundem Anselmum altercationem, quam habuit cum quodam Judæo. . . . . Claruit anno Domini 1100.—The precise words, as cited by Cosin, have been nowhere found.]

[k] Giselb. Altercatio, cap. 1. sub finem. —Veteris Testamenti xxii. sunt volumina; et distinguuntur in Legem, Prophetas, et Hagiographa. [Vid. Altercat. Synagogæ et Ecclesiæ; &c. (Ed. Colon. 1537.) fol. 11.—Veteris enim, et Novi Testamenti series, xxx. libris continetur: Veteris quidem xxii. volumina: Novi viii. Utrumque tamen Testamentum tribus ordinibus continetur et distinguitur: Vetus quidem in Legem, et Prophetas, et Hagiographa: Novum vero in Evangelia, et Apostolos, et Patres sanctos. Lex v. volumina continet: Prophetæ viii.: Hagiographa ix.... Denique quæcunque in Scripturis Apocrypha dicuntur, vel propter dubium auctorem est, vel propter nullam fidelis Synagogæ vel Ecclesiæ confirmationem.]

CHAPTER XIII.

THE TESTIMONIES OF THE ECCLESIASTICAL WRITERS IN THE TWELFTH CENTURY.

TEST. CENT. XII.

CXIX. In the beginning of this age Zonaras wrote his Commentaries upon the canons that were then received by the Greek Church: where, reciting the canon of the council of Carthage, concerning the books of Scripture which they appointed publicly to be read in the African assemblies, he setteth this scholie upon it,—that the best rule[l], whereby to know what ought to be read in the Eastern Churches, (for among them he lived,) is to have recourse to the Apostles' Canons, the Council of Laodicea, and the canonical Epistles of S. Athanasius, Gregory Nazianzen, and Amphilochius; who had given them their rules[m], as they received them from the Apostles and their successors, for that purpose, long before. A.D. 1118. [Vid. Cave, tom. ii. p. 201.]

CXX. In the Churches of Germany, at this time, was Rupert abbot of Tuits, a very grave and learned author[n]; and, though Cardinal Bellarmine[o], and some other later A.D. 1120. [Vid. Cave, tom. ii. p. 193.]

[l] Zonar. in Canones Conc. Carth., can. xxvii. [p. 415.] *περὶ τοῦ, τίνα δεῖ ἀναγινώσκεσθαι βιβλία ἐπ' ἐκκλησίᾳ,* [*καὶ ὁ τελευταῖος τῶν ἀποστολικῶν κανόνων διαλαμβάνει, καὶ ὁ τῆς ἐν Λαοδικείᾳ συνόδου νθ'. κανὼν, καὶ ὁ μέγας* 'Αθανάσιος *ἀπαριθμεῖται, ὅσα χρὴ ἀναγινώσκεσθαι βιβλία, καὶ ὁ μέγας* Γρηγόριος *ὁ* Θεολόγος, *καὶ ὁ ἅγιος* 'Αμφιλόχιος.] Quos libros legere in Ecclesia oporteat, et Apostolorum canon, et Laodicenæ synodi can. lix., et magnus Athanasius, (dum qui libri legendi sint omnes enumerant,) et magnus Gregorius Theologus, et sanctus Amphilochius demonstrant.

[m] Supra citat., num. lv., lix., lxvi., lxvii.

[n] Honor. Augustod., de Lumin. Eccl., [al. De Scriptor. Eccl.; ap. Biblioth. Max. SS. Patr., tom. xx. p. 1038.—Rupertus, Tuitiensis monasterii abbas, Spiritu Sancto per visionem illuminatus, totam pæne Scripturam egregio stylo exposuit.] Sixt. Sen., Bibl., lib. iv. [tom. i. p. 320.—Rupertus, abbas Tuitiensis juxta Coloniam Agrippinam, professione Benedictinus, natione Germanus, vir in divinis Scripturis, Spiritu Sancto per visionem illustrante, doctissimus, eloquio præstans; &c.]

[o] Bellarm., de Scr. Eccl., ad ann. 1119. [Vid. Bellarm., Opusc., ed. Colon. Agripp. 1617. tom. vii. coll. 140, 141.—Propterea errores istius libri inveniuntur etiam in libris Ruperti, in Exodum, et in Joannem, ut plane constet eundem esse auctorem omnium istorum librorum. . . . . Error Ruperti in eo situs est, quod existimavit non converti panem in Corpus Christi, dum conficitur Eucharistia, sed assumi a Verbo Divino, quemadmodum assumpta est humanitas.] Et lib. iii. de Sacr. Euchar., cap. 11, 15. [ed. Ingolst. 1601. tom. iii. coll. 712—714, et 719.—Quinta sententia est Ruperti abbatis Tuitiensis, qui circiter xl. annis Guitmundo posterior fuit. Rupertus igitur docuit panem Eucharistiæ hypostatice assumi a Verbo, eo prorsus modo quo natura humana ab eodem Verbo assumpta est. . . . Esse autem Rupertum auctorem

CHAP. XIII. writers in the Church of Rome, lay the common aspersion of an heretical or erroneous doctor upon him, because he agreeth not with them in their new doctrine of transubstantiation in the Sacrament, yet Pererius more ingenuously acknowledgeth and commendeth him for a good Catholic[p]. Of the book of Wisdom this Rupertus writeth expressly, "that it is not in the canon[q];" and, to a sentence brought out of that book, he answereth plainly, "that it is no canonical Scripture." By which answer the books of Tobit and Judith, and the Son of Sirach, and the Maccabees, are likewise excluded; for they belong no more to the authentic canon of the Bible, than the book of Wisdom doth. Again, in his discourse upon the twenty-four Elders in the Revelation, though he applieth them to the twelve Judges of Israel[r], and the twelve Apostles of Christ, yet there he approveth of the other interpretation, (often before alleged out of the ancient Fathers,) which herein alludeth to the twenty-four books of the Old Testament. And how could he approve of that number, if that number of books had been defective, or the new Roman Catalogue held then to be canonical?

A.D. 1125. [Vid. Cave, tom. ii. p. 213.] CXXI. Honorius, a priest of Aoustun in the duchy of Burgundy, was contemporary to Rupertus, and set forth many works, which are mentioned by himself in the end of his book De Luminaribus Ecclesiæ, or [Of] the Writers of the

illorum librorum de Officiis Divinis, in quibus isti errores continentur, dubitari nullo modo potest.... Denique conveniunt isti errores librorum de Officiis Divinis cum aliis ejusdem Ruperti in Commentar. in Exodum et in Johannem. Unde non sine causa libri isti Ruperti sine honore et titulo jacuerunt. . . . Refellitur error Ruperti.—Quintus error, quem Ruperti esse diximus, refellitur, &c.] Aub. Miræus, [Biblioth., p. 130.—Schol. ad verba Honor. Augustod., quæ supra citantur, not. ad lit. n.—Rupertus Tuitiensis, . . . errat autem, cum scribit non converti panem in Corpus Christi, dum conficitur Eucharistia, sed assumi a Verbo Divino, quemadmodum assumpta est humanitas. Hunc errorem Bellarminus, &c.] Et alii.

[p] Perer., in Gen. cap. ii. ver. 8. quæst. 5. sect. 44. [lib. iii. de Paradiso; ed. Col. Agrip., tom. i. p. 134.—Certe, non esse translatum Henoch in Paradisum illum terrestrem, affirmate docet Rupertus, auctor valde gravis, et in primis Catholicus, ac pius.]

[q] Rupert., in Gen., lib. iii. cap. 31. [p. 48.] Verum hæc Scriptura (de libro Sapientiæ loquitur) neque de canone est, neque de canonica Scriptura sumpta est sententia hæc.

[r] Idem, in Apoc. iv., lib. iii. [versus finem, p. 378.—In Veteri Testamento ante regnum David præcipui sunt duodecim Judices Israel; et in Novo Testamento, jam regnante Christo super sedem David, duodecim Apostoli judicaturi duodecim tribus Israel. —(Et, p. 372.) Quare autem numero viginti quatuor ostenduntur Seniores in sedilibus sedentes? Super hoc diversa Patrum expositio est. . . . Nos autem, et hunc et illum sensum non inutilem approbantes, nihilominus tamen de majestate Scripturarum certum aliquid proferre conemur; &c.]

Church. Among others, his Exposition of David's Psalter is one; in the preface whereof he divideth the Scriptures of the "Old Testament into three parts[s], the Law, (or the History of Moses,) the Prophets, and the Hagiographa,"—placing the Psalter in order among the last. And herein he followed S. Jerome, and the ancient canon of the Church.

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CXXII. Petrus Mauritius, the abbot of Clugny in France, was also in great account at this time, highly favoured by Pope Eugenius[t], and a special friend to S. Bernard. He wrote many treatises, collected, and set forth together, in the Bibliotheca Cluniacensis at Paris. In his discourse against the Jews he rejecteth all they can allege as any authentic testimony for themselves[u], which is not in their sacred canon of Scripture. In his epistle or treatise against the Petrobusians, he refuteth five several heads of their doctrine; among which the first was their denial of baptism to infants. And, because the fame went[x], "that they detracted

A.D. 1130. [Vid. Cave, tom. ii. pp. 210, 211.]

[s] Honor. Augustodunensis, Procem. in Psalt., [ap. Thesaur. Anecdotum, &c., a Bernard. Pezio, Bibliothecar. Mellicens., ed. Augustæ Vindel. 1721, tom. ii. col. 102.] Scriptura V. T., Spiritu Sancto auctore, (a Prophetis) scribitur; et in tria, id est [in] Historiam, (sive Legem Moysis,) in Prophetiam, (et) in Hagiographiam dividitur. [Historia est, quæ præterita narrat: Prophetia, quæ futura nuntiat: Hagiographia, quæ æternæ vitæ gaudia jubilat. Hic liber in Hagiographia locum possidet, quia laudibus æternæ patriæ plenius refulget.—Vid. etiam Honorii prol. ii. super Cantic., ap. Bibl. Max. SS. Patrum, tom. xx. p. 1156.—Et Christus sensum Ecclesiæ aperuit, ut intelligeret omnia quæ in Lege, et Prophetis, et Psalmis, de eo scripta sunt.]

[t] Baron., ad ann. 1145. sect. 34. [Vid. tom. xii. coll. 401—403.] Et [ann.] 1126. sect. 11. [tom. xii. col. 213.] Et [ann.] 1136. sect. 10. [tom. xii. col. 306; but qu?—Vid. ann. 1134. sect. 10. col. 290.]

[u] Petrus Cluniacensis, in tract. contra Judæos, cap. 5. [Vid. Biblioth. Cluniacens., ed. Lut. Par. 1614. col. 1088. —Si sic, O Judæi, fabulas interpretaremini, si sic eas sapienter intelligeretis, si sic eas utiliter exponeretis, etsi non laudarem, non mirarer: non laudarem, quia] extra sacrum canonem vestrum quicquam vos pro authentico suscepisse, vel suscipere, non approbo: [non mirarer, si aliqua præter Legem, præter Prophetas, sive alios vobis antiquitus traditos Divinos libros, ad quamlibet utilem instructionem, etiam fabuloso velamine tecta, vos approbare viderem.]

[x] Idem, in Epistola contra Petrobusianos; [ibid. col. 1126.] Fama vulgatum est, vos majestati V. et N. T., quæ jam ab antiquo totum orbem subdidit, detrahere. . . . Quidam vos totum divinum canonem abjecisse affirmant. Alii quædam ex ipso vos suscepisse contendunt. Nolo vos culpare de incertis, quia fallaci rumorum monstro non facile assensum præbere debeo; sed necessario totum canonem, qui ab ecclesia suscipitur, vos suscipere debere, certis auctoritatibus probabo. [The passage in full is: Videndum est utrum hi, qui tantis orbis terrarum magistris non cedunt, saltem Christo, Prophetis, vel Apostolis adquiescant. Hoc ideo dico, quoniam nec ipsi Christo, vel Prophetis, aut Apostolis, vos ex toto credere fama vulgavit, ipsique majestati Veteris ac Novi Testamenti, quæ jam ab antiquo totum orbem subdidit, vos detrahere, si tamen verum est, indicavit. Sed quia fallaci rumorum monstro non facile assensum præbere debeo, (maxime cum quidam vos totum Divinum canonem abjecisse affirment, alii quædam ex ipso vos suscepisse conten-

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much from the majesty of the Scripture canon, contained in the books of the Old and New Testament," he proveth the divine authority of every book in particular to them, one after another, reckoning no more than are in the Hebrew canon, and specified in S. Jerome's prologue. He endeth the Old Testament with the book of Esther, (which is otherwhiles counted as an appendix to Nehemiah.) And, after all the authentic Scriptures of that Testament, though he addeth those "other six[y], of Wisdom, Ecclesiasticus, Tobit, Judith, and the Maccabees, as books very useful and commendable in the Church," yet he saith expressly of them, "that they are not to be placed in the same sublime and equal dignity with the rest," that he had mentioned before; thereby plainly distinguishing between the Divine canon of Scripture-books, and the Ecclesiastical thereunto annexed for the use and benefit of the Church[z]. And, (that which is remarkable,) he maketh this distinction between them even in that very place, where he bringeth in the second book of the Maccabees as a testimony against the Petrobusians, upon the point then in controversy about prayers for the dead[a]: which he would never have done, but that he knew, full well, the Church in his time held none of those

dant,) culpare vos de incertis nolo; sed necessario totum canonem, qui ab Ecclesia suscipitur, vos suscipere debere certis auctoritatibus probo.] (Deinde, enumeratis singulis,) . . . Ultimus (inquit [col. 1142.]) in Hagiographis, hoc est, Sanctæ Scripturæ libris, sequitur liber Esther, cui auctoritas aliorum Hagiographorum auctoritatem confert. Si enim illi, ab Hebraica veritate originem trahentes, hunc socium, et paris auctoritatis, in eodem Hebraico canone habuerunt, sequitur, quia, nullo eorum librorum excepto, omnes pari modo suscipi debuerunt. Sed, non solum Christianis, sed et ipsis Judaicis literis attestantibus, omnes juxta supra-scriptum ordinem libri, a libro Job usque ad hunc [de quo agitur] librum Esther, eo scilicet non excluso, sed addito, paris auctoritatis sunt, &c.

[y] Ibid., [ubi supra.—Itaque, absque distinctione aliqua, omnes æqualiter suscipi debuerunt. Quod quia ita est, cum Christus, Apostoli, et Prophetæ, auctoritatem præcedentibus, et huic libro paribus libris, suis testimoniis dederint, indubia ratione cogente, huic quoque libro dignitatem similem contulerunt.] Restant, post hos authenticos S. Scr. libros, sex non reticendi libri, Sap., Ecclesiastici, Tob., Jud., et uterque Maccab. liber: qui etsi ad sublimem illam præcedentium dignitatem pervenire non potuerunt, propter laudabilem tamen et pernecessariam doctrinam ab Ecclesia suscipi meruerunt. Super quibus vobis commendandis me laborare opus non est. Nam si Ecclesia alicujus pretii apud vos est, ejus auctoritate aliquid, saltem parum quid, a vobis suscipiendum est.

[z] Ibid. [ubi supr.] Succedat tamen sacrorum librorum auctoritas, et tam canonis divini, quam aliorum voluminum ei coherentium, et ab Ecclesia traditorum, clarifluus sonus.

[a] Ibid.—Quas hæretici quidam, et Catholici nostri temporis, negarunt (viz. preces) pro Mortuis. [Vid. col. 1206. —Quod bona Vivorum Mortuis prodesse valeant, et hi hæretici negant, et quidam etiam Catholici dubitare videntur.—Vid. etiam coll. 1216, 1226.]

books to be canonical Scripture. But Pope Pius the Fourth[b], and his new workmen in the Church at Trent[c], have broken down this partition wall between the Divine and the Ecclesiastical canon, which all ages kept up before them. TEST. CENT. XII.

CXXIII. Hugo de S. Victore, a Canon Regular, and a Saxon by nation, was about this time Abbot of S. Victor's at Paris: whose knowledge in the Scriptures[e] hath been held equal to S. Augustine's, and his authority[f] at the Sorbon set above Thomas Aquinas himself. It is confessed by Serarius[g] the Jesuit, that this abbot was altogether of our mind in setting forth the canon of Scripture. For in divers places of his works he doth formally and amply maintain, that there are no more books of the Old Testament than we now receive (as he and the Church in his time did) for Divine and canonical. Five several times[h] he setteth down the catalogue of them all: whereof it will be sufficient here to consider two. In his Book of Sacred Writers[i], having first begun to say, A.D. 1140[d].

[b] In bulla Professionis Fidei. [Vid. Concil. Labbe, tom. xiv. col. 944, et seq.]

[c] Sess. iv. [ibid., col. 744, et seq.]

[d] [Vid. Cave, tom. ii. p. 207.—Obiit ann. 1140.]

[e] Trithem., in Chron. Hirsaugiensi; [p. 398.—Vid. etiam Joh. Trithemii lib. de Scriptoribus Eccl., ed. 4to. Colon. 1516. p. 152.]

[f] Artic. Parisien., contra Joh. de Montesono. [These articles may probably have been consulted by Cosin in *manuscript*. At least, it would appear that they had not been published in any complete form, as late as 1693.—Conf. Vit. Paparum Avenionensium, sive Collect. Actorum veterum, quorum facta est mentio in notis Stephani Baluzii Tutelensis ad vitas Paparum Avenionensium, ed. Par. 1693. tom. ii. coll. 991, 996.—§ 228. Litera continens determinationem factam per facultatem theologiæ, atque condemnationem domini Episcopi Parisiensis, de propositionibus et erroribus dictis per fratrem Johannem de Montesono. (*Marg.*—Ex veteri codice MS. facultatis Theologiæ, Paris.)—Vid. etiam § 229. Sententia excommunicationis . . . contra Johannem de Montesono, &c. (*Marg.*—Ex eodem codice MS. facultatis, &c.)]

[g] Serar., in Tobiam, proleg. 5. [p. 3.—Prima propositio. Liber hic fuit olim, apud Christianorum nonnullos, extra canonicarum Scripturarum catalogum. . . . . Apocryphum censuerunt D. Hieronymus, . . . Hugo S. Victoris, prolog. lib. de Sacramentis, cap. 7. lib. iv.; &c.] Et in Maccab., præloq. 3. [p. 369.—Objectio secunda. Veterum et recentiorum quidam hos (Maccab. libros) Apocryphos, et non canonicos, dixerunt. ... Hugo Victorinus, prologo de Sacramentis, cap. 7. lib. iv. . . .]

[h] Hugo, de Sancto Vict.—Tom. i. De Scripturis et Scriptoribus Sacris, cap. 6. [De ordine, numero, et auctoritate librorum Sacræ Scripturæ; fol. 3.]—Tom. ii. Excerptionum priorum [institutionis monasticæ,] lib. ii. cap. 9. [De duobus Testamentis; fol. 157.]—Tom. iii. Eruditionis didascalicæ, lib. iv. cap. 2. [fol. 10.]—Item, Erud. Theolog. in spec. Ecclesiæ, cap. 8. [De occultis Scripturarum Veteris et Novi Testamenti, tom. iii. fol. 158.]—Item, Prologo in libr. de Sacram., cap. 7. [De numero librorum Sacri Eloquii, tom. iii. fol. 221.]

[i] Hugo de S. Vict., de Scripturis, et Scriptor. Sacris, cap. 6. [ubi supr.] Omnis Divina Scriptura in duob. Testamentis continetur, Veteri videlicet, et Novo. [Utrumque Testamentum tribus ordinibus distinguitur.] V. T. continet Legem, Prophetas, (et) Ha-

CHAP. XIII. "that all Divine Scripture is contained in two Testaments, the first whereof comprehendeth the (V.) Law of Moses, the (VIII.) Prophets, and the (IX.) Hagiographa,"—he enumerateth them every one in order, as S. Jerome doth in his prologue,—concluding, "that they make altogether twenty-two in number." Whereunto he subjoineth those others[k], of Wisdom, Ecclesiasticus, Tobit, Judith, and the Maccabees, with this note upon them, "That, though they be read and used in the Church, yet they are not written in the canon:" —computing them[l] among the writings of S. Ambrose, S. Augustine, and other Fathers of the Christian Church; which were otherwhiles publicly read in assemblies, as well as they. In the same book[m] he calleth them (as we usually do now) Apocryphal writings; and, in another[n], such as have no canonical authority.

A.D. 1145°. CXXIV. Contemporary to him was Richardus de S. Victore, a Scottish-man, and a Canon Regular in the same abbey of S. Victor's at Paris, where he was sometimes likewise the Prior among them. Many learned and excellent writings of his are extant, and among the rest his Collections, or Four Books of Excerptions[p], wherein he followeth his fellow Hugo

giographa. &c. ... (Enumeratis libris singulis, concludit:) Omnes ergo fiunt numero xxii. [Sunt præterea, &c.; ut infr.]

[k] Ibid. [ubi supr.] Sunt præterea alii quidem [quidam] libri, ut Sapientia Salomonis, liber Jesu filii Sirach, et [liber] Judith, et Tobias, et libri Machabæorum, qui leguntur quidem, sed non scribuntur in canone. [His viginti duobus libris Vet. Test. *octo* libri Novi Test. junguntur. In primo ordine Novi Test. sunt *quatuor* Evangelia; &c. ... In secundo similiter sunt *quatuor*, Actus (viz.) Apostolorum, Epistolæ Pauli numero quatuordecim sub uno volumine contextæ, canonicæ epistolæ, Apocalypsis. In tertio ordine, primum locum habent decretalia, quos [libros] canonicos, id est, regulares, appellamus. Deinde sanctorum Patrum scripta, &c.; ut infr., ad not. seq.]

[l] Ibid. [ubi supr.] S. Patrum scripta, id est, Hieronymi, Augustini, Ambrosii, Gregorii, [Isidori,] Origenis, Bedæ, et aliorum doctorum, [&c. ... Hæc tamen scripta Patrum] in textu Divinarum Scripturarum non computantur, quemadmodum in V. T. ut diximus, quidam libri sunt, qui non scribuntur in canone, et tamen leguntur, ut Sapient., Salom., et cæteri. [Textus igitur Divinarum Scripturarum, quasi totum corpus, principaliter triginta libris continetur; &c.]

[m] Ibid., cap. 12.—Apocryphi sunt. [Vid. tom. i. fol. 4.—Item, Ecclesiasticus, liber Sapientiæ Salomonis, et duo libri Machabæorum, Tobias, Judith, et liber Jesu filii Sirach, apocryphi sunt: leguntur tamen, et ad Vetus Testamentum pertinent, sed non sunt confirmati in canone.]

[n] Erud. [Theol.] in spec. Eccl., cap. 8. [ubi supr., tom. iii. fol. 158, sub fin. catalogi librorum V. T.] Sunt [præterea] in V. T. alii libri, qui leguntur, sed in canone auctoritatis non scribuntur, ut liber Tobiæ, Judith, &c.]

[o] [Vid. Cave, tom. ii. p. 228.—Richardus, natione Scotus, Canonicus Regularis S. Victoris prope muros Parisienses, ac demum Prior, S. Bernardi et Hugonis Victorini familiaris, claruit anno 1150; obiit anno 1173.]

[p] Qui illi ab omnibus attribuntur, præter unum Bellarm., lib. de Scriptor.,

for the number of the canonical books of Scripture[q] in all things,—adding with him, that the others of Wisdom, Ecclesiasticus, Tobit, Judith, and the Maccabees, had not the authority of the canon, though they were privileged to be read in the Church: which is the same thing, that we say still in our Articles of Religion. S. Bernard giveth us no particular catalogue of the Scriptures in all his works: but he lived in great amity and unity with these three last authors; and we may justly presume, that neither he, nor any doctor of the Church in his time, was of other mind.

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[Vid. Cave, tom. ii. pp. 195—198.]

CXXV. Among the Greeks in this age lived Philip the Solitary, whose Rules of Christian life we have in the Cologne Bibliotheque of the ancient writers, published and translated by Pontanus, together with the notes that Michael Psellus, Phialite, and Gretser, made upon that treatise. Wherein[s] he reduceth the books of the Old and New Testament to the number of sixty. From which number taking twenty-seven belonging to the New Testament, (for so many there are,) the remainder will be but thirty-three for the old. And out of that number (as we made the account clear before) must our apocryphal books necessarily be excluded. For the cavil of Gretser[t], against that account, is grounded upon nothing

A. D. 1145[r].

Supra, num. cii., in Antiochum.

ubi absque causa probabili de auctore ambigit. [Vid. Bellarm., tom. vii. col. 148.—De libris Exceptionum nonnihil ambigo, an sint ejusdem auctoris, non quod non sint libri illi eruditione varia pleni, sed quod quædam contineant, quæ non videntur a Richardo scribi potuisse.]

q Rich. de S. Vict., Except., lib. ii. cap. 9. [par. i. p. 320.] Libri V. T. sunt xxii. Alii non habentur in canone: tamen leguntur, ut et scripta Patrum. Hi sunt Sapient., Ecclus., Tob., Jud., et libri Maccab. [The words of Richardus are: Vetus Testamentum continet Legem, et Prophetas, et Agiographos. . . . Omnes (libri) fiunt numero xxii. Sunt præterea et alii libri, ut Sapientia Salomonis, liber Jesu filii Sirach, et liber Judith, et Tobias, et liber (libri) Machabæorum, qui leguntur quidem, sed non scribuntur in canone. . . . In tertio ordine primum locum obtinent decreta, quæ canones appellamus. Deinde sanctorum Patrum scripta, &c. . . . Hic tamen scripta Patrum in textu Divinarum Scripturarum non computantur, quemadmodum in Veteri Testamento (ut diximus) quidam libri sunt, qui non scribuntur in canone, et tamen leguntur, ut Sapientia Salomonis; &c.]

r [Vid. Cave, tom. ii. p. 163.—Philippus Solitarius, philosophus seu monachus Christianus, claruit juxta Lambecium anno 1095; secundum alios, 1100, vel 1105.]

s Phil. Sol., Dioptræ, sive Regulæ, lib. iv. cap. 19. [Vid. Biblioth. SS. Patrum, ed. Col. Agr. 1618. tom. xii. par. i. p. 731.] Ita per gratiam docefacti, [et] purgati, et Spiritu corroborati, Sermones Divinos ediderunt, et libros omnes numero sexaginta composuerunt; xxvii. N. T. et reliquos V. T. [The last words, as they stand in the copies consulted, are: *Sex et quadraginta* Testamenti Veteris; septem et viginti Testamenti Novi et recentioris.—Conf. *Max.* Biblioth., tom. xxi. p. 613.] [Conf. num. cii.]

t Grets., Def., lib. i. cap. 18. [cap. 17. sub fin. col. 316.—Ex quorum numero est Philippus Solitarius, in sua Dioptra, lib. iv. cap. 19, qui tantum abest, ut cum Novatoribus nostris li-

CHAP. XIII. else but the negligence of the printers, or the false copy that Phialite and Pontanus[u] followed, when they change one number into another, and divide sixty into forty-six of the Old Testament, and twenty-seven of the New; which is thirteen more than the whole will contain.

A.D. 1150[x]. CXXVI. This was the age wherein lived Gratian, a monk of Bononia in Italy, (who, out of certain and uncertain, true and supposititious writings, made up his Concordance of disagreeing Canons, which we now call his Decree,) and Peter Lombard, the bishop of Paris, (who, for his System of Divinity, collected out of many sentences that he found dispersed in the Fathers, was styled the Master of the Sentences,) and Peter surnamed Comestor, (a priest of the Church of Troyes in Champagne,) so called, because he was held to be *heluo librorum*[y], that is, a great devourer of learning. There was a report[z] spread about the world, that these three men were all the sons of one adulterous woman; who, when she came to die, refused to shew any repentance for her fault, because she had been the mother of such excellent and admired persons, as they all proved to be; which she thought a sufficient recompense or excuse for her sin. Yet all this was a devised and a flying tale[a], having no certainty or truth

[Vid. num. lxiii., lxxxvi.]

bros, de quibus disceptamus, a canone sejungat, ut sex et quadraginta Veteris Testamenti canonicos libros statuat; &c.]

[u] Jac. Pontanus, præf. ad Lector., [in princip. Dioptr., ap. Biblioth. SS. Patr. ed. Col. Agr. 1618. tom. xii. par. i. p. 677.—Reliqua ex Pselli, Phialiti correctoris, ipsiusque auctoris præfationibus, licebit cognoscas.] Magnopere vellem Phialitum illum, in ista emendatione, accuratius egisse [accurationem majorem præstitisse.]

[x] [Vid. Cave, tom. ii. pp. 215, 216.—Gratianus, natione *Tuscus*, . . . scripsit circa ann. 1151.]

[y] Trithemius, in lib. de Scriptor., [ed. 4to. Colon. 1546. p. 160.—Petrus, presbyter Ecclesiæ Trecensis, cognomento Comestor, sive Manducator, . . . idcirco dictus est, quod Scripturarum auctoritates, . . . quasi in ventrem memoriæ, manducavit.]

[z] Antonin., Sum. Histor., tit. xviii. cap. 6.—A quibusdam prædicatur in populis, quod hi tres solennes viri fuerunt germani fratres ex adulterio nati. Quorum mater cum in extremis admoneretur, ut in confessione criminum, quæ perpetrasset, hoc fateretur, respondisse dicitur, adulterium quidem grave peccatum esse, sed tamen, quoniam videret tres suos filios tam magna esse lumina Ecclesiæ, se pœnitere non posse. [Vid. Chronicorum opus Divi Anton. Archiepisc. Florent. ed. Lugd. 1586. p. 65.—Capitul. vi. . . . Et a quibusdam prædicatur in populis, quod fuerunt germani ex adulterio nati. Quorum mater cum in extremis peccatum suum confiteretur, et confessor redargueret crimen perpetratum adulterii, quia valde grave esset, et ideo multum deberet dolere, et pœnitentiam agere, respondit illa: 'Pater, scio quod adulterium peccatum magnum est: sed, considerans quantum bonum secutum est, cum isti filii sint lumina magna in Ecclesia, ego non valeo pœnitere.]

[a] Anton. ibid.—Sed hoc non [de hoc potest dici id, &c. . . . Non enim] reperitur authenticum: imo, non [nec] fuerunt contemporanei, etsi vicini tempore. Gratianus enim fuit ante alios duos. [Conf. Cave, tom. ii. p. 216.

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in it. For they were so far from being brothers, that they were of several nations, and hardly contemporaries,—the one an Hetrurian, the other a Lombardine[b], (from whence he had his name,) and the third a Frenchman, every one born of a several mother.

A.D. 1170[c].

CXXVII. But Petrus Comestor abbreviated the histories of the Bible, and called it the Scholastical History; where, in his preface upon Joshua[d], he reciteth the books of the Old Testament, and divideth them into their three orders, as S. Hierome and the Hebrews do,—without saying, or insinuating, so much as by one word, that the Christian Church had any other canon which differed from the Hebrew. In the first order be the five books of Moses[e]; in the second, the eight books of the Prophets; and in the third, the nine books (that remain) of the Hagiographa. If Comestor had known any more, that yet remained of the Old Testament, he would never have been so perfidious to himself, and the Christians, (for whose use and benefit alone he wrote this his Scholastical History,) as not to name any one of them. But clear it is, that he affirmeth absolutely, as well in his own sense as in the sense of the old Church,—that, after the five books of the Law, and eight of the Prophets, there remain but nine more for the first Testament; among which the six debated books can have no room. Otherwhere, when he cometh to speak in particular of the book of Tobit, he saith expressly, that it is in no order of the canon[f]; and of

verbo Gratianus.—Non desunt plurimi, qui Gratianum Petri Lombardi, Petrique Comestoris, germanum fuisse volunt; matremque tergeminos hos fratres, ex furtivo concubitu conceptos, uno partu edidisse, quod quidem nullo satis gravis auctoris testimonio fulcitur.]

[b] [Vid. Cave, tom. ii. pp. 220, 221.—Petrus, *Lombardus* a patria dictus; &c.]

[c] [Ibid., tom. ii. p 239.—Petrus, Comestor seu Manducator dictus, gente *Gallus*, patria Trecensis, . . . claruit anno 1170.]

[d] Petr. Comestor, Præf. in hist. Joshuæ, [Histor. Scholast. ed. Lugd. 1543. fol. 82.] (Hebræi) distinguunt V. T. in tres ordines. Primum vocant Legem, secundum Prophetas, (et) tertium Hagiographa. [In Lege, &c.; ut infr., not. seq.]

[e] Ibid.—In Lege [ponunt] v. libr. Moysis: in Prophetis viii. [Joshuam, Judicum, Samuel, Malachim, Esaiam, Hieremiam, Ezechielem, xii. Prophetas:] in Hagiographis [ponunt] ix. libr. V. T., qui supersunt. [Hi dicuntur Hagiographa, i. e. Sanctorum scripta, quod nomen commune est omnibus Sacræ Scripturæ libris.]

[f] Idem, Præf. in hist. Tobiæ.—De nullo ordine est. [Vid. Hist. Scholast., fol. 146.—Hanc historiam (Tobiæ) Judæi inter Apocrypha ponunt. Hieronymus tamen in prologo suo dicit "inter Hagiographa." Quod si esset, tamen esset in tertio ordine Veteris Testamenti. Sed, quia de nullo ordine est, dicemus quia Hieronymus diffusius accepit Hagiographa, ut includeret etiam Apocrypha.]

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Judith, that S. Jerome and the Hebrews lodge it among the Apocrypha, and that it was but a fault in the writer[g], to say they placed it among the Hagiographa. Besides all this, he is bold to call the story of Bel and the Dragon a fable[h],—and to say, that, in the history of Susanna, all is not so true as it should be; which certainly he would never have said of any canonical part of Scripture.

CXXVIII. There is a certain Scholiast, that maketh annotations and additions to this Scholastical History of Comestor. And, being somewhat troubled at what was there said concerning the number of the Hagiographa, that they were but nine, and that no mention at all is made of the debated books, that were afterwards annexed, and admitted to be read in the Church,—he setteth this note[i] upon Comestor's preface,—"That indeed the books of Wisdom, Ecclesiasticus, Judith, Tobit, the Pastor, and the Maccabees, be all apocryphal, because the author of them is not known," (that is to say, whether they were indited by the Spirit of God, or of men only[k];) "but, forasmuch as there is no doubt made of their verity, the Church hath received them."

[g] Vide supra, num. lxxiii. [p. 106, not. ad lit. p.] ubi citatur Glossa Ord., et in ea P. Comestor, p. 142. [Vid. Hist. Scholast., ed. Lugd. 1543. fol. 162.—Incipit historia Judith, cap. 1. Hanc historiam transtulit Hieronymus ad petitionem Paulæ et Eustochium de Chaldæo in Latinum. Hic liber apud Hebræos inter historias computatur, et inter Hagiographa, (*Apocrypha?*) quod dicit Hieron. in prologo qui sic inchoat: 'Viginti et duas literas,' &c. . . . Si ergo in prologo super Judith alicubi legitur "inter apocrypha" (*Hagiographa?*) vitium est scriptoris, quod in ipso titulo deprehendi potest; quem synodus Nicæna in numero Sanctarum Scripturarum recepit.—This passage, as it stands, is manifestly corrupt. The edition used by Cosin would appear to have better corresponded with the Gloss, as quoted ubi supra.]

[h] P. Comestor, Præf. in Dan., [cap. i. fol. 151.—Prophetavit etiam in Chaldæa Daniel, qui . . . fuit de tribu Levi; quod in titulo fabulæ Belis ita ponunt.] Et cap. 13. [de Susanna; fol. 158.—Sequitur historia Susannæ, quam Hebræus non habet in libro Danielis, et vocat eam fabulam; &c.] Item, apud Perer., ibid. [Vid. Comment. in Daniel., lib. xvi. ed. 8vo. Lugd. 1591. p. 924.—Præf. in cap. 13.]

[i] Addit. ad P. Comestor., Præf. in Joshuam, [ubi supr. Hist. Scholast., fol. 82.—Job, David, tres libri Salomonis, Daniel, Paralipomenon, Esdras, Esther, (nempe, *Hagiographa:*)] Sapientia, Ecclesiasticus, Judith, Tobit, Pastor, Maccab. *Apocrypha* sunt, quia auctor eorum ignoratur. Sed quia de veritate eorum non dubitatur, ab Ecclesia recipiuntur.

[k] Glos. Ordinar., in Prolog. [Vid. Bibl. Sacr. ed. Basil. 1506. par. i. fol. 2. præf. De libris Bibliæ canonicis et non canonicis.] Inter quos tantum distat, quantum inter certum et dubium. Nam canonici sunt confecti SP. S. dictante; non-canonici autem, sive Apocryphi, nescitur quo tempore, quibusve auctoribus sint editi.—Item, Tostat. præf. in Matth. q. 3. [tom. ix. fol. 3.—Primo modo sunt apocryphi libri quidam, qui ponuntur extra canonem Veteris Testamenti: computantur tamen inter libros Sacræ Scripturæ: scilicet, liber Sapientiæ, et Ecclesiasticus, et Judith, et Tobias, et libri Machabæorum.] De auctoribus enim horum non constat Ecclesiæ, an Spiritu Sancto dictante scripserint.

Where he doth not say, that the Church hath altered the nature and condition of them, so as to make them canonical books of Scripture, which were dubious and apocryphal before, but that it hath received them only as books to be read for instruction of manners, and for the knowledge of divers ecclesiastical histories and occurrences, not for grounding of any articles of Faith upon them. For, otherwise, the Pastor of Hermes, (reckoned here by this scholiast among the rest,) which in former ages the Church, in some other places, permitted to be publicly read to the people, would augment the number of the new canonical books beyond the account of the masters of Trent themselves.

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Vide supra, num. lx.

CXXIX. In Comestor's time lived John Beleth, a Doctor of Divinity in the schools of Paris; who, in his book of Divine Offices, declaring in particular what lessons were then read in the Church, according to the several seasons of the year, after the three books of Solomon, nameth the other two[m], of Wisdom, and the son of Sirach; and he noteth them to be apocryphal. But, when he declareth, in general, what books are contained in the Bible[n], he putteth Tobit

A.D. 1174[l].

[l] [Vid. Cave, tom. ii. p. 236.—Johannes Belethus, Scholæ Theologicæ Parisiensis Rector, claruisse videtur circa annum 1162. Non desunt alii, nempe Claudius Jolly Parisiensis canonicus, et Casimirus Oudin, qui ipsum ad annum 1328, revocant: quod quidem mirum videri debeat, cum Henricus Gandavensis, qui anno 1280, scripsit, eum inter primos catalogi sui scriptores recenseat.]

[m] Joh. Beleth., de Div. Offic., cap. 62. [sub fin. Gulielmi Durandi Rational. fol. 517.] A calendis, igitur, Augusti usque ad Septembrem, leguntur tres libri Salomonis, et duo Sapientiæ, qui sunt Apocryphi.

[n] Idem, cap. 60. [ibid., fol. 516.] Sunt autem xxii. volumina V. T. [. . . Volumina Veteris Testamenti sunt] V. libri Mosis; . . . sunt præterea, qui hoc pacto enumerantur, Jos. [scilicet,] Judic., cujus extrema pericope pars est libri Ruth; (vitium est hic scriptoris: nam debuit dicere, Cujus extrema pars est *liber* Ruth;) Sam. Reg. [Beleth's words are: Samuel, Malachim, quæ duo volumina unum reputamus, viz., Regum; quod tamen quatuor habeat partitiones vel distinctiones. Postea in uno volumine sequuntur alii quatuor,] Esaias, Jerem., Ezech., (Dan.) [et *David.*] (Et) sub uno volumine [comprehenduntur] XII. Prophetæ minores [propter nimiam brevitatem.] Novem, quæ deinceps sequuntur, reputantur Hagiographa, ita tamen ut sint authentica, nimirum, [*numerum*, liber] Psalm., [liber] Job, tres libri Salomonis; [scilicet, Parabolæ, (sive mavis dicere, Proverbia,) Ecclesiastes, et Cantica Canticorum: liber] Paralip.; Judith, (rursus vitium scriptoris;) et Esther. Quatuor tandem [enumerant] Apocrypha; [librum videlicet] Tob., Maccab., Philo[nis, cujus principium est: ' Diligite justitiam;'] et Jesu [filii] Sirach, qui [sic incipit: ' Omnis sapientia a Domino, &c.,] appellatur [que etiam] Ecclesiasticus. Verum hos quatuor quidem non recipit Ecclesia: tamen eos approbat, quia [quod] argumentum fere habeant librorum Salomonis, etiamsi eorum auctores pro certo ac vere non sciat. Alios duos credimus Ezram composuisse, qui totam bibliothecam Veteris Testamenti restituit, cum a Babyloniis esset combusta.

CHAP. XIII. and the Maccabees, together with Philo and Ecclesiasticus, into the apocryphal number,—and saith plainly, that, though the Church alloweth them, (that is, to be read,) yet she receiveth them not, (that is, among canonical Scriptures:) where, if Lauriman's copy (which he followed in setting out Beleth) had been good, as he complains[o] that it was in many places very bad, we might have had the book of Judith added to them, and left out among the Hagiographa before. For it is manifest, that in all this chapter Beleth intended to follow S. Jerome, whose catalogue of Scriptures was then only received in the Church for authentic and certain.

A. D. 1180[p]. CXXX. Among others that were famous in this age, we have John of Salisbury, born and brought up there in the Church of England, but afterwards made Bishop of Chartres in France, a man as highly honoured for his learning as any in his time[q]; who in one of his Epistles[r], handling this matter at large, professeth to "follow S. Jerome herein before all others, and undoubtedly to believe, that there are but twenty-two books in the canon of the Old Testament." All which having named in order, according to their several classes, he concludeth[s], that "neither the book of Wisdom,

[o] Corn. Lauriman., in Præf. ad pium Lectorem, [ap. Belethi Rational., ubi supr., sub fin. Gul. Durandi Rational. Divin. Offic. fol. 488.—Ille] codex MS. ita arctis ac pressis characteribus fuit exaratus, ut legere admodum mihi fuerit difficile, usque adeo ut sæpenumero, si quam sententiam elicere voluissem, debuerim profecto divinare.

[p] [Vid. Cave, tom. ii. p. 243.—Johannes, Sarisburiensis a loco natali dictus, natione Anglus, patria Wiltunensis, gentis et sæculi sui decus ac ornamentum, Eugenio III. et Hadriano IV. et Alexandro III. Pontificibus, et Theobaldo Archiepiscopo Cantuariensi (cui a sacris fuit) eximie charus: Thomæ Becketo Archiepiscopo familiarissimus, et ab anno 1163, totius exilii omniumque molestiarum comes: sæpe quidem, ut Thomam desereret, Regique fidelitatem et præstandam consuetudinibus regiis obedientiam juramento promitteret, solicitatus, in exilio manere maluit, quam conditionibus istis pacem regisque gratiam promercari; &c.]

[q] Baron., ad ann. 1181. sect. 16. [tom. xii. col. 944.—Moritur item hoc anno Joannes Sarisburiensis, Episcopus Carnotensis, clarus inter celebriores sæculi hujus scriptores, illustrior autem ex S. Thomæ martyris, cui erat a secretis, familiaritate; &c.]

[r] Joh. Sarisbur., Ep. 172. [Comiti Henrico; ap. Biblioth. Max. SS. Patr. tom. xxiii. p. 468.] Quia ergo de numero librorum diversas et multiplices lego Patrum sententias, Catholicæ Ecclesiæ doctorem Hieronymum sequens, quem in constituendo [construendo] literæ fundamento probatissimum habeo, sicut constat esse xxii. literas Hebræorum, sic xxii. libros V. T. tribus distinctos ordinibus indubitanter credo. . . . Et sic colliguntur in summa xxii. libri V. T., licet nonnulli librum Ruth, et Lament. Jerem. in Hagiographorum numero (re)censeant, ut in xxiv. summa omnium dilatetur.

[s] Ibid.—Liber vero Sapientiæ, et Ecclesiasticus, Judith, Tobias, et Pastor, ut idem asserit, non reputantur in canone; sed neque Maccabæorum liber, qui in duo volumina scinditur, quorum primus [primum] Hebræorum

TEST CENT. XII.

nor Ecclesiasticus, nor Judith, nor Tobit, nor the Pastor, nor either of the Maccabees, are to be reputed canonical." Which is a clear testimony for us, without any contradiction to be made against it.

A.D. 1190[t].

CXXXI. In this bishopric at Chartres, Peter, the abbot of La Celle at Troyes, was John of Salisbury's successor. And, as he followed him in his office, so did he in his doctrine concerning our present question. For[u], in a treatise that he wrote of the twenty-four loaves and the tabernacle, making divers allusions to that number, his last is, that so many are the books of the First Testament.

A.D. 1192[x].

CXXXII. Theodore Balsamon, the Patriarch of Antioch, in his Commentaries upon the Council of Carthage[y], referreth for the number of canonical books (as Zonaras did before) to the Apostolical Canons, the Council of Laodicea, and the Epistles of S. Athanasius, Nazianzen, and Amphilochius, who reckon no more than we do. And here is an end of this century.

[Hebræam] redolet eloquentiam, alter [alterum] Græcam; quod stylus ipse convincit.

t [Vid. Cave, tom. ii. p. 248.—Petrus, natione Gallus, primum monasterii Cellensis in suburbio Trecarum, dein S. Remigii apud Rhemenses Abbas, denique anno 1182. Johanni Sarisburiensi in episcopatu Carnotensi suffectus; . . . obiit 9 Kal. Mart. anno 1187.]

u Petri Abbat. Cellensis, lib. De Panibus, cap. 2. [al. *lib.* 2.—Biblioth. Max. SS. Patr., tom. xxiii. p. 748.—Viginti quatuor panes, juxta numerum xxiv. Seniorum in conspectu Agni adstantium, . . . in hoc opusculo collegi.] Hic enim numerus (xxiv.) tam filiorum Jacob, quam Apostolorum Christi, duodenarium numerum duplicatum significat. Sub hoc etiam numero libri continentur V. T.; plenaris [plenaria] igitur instructio animarum prælibatur ex hoc numero librorum; [et nihilominus plena refectio apprehenditur ex hoc panum numero.]

x [Vid. Cave, tom. ii. p. 246.—Theodorus Balsamon, patria Constantinopolitanus, . . . tandem Patriarcha Antiochenus factus, verum occupata dudum a Latinis Antiochia, sedem suam nunquam vidit; &c.]

y Theod. Bals. in Conc. Carthag., can. xxvii.—Quosnam libros legi in Ecclesia oporteat, quære S. Apost., Can. lx., et lxxxv., Laodicen. Synod. can. lx., S. Greg. Theologi ea quæ metro scripsit, et S. Athanasii canonica, et S. Amphilochii. [Vid. Bals., p. 636.—Conc. Carth., can. xxvii. *ἑρμηνεία. περὶ τοῦ τίνα δεῖ ἀναγινώσκεσθαι βιβλία ἐπ' ἐκκλησίας, ζήτει τῶν ἁγίων Ἀποστόλων κανόνα ξ'. καὶ πε'., τῆς ἐν Λαοδικείᾳ συνόδου κανόνα ξ'., τὰ ἔμμετρα τοῦ ἁγίου Γρηγορίου τοῦ Θεολόγου, καὶ τὰ κανονικὰ τοῦ ἁγίου Ἀθανασίου, καὶ τοῦ ἁγίου Ἀμφιλοχίου.*]

CHAPTER XIV.

THE TESTIMONIES OF THE ECCLESIASTICAL WRITERS IN THE THIRTEENTH CENTURY.

CHAP. XIV.

A.D. 1200[z].

CXXXIII. We are now come to the age, wherein the Mendicant Friars, and the doctors that we usually term the Schoolmen, began first to set up in the world: whose chief work was to study and to write commentaries upon the Master of the Sentences. But because he, in all his four books, doth not anywhere propose a catalogue of the Scriptures, nor give his interpreters any occasion to treat of that particular question, for the most part they all pass it over in silence, and take no notice of it. Yet, nevertheless, divers there be among them, that have glossed and commented upon the Scriptures themselves, some upon the whole Bible together, and some upon several parts of it.

CXXXIV. The first authors of the Ordinary Gloss upon the Bible, although it be not so well and certainly known what particular persons they were, (for Antoninus[a] the Archbishop of Florence, and Gaguinus[b] the General of his Order in France, make Alcuin, our own countryman, to be the first beginner of it, but Trithemius[c] and Sixtus of Sienna[d] give that honour to Strabus, both whom we produced as our witnesses before,) yet this is certain, that, whoever began it, others had by this time much augmented it, and that it

A.D. 1200[e].

was now, with a general consent and applause of all the

[z] [Vid. Cave, tom. ii. Sæc. Scholast., p. 275, et seq.]

[a] Par. ii. tit. iv. cap. 15. [Vid. Anton. Chronic. par. ii. tit. xiv. cap. 5.—Qui Alcuinus aliquos libros composuit: . . . et glossas ordinarias super totam Sacram Scripturam dicitur edidisse, ex dictis vel sententiis diversorum doctorum excerptas.—Conf. autem not. ad locum eund.]

[b] Hist. de Orig. et Reg. Franc., lib. iv. cap. 1. [Vid. Roberti Gaguini Rerum Gallicarum Annales, ed. Francof. 1577. p. 51.—(Carolus) liberalibus disciplinis animum excoluit, præceptore primum Petro Pisano, deinde Alcuino Anglo, viro apprime Divinis humanisque artibus erudito, quem Glossæ in Bibliam (quam Ordinariam vocant) auctorem Antonius Florentinus prodit; &c.]

[c] [Trithem.] De Script. Eccl. [ed. 4to. Colon. 1546. p. 119.—Hic denique Strabus glossam, quæ Ordinaria nunc dicitur, super totam Bibliam . . . primus comportasse memoratur.]

[d] Bibl., lib. iv. [Sixt. Senens., de Script. Eccl., tom. i. p. 324.—Strabus, monachus Cænobii Fuldensis, . . . collegit etiam, ad imitationem præceptoris sui, ex dictis sanctorum Patrum, appositis eorum nominibus, commentarios in universa sacrosancta Biblia, quos nunc Glossam Ordinariam appellant; &c.]

[e] [Vid. Possevini Apparat. Sacr., tom. i. p. 553.—Glossa in Biblia, sive in Divinam Scripturam, quæ dicitur

pastors and doctors in the Western Churches, received as a work of special use and benefit, for the better knowledge and understanding of the Holy Scriptures, and for the clearer setting forth of the common doctrine and religion then professed among them: for the abuses in religion, (whereof the new canonizing of Apocryphal Scriptures is one,) were not yet become the doctrines of the Church, as the new council at Trent hath since ordered them to be.

CXXXV. In this Gloss upon the Bible we have a Preface; wherein, first[f], the composers and defenders of the Trent canon are branded (before-hand) with ignorance, and a worse matter, for "holding all the books, that are contained and put into one volume of Scriptures together, to be of a like and equal veneration," or that they ought so to be received in the Church. Secondly, the canonical books are there "distinguished from those which be not canonical, and as great a difference made between these two[g], as between that which is certain and that which is doubtful: for the canonical were written by the inspiration of the Holy Ghost; but who were

Ordinaria, collecta fertur a Strabo discipulo Rabani; quæ quidem magnas habet utilitates, quippe quæ ex veterum Patrum scriptis fuit concinnata, de quorum singulis suo egimus loco. Interlinearis item glossa ex eisdem hausta fontibus ab Anselmo Laudunensi (anno 1110, Henrico IV. Imp.—Vid. p. 95.) multa breviter, et quasi punctim, sed docte et accurate, attingit. Nicolai vero Lyrani adjuncta moralis expositio doctis non omnino satisfacit; pia tamen est, ac commoda videtur: sed subtilior altera, quæ est Hugonis Cardinalis, licet ipsa quoque sit brevis atque jejunior. Ceterum Glossam, tum Ordinariam, tum Interlinearem, ac Postillam Nicolai Lyrani, cum Pauli Burgensis Additionibus, magno studio repurgarunt Jacobus Cucillyus, Franciscus Feuardentius, Jo. Dadræus, viri celebres atque Theologi Parisienses; &c.—Vid. etiam, tom. iii. p. 253.—Strabus, monachus Fuldensis, . . . floruit sub Ludovico Augusto, ann. Dom. 840. . . . Sane vero post Ambrosius Laudunensis, circa annum 1120, opus immensum, &c. . . . in Sancta Biblia . . . emisit.]

[f] Gloss. Ord. Præf. de libris Bibl. canonicis et non canonicis; [sect. Quoniam.—Vid. Bibl. Sacr., una cum Gloss. Ordinar. et Interlin., ed. Basil. 1506. tom. i. ad princip.] Quia sunt multi, qui, [Quoniam plerique, *ed. Lugd.* 1589, *et ed. Duaci*, 1617.] ex eo quod non multam operam dant Sacræ Scripturæ, existimant omnes libros, qui in Bibl. continentur, pari veneratione (quæ sunt verba Conc. Trid. sess. iv.) esse reverendos atque adorandos, nescientes distinguere inter libros canonicos et non-canonicos, quos Hebræi [a canone separant, et Græci] inter Apocrypha computant; unde sæpe coram doctis ridiculi videntur; [et perturbantur scandalizanturque, cum audiunt aliquem non pari cum cæteris omnibus veneratione prosequi aliquid, quod in Bibliis legatur: idcirco hic distinximus, et distincte numeravimus, primo libros canonicos, et postea non canonicos, inter quos tantum distat, &c.; ut infr. not. seq.]

[g] Ibid., [ubi supr.] . . . inter quos tantum distat, quantum inter certum et dubium. Nam canonici sunt confecti Spiritu Sancto dictante: non-canonici autem, sive Apocryphi, nescitur quo tempore, quibusve auctoribus sint editi. [Quia tamen valde boni et utiles sunt, nihilque in eis, quod canonicis obviet, invenitur, ideo . . .]

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the authors of the other, or at what time they were written, no man can tell." Thirdly, we are there informed, "that the Church permitteth the reading of the apocryphal books[h], only for devotion and instruction of manners, but not for any authority that they have to conclude controversies in matters of Faith." Fourthly, that there be "but twenty-two canonical books of the Old Testament[i]; and, what books soever there be besides, that they ought to be put among the Apocrypha." This was the judgment of all learned men, and the common belief of the Church, in those days; wherein, if any particular or private persons were of another mind, they are here condemned of ignorance, and want of knowledge in the Scriptures.

CXXXVI. Which judgment is not only here declared, and proposed, by the authors of this Ordinary Gloss themselves, but confirmed likewise by the testimonies of the ancient Fathers; among whom, though the chiefest attestations which they bring are out of Origen, S. Jerome, and Ruffin, yet they take notice of S. Augustine also, and of his distinction between those apocryphal, or ecclesiastical books, that are of greater authority, (which therefore he putteth into his larger catalogue,) and those that are of a lesser account, (which therefore he leaveth out.) But, whatsoever S. Augustine had said, the common consent of the Church now was, to acknowledge no more books for canonical Scripture, than those that Ruffin and S. Jerome had received from their ancestors, and recorded to posterity. In which regard, when they come to the several books of Tobit, Judith, Wisdom, Ecclesiasticus, and the Maccabees, they prefix this title to them all[k]: "Here beginneth the book of Tobit, which is

Baruch, and the 3 and 4 of Esdras.

[h] Ibid. . . . Ecclesia eos legit, et permittit, ut ad devotionem, et ad morum informationem a fidelibus legantur; eorum tamen auctoritas ad probandum ea, quæ veniunt in dubium aut in contentionem, et ad confirmandum Ecclesiasticorum dogmatum auctoritatem, non reputatur idonea, [ut ait B. Hier. . . . At libri canonici tantæ sunt auctoritatis, ut, quicquid ibi continetur, verum teneat firmiter et indiscusse; &c.]

[i] Ibid., [§ 2.] Sunt igitur libri canonici V. T. xxii., [ad numerum, &c. . . . (§ 3. sub fin.)] Quicquid autem extra hos est, (De V. T. loquor) ut dicit Hieronymus, inter Apocrypha est ponendum; &c.

[k] Glossa Ordinar. [Vid. Bibl. Sacr., una cum Glossis, &c., ed. Basil. 1502. ad titulos librorum.—

3 Esdr. Sequentes tertium et quartum Esdræ libros, utcunque de canone non sunt, expositores Ordinarii intactos reliquerunt; &c.

4 Esdr. Incipit liber Esdræ quartus, sc. Apocryphus.]

Incipit liber Tobiæ, qui [tamen] non est in canone.

not in the canon: Here beginneth the book of Judith, which is not in the canon: Here beginneth the book of Wisdom, which is not in the canon: The book of Ecclesiasticus; The first and the second book of the Maccabees; which are not of the canon." Which is to write this distinction, that we now maintain, with a pen of iron, that it might never be forgotten. TEST. CENT. XIII.

CXXXVII. And to this purpose, before all their Bibles, and all their glosses or commentaries upon the Bible, they were wont then, (as most an end the custom is to do still,) to set S. Jerome's Epistle to Paulinus[1], concerning all the books of Scripture; which is a manifest argument, that they intended to give every reader warning and direction, at the beginning, not to confound the apocryphal and the canonical Scriptures together, or to receive and read them all with one and the same veneration, as the Pope and his Council hath lately commanded the world to do. And therefore Becanus the Jesuit leaped over these men's heads clean, when he stretched so far at once, with his Trent-tradition in his hands, from Pope Eugenius to Gelasius: for in this age the Church knew no such tradition, nor in any age between, which was not much less than a thousand years together. Of Gelasius we have said enough already, and of Pope Innocent's pretended decree before him. If there had been any such authority in those papal Constitutions, as is now given to them, why were not the rescripts of Innocent and Gelasius set before all the Bibles ever since, rather than the Epistle of S. Jerome to Paulinus? But, since their times, it hath been the constant practice of the Latin Church to prefer S. Jerome, not only before them, but before S. Augustine, and the Council of Carthage and all: for herein he excelled all the doctors of

Vid. num. lxxxvii.

Num. lxxxvi.

Num. lxxxiii.

Incipit liber Judith, qui non est in canone.

Incipit liber Sapientiæ, qui non est in canone.

Incipit liber Ecclesiastici, (qui) non est de [in] canone.

Incipit primus liber Maccabæorum, qui non est in [de, *ed.* 2.] canone.

Incipit secundus liber Maccabæorum, qui non est in [de] canone.

[Conf. Bibl. Sacr., ed. Basil. 1506. par. ii. fol. 284, 293; et par. iv. fol. 429, 461; where these titles are given, as above, to the books of Tobit, Judith, and the Maccabees. But, at the books of Wisdom and Ecclesiasticus, the words, "qui non est in canone," are omitted; neither do they occur before *any* of the books in several other editions, which have been consulted.]

[1] Hoc titulo:—Epistola [beati] Hieronymi ad Paulinum Presbyterum de omnibus S. [Divinæ] Historiæ libris. [Vid. Bibl. Sacr., ed. Duaci. 1617. tom. i. sub init.]

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A.D. 1634[n].

the Church besides[m]. F. Leander of S. Martin's in Doway, (who was Mr. Jones, sometimes a student of S. John's college in Oxford,) in his Preface before the last edition of the Ordinary Gloss, and Lyra's Commentaries upon the Bible, at Antwerp, confesseth, "That by the consent of times, and the common judgment of the Church, S. Jerome's Prologue hath been usually affixed to the Scriptures, and that, upon most weighty or important reasons." What those reasons were, he explaineth not: but a better man[o] than he hath done it before him; who avoweth "S. Jerome's distinction between the canonical and apocryphal books of the Old Testament to have been made and continued by the Universal Church, both before Christ's coming, and ever after." What the same F. Leander therefore addeth, in his Commentary upon S. Jerome's Prologue, "That[p], at the time when he wrote it, (that, and his other prologues,) he had not yet been acquainted with the judgment and decree of the Church, which Pope Innocent not long after set forth in his epistle to Exuperius, as he was thereunto moved, both by the synodical epistle of the African Council, and by letters from Exuperius himself: in which decree, the books of Tobit, Judith, Wisdom, Ecclesias-

[m] Tostat., in cap. i. Matth. ad ver. 12, et seq. [tom. ix. fol. 82.] Magis credendum est Hieronymo, quam Augustino, maxime ubi agitur de V. T. et de historiis; nam in hoc ipse excessit omnes doctores Ecclesiæ.

[n] [Vid. F. Leandri Præf. ad Bibl. Sacr., ed. Antv. 1634. Admonit. § 7; (where, after mentioning Brito's gloss upon S. Hierome's prologues, Leander adds:) Habent enim illi prologi multa reconditæ eruditionis plena, quæ non omnes norunt; cumque non sine gravissimis causis consensus temporum, imo et ipsius jam Ecclesiæ judicium, (quod in editione Vaticana innuitur,) voluerit, ut hi prologi Hieronymiani cum sacro textu conjungerentur, veluti Hieronymianæ translationis genuini indices, . . . &c.]

[o] Idem, [Alphons. Tostat.] Defensorii parte ii. cap. 23. [tom. xii. fol. 26.] Tres gradus librorum V. T. distinguuntur a B. Hieronymo in prologo Galeato. . . . Ista distinctio facta est ab Ecclesia universali, quæ concorditer tenet illum distinctionem factam a B. Hieronymo. Nam ista tenebatur a Judæis fidelibus ante Christum [adventum,] et fuit postea continuata in Ecclesia.

[p] F. Leand., in Commentar. suo ad Prol. Galeat. [Vid. Bibl. Sacr., ed. Antv. 1634. tom. i. in loco.] Sanctus doctor quum prologos istos in Sacras Scripturas a se conversas scriberet, nondum judicium et decretum Ecclesiæ legerat, quod aliquanto post ab Innocentio Papa primo in Epistola ad Exuperium [Tholosanum] prodierat; quem pontificem ad canonem consignandum movit tum Africanæ Ecclesiæ synodalis epistola, (But, if the African synod wrote any epistle, it was to Boniface, (vid. num. lxxxii. [p. 143. not. ad lit. f.]) divers years after Innocent was dead, and not to Innocent himself,) tum etiam ipsius Exuperii ad eum missæ literæ. In eo autem decreto Pontifex Sapient., Ecclesiasticum, Tob., Jud., et Macc. libros, sacro canoni annumerandos esse docuit. Nec dubium est, quin D. Hieronymus decreti hujus auctoritatem admisisset, si ipsum ei videre contigisset.

ticus, and the Maccabees, are canonized: and, that there is no doubt but S. Jerome would have admitted the authority of this decree, if he had known it:"—all this is nothing else, but so much said to little purpose, or rather to none at all.

TEST. CENT. XIII.

A.D. 1244[q].

CXXXVIII. Hugo Cardinalis was a Dominican, or one of the Friars Preachers, and the first of that order that ascended the chair and became a Doctor of Divinity[r], the first Friar that was made a Cardinal[s], and the first man that (with the help of five hundred Friars more) gathered together the Concordances of the Bible[t]; which have been, since his time, by the industry of divers men, very much augmented. In the Commentaries, that he wrote upon all the Scriptures, (which were then universally received and applauded,) we find him still preserving and keeping up the common distinction between the canonical and ecclesiastical books; for otherwhiles he says, "that Ecclesiasticus, Wisdom, Judith, Tobit, and the Maccabees are apocryphal[u];" sometimes, that they are "dubious;" sometimes, that they are "not canonical[x];" and other-

[q] [Vid. Cave, tom. ii. p. 300.—Hugo de S. Caro, seu de S. Theodorico, patria Delphinas, . . . anno 1245, ab Innocentio IV. Ecclesiæ Romanæ Cardinalis titulo S. Sabinæ renunciatus est in concilio Lugdunensi; &c.]

[r] Henr. Gandav., de Script. [Eccl.] cap. 40. [ap. Auberti Miræi Biblioth. Eccl., ed. Antv. 1639. p. 170.—Hugo ordinis patrum Prædicatorum, qui primus ex illo ordine cathedram Theologiæ meruit ascendere magistralem, totum corpus Veteris ac Novi Testamenti dicitur postillasse. Diffusius tamen scripsit in Psalmos, et in Lucam, et in Danielem prophetam.]

[s] Platina, et Onufr., in Innocent. IV. [Vid. Platinæ Hist. de vitis Pontificum Rom., ed. Lovanii, 1572. p. 170.—Innocentius IV. . . . doctorum quoque virorum familiaritate mirifice delectatus est, quos etiam ad dignitatis gradum evexit. Hugonem enim, vita et doctrina insignem, Sanctæ Sabinæ Cardinalem promulgavit, qui ob dignitatem acceptam a priore vita nusquam decessit: ordinis Sancti Dominici prius habebatur. Scripsit idem Hugo et glossas in Biblia, et *concordantias*, (ut istorum vocabulo utar.)—Vid. etiam Onuphrii Panvinii Epitom. Pontif. Rom., ed. Venet. 1557. p. 164.]

[t] Antonin., Sum. Hist. tit. xix. cap. 5. [sect. 1.—Vid. Chronicorum Op., ed. Lugd. 1586. tom. iii. p. 122.—Hic etiam (Innoc. IV.) fecit plures Cardinales, viros egregios de diversis mundi partibus, et inter cæteros Hugonem, primum Cardinalem ordinis Prædicatorum, virum utique magnarum virtutum, et valde literatum; qui totam Bibliam postillavit, et super Psalterium copiosum fecit commentum (*commentarium?*) multipliciter exponendo, et primus Concordantias Bibliæ invenit.]—Mariana, De rebus Hisp., lib. xiii. cap. 2. [ed. Toleti, 1592. p. 616.—Hugo ex Dominicano ordine Cardinalis, . . . Divinos libros commentariis illustrabat.] Bibliorum [hic] concordantias, infinitum pene opus, [Herculea plane audacia] primus excogitavit, et 500 monachorum ope adjutus perfecit.

[u] Hugo Card., Prol. in Joshuam; [Postill., ed. Par. 1530. tom. i. fol. 172.]—

Restant Apocrypha: Jesus, Sapientia, Pastor,
Et Machabæorum libri, Judith, atque Tobias.
Hi, quia sunt dubii, sub canone non numerantur:
Sed, quia vera canunt, Ecclesia suscipit illos.

[x] Idem, in Prol. Tobiæ; [Postill., tom. i. fol. 356.—Quam historiam

CHAP. XIV. whiles, that they are "not received by the Church for proving any matters of Faith, but for information of manners[y]." And, for the canonical books themselves, he altogether followeth S. Jerome, Comestor, and the Gloss, accounting them in the same order that they did, and making the Old Testament perfect by them[z].

A.D. 1270. [Vid. Cave, tom. ii. pp. 306—308.]

CXXXIX. Thomas Aquinas, who is reckoned to be the chiefest doctor among all the schoolmen, was likewise one of the Preaching Friars, that made a difference between these two sorts of books, and kept up S. Jerome's doctrine, which was then generally received in the Church. For, in his Commentaries upon Dionysius[a], reckoning Philo to be the author of the book of Wisdom, (whether truly or no, it skills not,) he putteth that book into the same rank and order with the writings of Ignatius and other Ecclesiastical persons, "that have left sacred tractates, though no canonical scriptures, behind them;" and thereupon concludeth, "that the book of Wisdom was not yet held to be a part of the canon." Again, he termeth the story of Bel and the Dragon "a fable[b];" and

Judæi inter Apocrypha ponunt. Tamen Hieronymus in prologo suo inter Hagiographa ponit eam; quod si esset, *tunc* esset liber iste de tertio ordine canonis Veteris Testamenti. Sed, quia de nullo ordine est, ut diximus in prologo super Josh., diximus quod Hieronymus accipit hic diffusius Hagiographa, ut scilicet includat Apocrypha, quæ ab Ecclesia recipiuntur; quorum veritas manifesta est, sed auctor ignoratur; ut est Ecclesiasticus, Sapientia, Judith, Machabæorum, Tobias, Pastor. —Vid. p. 107, not. ad lit. q.]

[y] Idem, in Prol. Galeat. [Postill., tom. i. fol. 208.] Non ad probationem Fidei, sed ad morum instructionem. Defendit enim S. Scripturam contra illos qui inducunt Apocrypha pro veris. [The order of these words is transposed:—Prologus iste . . . defendit Sacram Scripturam contra illos qui inducunt Apocrypha pro veris. Dicitur autem dupliciter liber aliquis Apocryphus: vel quia auctor ignoratur, sed veritas patet; (et tales recipit Ecclesia, non ad probationem Fidei, sed ad morum instructionem:) vel quia veritas dubitatur; (et tales non recipit Ecclesia.)]

[z] Idem, Prol. in Josh., [ibid., tom. i. fol. 172.—After a catalogue of the *canonical* books in verse, follows:]

Lex Vetus his libris perfecte tota tenetur.
[Restant Apocrypha: Jesus, Sapientia, Pastor,
Et Machabæorum libri; &c.
—Ut supr., not. ad lit. u.]

[a] Thom. Aquin., in Dionys. de Div. Nom., cap. 4. lect. 9. [Thom. Aquin. Op., ed. Venet. 1593. tom. x. Exposit. in Append. fol. 19.] Dicit ergo primo, quod quibusdam doctorum, qui Sanctos Sermones tractaverunt, licet canonicas Scripturas non conderent, visum est, quod nomen *Amoris* convenientius esset rebus Divinis, quam nomen *dilectionis*. Unde Ignatius Martyr (dicit) [scribit de Christo, dicens:] Meus Amor, id est, Christus in quo totus meus amor est, crucifixus est. (Et) Philo dicit in libro, quem fecit [introducentem ad sacra eloquia,] de [divina] Sapientia: Amator factus sum pulchritudinis Ejus. (Sap. viii. 2.) Ex quo patet, quod liber Sapientiæ nondum habebatur inter canonicas Scripturas.

[b] Thom., in Dan. cap. xiii. [Thom. Aquin. Op., ed. *Antverpiæ*, 1612. tom. xviii. p. 59.—Totus liber Danielis ha-

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of Ecclesiasticus, (when he cometh to answer those words[c], where Samuel is said to appear, and to prophesy after his death,) he speaks so faintly, that no man can judge by his exception, he held and believed it to be of any divine or canonical authority. All which though Canus will by no means endure to be said of Aquinas[d], yet he knows not how to help it, nor to bring any good argument against it. For that which he brings first out of the first part of Aquinas his Sum, (where the book of Wisdom hath the honourable title of a holy scripture, or sacred writing, given to it, which is no more than many times hath been given to other ecclesiastical writings,) we have answered before. Then, that which he brings out of the commentaries upon Dionysius is altogether against him. And that which he pretends to be brought out of S. Augustine, (though Aquinas maketh no mention of S. Augustine,) will be no less against him, than if Aquinas had said it himself, as it is most manifest he did. But there is a greater man than Melchior Canus[e], that hath long since given us Thomas of Aquin's testimony out of his 2a 2æ, (where peradventure this passage is not *now* to be seen :—for clipping of such coin hath been lately concluded

Num. lxxvii.

Supra, hoc ipso num.

bet tres partes . . . .] Tertia pars est incidentalis, continens duo ultima capita, in qua ponitur Susan. Hist., et Belis ac Draconis fabula.

c Idem, Sum. [Theol.] par. i. q. 89. art. 8. ad. 2. [Thom. Aquin., ed. Venet. 1593. tom. x. fol. 303.—Ad secundum dicendum, quod hoc, quod mortui viventibus apparent qualitercunque, vel contingit per specialem Dei dispensationem, ut animæ mortuorum rebus viventibus intersint, et est inter Divina miracula computandum, vel hujusmodi apparitiones fiunt per operationes angelorum bonorum vel malorum, etiam ignorantibus mortuis, sicut etiam vivi ignorantes aliis viventibus apparent in somnis, (somniis?) ut Aug. dicit in lib. prædicto. Unde et de Samuele dici potest, quod ipse apparuit per revelationem Divinam, secundum hoc quod dicitur Eccle. (Ecclus.) xlvi. (20.) quod "dormivit, et notum fecit Regi finem vitæ suæ."] Vel illa apparitio fuit procurata per Dæmones; si tamen Ecclesiastici auctoritas non recipiatur propter hoc, quod inter canonicas Scripturas apud Hebræos non habetur.

d Canus, in Locis [Theol.,] lib. ii. cap. 11. sect. Quid Ecclesiasticum? [p. 67.]—Nam, quod D. Thomas in eam sententiam advocatur, id ferendum nullo modo est: ut ex 1. parte, q. 1. art. 3. colligere licet, et ex commentariis in 4. cap. de Divinis Nominibus. Sed in illa quæst. 89. nihil de suo dixit, quin ad verbum retulit Augustinum. (Objecerat sibi Canus (cap. 10. [p. 59.]) quod "nec D. Thomas de Ecclesiastico certus est.")

e Sanctus Antoninus, (for he was also canonized a saint, as well as Aquinas,) par. iii. tit. 18. cap. 6. sect. Secundo, et Tertio; et [tit.] 19. cap. 5. [et cap. 6.] in Summa Majori. [Vid. ed. Argent. 1496. tom. iii. p. 189.] —Idem etiam dicit Thomas 2a 2æ, et Nicol. de Lyra super Tobiam, scilicet, quod isti libri non sunt tantæ auctoritatis, ut ex dictis eorum posset efficaciter argumentari in his quæ sunt Fidei, sicut ex aliis libris Scripturæ Sacræ. Unde forte habent auctoritatem talem, qualem habent dicta sanctorum approbatorum in Ecclesia.

CHAP. XIV. to be lawful:—but Antoninus in his time saw it, and read it there,) "that these debated books had no such authority, as the other Sacred Scriptures had, whereby any man might effectually argue, or firmly prove any matter of Faith from them." Besides, there was a great Thomist, who maintained it against Catharin[f], that there was nothing more clear than that Thomas Aquinas was of this mind; and, for proof thereof, he sends him to the place before cited. However, therefore, Canus and Catharin were pleased to take it, it was the judgment of other learned and unbiassed men, that this great schoolman herein differed not from the doctors of his own age.

A.D. 1275[g]. CXL. At this time, after Gratian had set forth his Decree, the Canonists that made their glosses upon it were in great account; and, next the Ordinary Gloss upon the Bible, no books were more esteemed than theirs. The first, (or the second, at least[h],) that glossed the Canon Law, was John Semeca, commonly called Teutonicus, being a German, and the Provost of Halberstade there, in the Duke of Brunswick's country. But Alb. Krantzius gives him the honour of writing

[f] Catharin., Annot. in [de Commentar. Card.] Cajet. p. 54. impress. Paris. 1535, [cap. De libro Ecclesiastici, &c.—Quasi ovans atque triumphans ante victoriam, insuper hæc objecisti. Cogor invitus tua verba inducere.] Scribis enim: Vis idem quoque tibi ostendam ex S. Thoma, aliquot scilicet libros sacros recipi quidem ab ecclesia, qui tamen non sunt canonici, neque idonei ad probandam Fidem, quibus frequenter utitur in divino cultu? Sed ut magis tibi erubescendum sit, hoc ostendam ex libro Ecclesiastici, quem tu manifesto [et impudenti] mendacio dixisti esse canonicum secundum sententiam Thomæ. Vide [igitur] S. Thomam, prima parte, q. 89. art. ult. ad. 2., ubi dicit [Samuelem apparuisse Sauli per revelationem Divinam, secundum quod dicitur Ecclesiastic. 49. (*lege* 46.) quod "dormivit Samuel, et notum fecit Regi finem suum." Hæc est prima solutio, et statim subdit aliam, dicens: Vel illa apparitio fuit facta per dæmones, si Ecclesiastici auctoritas non recipitur propter hoc, quod inter canonicas Scripturas apud Hebræos non habetur. Hæc tu ad literam: et statim quasi victor ovans et exultans, capta præda, aut forte ut me verborum strepitu deterreres, ac stupidum redderes, subjungis:] Quid clarius dicere potuit? [Tu vero audi, quæso, pauca æquo animo. Primo arguis me, quod impudenti et manifesto mendacio dixerim Ecclesiastici librum secundum Thomæ sententiam esse canonicum. At, si hoc nunquam dixi, nonne tu vere mendax et impudens ex ore tuo constitueris? &c.]

[g] [Vid. Cave, tom. ii. p. 301.—Johannes Semeca . . . obiit anno 1267. (al. ann. 1243, vel ann. 1246.—Vid. not. f. ibid.) Scripsit glossam, &c.]

[h] Anton., Sum. Hist., tit. xviii. cap. 6. initio. [Vid. Chronic. Op., tom. iii. p. 66. ed. Lugd. 1586.] Primus Glossator [ejus] (Decreti,) [seu commentator,] fuit Hugo seu Huguitio. Secundus, qui glossavit, fuit Johannes Teutonicus; et ista est Glossa communis cum [in] textu. [Conf. Decret., Greg. XIII. jussu edit., Censor. Cardinal. Præmonit., ubi infr. not. ad lit. l.—Idem testatur Huguitio, vetustissimus hujus Codicis interpres.]

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his gloss upon the Decree before all others[i]; and says, that none did it better after him. Howsoever, this testimony he hath both from the Pope[k], and from his Cardinals[l], that he was a pious and catholic writer. In this writer then upon the Canon Law, "the books of Wisdom, Ecclesiasticus, Judith, Tobit, and the Maccabees" are said plainly to be "apocryphal[m]," though they be "permitted to be read;" adding, "that the very reading of them was, peradventure, not so generally neither received, and used in all Churches." Whereupon they were wont before Luther's time, and the time of the Trent council, to print it in the margin of this Canon-Gloss[n], "that the Bible had some apocryphal books in it." Neither will the exceptions of Driedo[o] and Andradius[p] serve their turn,

Krantz., Saxon. lib. viii. cap. 27. [ed. Francof. 1575. tom. ii. p. 220.—Quo tempore floruit] Johannes Semeca Teutonicus, insignis Juris Doctor, qui [Herculea audacia] primus ausus est [aggressus est] glossare Decretum: quod ante eum nemo, et post eum nullus excellentius, fecit [facere potuit.]

[k] Greg. XIII., Præf. in Decret. Gr. [Corp. Jur. Can. Greg. XIII. jussu editum, ed. 4to. Colon. 1631.—Quibus, cum] (veteres Glossarum auctores) viri pii et Catholici fuerint, [ignoscendum videtur, siquid, &c.]

[l] Censores Cardinal. Præmonit. ad Lector. [Præf. ad Decret. ubi supr., ed. 4to. Colon. 1631. § ult.] Quod ad Glossas pertinet, illæ pios et Catholicos auctores habuerunt. [The exact words are: Quod ad Glossas pertinet, *quæ* pios et Catholicos auctores habuerunt, . . . ea in margine sunt notata.]

[m] Glossa in C. Canones, Dist. xvi. [Vid. Decret., ed. Lut. Par. 1561. p. 62; item, ed. Par. 1518. fol. 15.—Gloss. ad verb. 'Atque inter Apocrypha.'—Id est, sine certo auctore; ut] Sapientia [Salomonis,] liber Ecclesiastici, [Jesu filii Sirach, qui dicitur Ecclesiasticus, et] Judith, [liber Judicum, et] Tobiæ, et [liber] Maccab.; [hi] dicuntur Apocryphi; et tamen leguntur, sed forte non generaliter.

[n] Ibid. ad Marg., edit. Paris. 1510.—Biblia habet aliquos libros Apocryphos. [Vid. ed. Par. 1518. fol. 15; item, ed. Lut. Par. 1561. p. 62; ubi supr. not. m.]

[o] Driedo, de Dogm. Eccles., lib. i. cap. 4. ad ix. difficult. [ed. Lovan. 1556. tom. i. fol. 21.] Nec admittenda est Glossa Juris Canonici, quando dicit, Hos libros esse Apocryphos, quia scripti sunt per incertum auctorem. Nam hoc modo alii quoque libri apocryphi dicerentur, qui sacri sunt et canonici. Non est enim certum de libro Job, a quo scriptus fuerit. Nec auctor Judicum cognoscitur, quem alii Samuelem, alii Ezech. alii Ezram esse volunt. [These words are an abstract of the following: 'Jam, si dixerimus inter Apocrypha librum illum collocari, cujus auctor aut dubius est aut incertus, (quemadmodum Glossa in Decretis, dist. xvi. cap. Canones, Apocrypha interpretatur, id est, sine certo auctore, ut Sapientia Salomonis, liber Ecclesiastici, Judith, Tobiæ, et Machabæorum;) respondeo: Si hoc pacto intelligeremus Apocryphum, multi libri *Sacri* essent apocryphi, et extra canonem. Nam et liber Job, tam apud Christianos, quam apud Hebræos, extra canonem esset; siquidem de auctore illius, et inter nos et inter illos, quæstio versatur, &c. . . . Item, liber Judicum, secundum illam significationem Apocryphus diceretur, ut patet ex supradictis; quem tamen librum in canone locari est manifestum.—Conf. etiam fol. 18, et seq.]

[p] Andrad., Defens. Fid. Trid., lib. iii., similia habet cum Driedone. [Vid. Andrad. Payva, Def. Trid. Fidei Catholicæ, ed. 8vo. Ingolst. 1580. fol. 288. lib. De libris canon.—Quare ineptissime fuit a Glossa traditum in ca. Canones, distinct. xvi., Apocrypha illa appellari, quæ ementitum præferunt auctorum nomen, et incerto sunt auctore prodita. Neque enim libros solum

CHAP. XIV. when they say "that the Gloss, by the reason which it here gives for excluding these books from the canon of Scripture, may as well exclude the books of Job and the Judges, because it is not certainly known who was the author of them." For the Gloss intended, not only to apply that uncertainty to the simple and bare names of the authors[q], but to their condition and quality; because the Church was not certain, whether they, that wrote these later and controverted books, had the inspiration of God's Spirit to guide them, as we are sure the writers of the canonical books of Scripture had, whoever they were that penned them. For thus are we taught to understand them, both by the Ordinary Gloss before[r], and by other doctors of the Church hereafter[s].

CXLI. Little reason is there in this exception, that Driedo and Andradius took against Semeca: but the reason, that the Gregorian and Cardinal Censurers of his Gloss have given against him, is much worse. For they have nothing else to say, but that the council of Trent hath decreed to make these books canonical[t], which he and the consent of the Church in his time accounted to be apocryphal. Of the council at Trent we shall say enough, when we come in order to it hereafter. In the mean while there was no such decree or council in Semeca's age, who proposed the common and received doctrine of his own time.

A.D. 1290[u]. CXLII. There was yet another doctor in this age, among

Sapientiæ, Ecclesiastici, Tobiæ, Judicum, Machabæorum, &c., . . . verum Jobi etiam universam historiam, duos libros Paralipomenon, &c.]

[q] Glossa, ubi supra; [not. ad lit. m. —C. Canones, Dist. xvi.; Decret. ed. Lut. Par. 1561. p. 62.] 'Inter Apocrypha:' id est, sine certo auctore.

[r] Glossa Ordin., supra. [Vid. num. cxxviii. p. 212, not. ad lit. k; item, infr. num. clxvi.]

[s] Tostatus, [Præf. in Matt. quæst. ii. tom. ix. fol. 2.—Alii sunt libri, qui, licet ab Ecclesia teneantur, in canone tamen non ponuntur; &c. . . . Hoc autem est propter duo: primo, quia Ecclesia non est certa de auctoribus eorum; imo, nescit an, Spiritu Sancto inspirati, scriptores eorum dictaverunt eos. . . . Cum autem dubitatur . . . de scriptoribus eorum, an Spiritu Sancto moti sint, adimitur auctoritas illorum, et non ponit illos Ecclesia in canone librorum suorum. Secundo, quia Ecclesia non est certa circa tales libros, an ultra id, quod habuerunt a propriis auctoribus, hæretici aliquid miscuerint; &c.—Vid. num. clxii.] Et alii infra.

[t] Censores Gregoriani, in illa verba Glossatoris, Dist. xvi. [Vid. Decret. jussu Greg. XIII. edit. ad exemplar Rom. ed. Par. 1612. col. 64. marg.] Quinimo illi libri non sunt apocryphi, sed canonici; utcunque Catholici de iis dubitabant. Sic enim Concil. Trident. Sess. iv. definivit. [The latter part of the passage, in this edition, runs differently: . . . 'quamvis olim quidam etiam Catholici de illis dubitaverint. Concil. Trident. sess. iv. De can. Script.']

[u] [Vid. Possevini Apparat. Sacr., tom. ii. p. 117.—Joannes Balbus Ge-

the schoolmen, that wrote a book, which he entitled The Catholicon,—a book which is not now extant, but mentioned by Antoninus[x]; and Sixtus Senensis telleth us[y], that his name was John Balbus, an Italian, and one of the preaching Friars. In this book, though he distinguisheth well between two sorts of apocryphal writings[z], among which he holdeth those that be in the Bible to be the best, yet he lets them stand there with that name, and this mark upon them, "That the Church receives them not for any proof of our Faith, but for the instruction of our life." To which purpose he produceth S. Hierome's Prologue upon the Kings; which was then the general known rule for the true canon of Scripture, and approved by all men in their public lectures, both schoolmen and canonists.

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CHAPTER XV.

THE TESTIMONIES OF THE ECCLESIASTICAL WRITERS IN THE FOURTEENTH CENTURY.

A. D. 1300[a].

CXLIII. We will begin this age with one of the Greek writers, the better to shew the agreement, which in this particular was still continued between the Oriental and the Occidental Churches. Andronicus the Elder was now Emperor of the East; and under him lived Nicephorus Callistus, a

nuensis, Ord. Prædic., scripsit commentaria in quatuor Evangelia; quæ extare MS. in conventu Genuensi ejusdem ordinis, testatur Sixtus Senensis: librum item Quæstionum Theologicarum animæ ad Spiritum: dictionarium, quod inscripsit Catholicon: tractatum ad invenienda Festa Mobilia. Vivebat ann. 1280.]

[x] Antonin., par. iii. tit. xix. cap. 5. [This is a false reference.—Vid. Sum. Theol., tit. xviii. cap. 6. § 3. ed. Argent. 1496. ut infr. not. ad lit. z.]

[y] Sixt. Senens., Biblioth. lib. iv. [ed. Lugd. 1575. tom. i. p. 277.—Joannes Balbus, Genuensis, ordinis prædicatorum, auctor Latini dictionarii, cui Catholicon titulus est, vir Scholastica Theologia imbutus, . . . claruit anno Domini 1280.]

[z] Antonin., Sum. [Theol. par. iii. tit. xviii. cap. 6. § 3.] supra citata, [not. ad lit. x.] Et dicitur dupliciter liber Apocryphus; vel quia auctor ignoratur, et veritas patet, et talem recipit Ecclesia non ad Fidei probationem, sed ad morum instructionem; quales sunt quos ponit Hieronymus in prologo super lib. Regum: . . . vel dicitur Apocryphus, quia de ejus veritate dubitatur, et tales non recipit Ecclesia. . . . Hæc in Catholicon. [The Catholicon is also mentioned a few lines above.]

[a] [Vid. Cave, tom. ii. Append. sæc. Wicklev., p. 33.—Nicephorus Callistus, Callisti Xanthopuli filius, claruit anno 1333. Monachus fuisse videtur, et in S. Sophiæ asceterio vitam egisse. . . . Annum ætatis needum trigesimum sextum egressus, Historiam Ecclesiasticam ex Eusebii, Socratis, Sozomeni, Theodoreti, Evagrii, aliorumque Scriptorum Ecclesiasticorum monumentis, contexere cœpit; &c. . . . Prodiit ejusdem synopsis totius Scripturæ iambicis trimetris digesta; &c.]

CHAP. XV. known writer, though not greatly commended for his History. But the testimony, that we now produce from him, is attested by a doctor of Salamanca in Spain[b]: wherein he numbereth the books of Scripture that the Church acknowledged in his time[c]; and those of the Old Testament he reckoneth to be twenty-two[d]: taking notice of them, (but not approving them,) that receive Esther, Tobit, and Judith into the Bible, over and besides the legitimate number of historical books there, whereof he accounteth but twelve[e], together with five poetical, and five prophetical; concluding, that all the rest are no genuine Scriptures. And there was never yet any of the Greek Church that said otherwise.

Vid. supra, num. lvi.

A.D. 1310[f]. CXLIV. In Sicily, at this time[g], Johannes de Columna was archbishop of Messina, the author of the book that is called The Sea of Histories[h]: where all the six apocryphal books are named, and said "not to be numbered within the canon of divine Scriptures[i], though otherwise allowed by

[b] Martinez, in Hypotyp., lib. i. cap. 7.—Afferam tamen duo epigrammata Nicephori Callisti, in quibus utriusque Instrumenti libros breviter colligit, ex Nazianzeno desumpta. [This work has not been met with.]

[c] Idem, ibid.—Intellige libros, quibus Nicephori ætate Ecclesia auctoritatem tribuebat.

[d] Niceph. Callist., [Γραφῆς πάσης σύνοψ., ap. Cyri Theodori Prodromi Epigrammata, ut vetustissima, ita piissima, quibus omnia utriusque Testamenti capita felicissime comprehenduntur; &c. ed. Basil. 1536.—

§ τῆς παλαιᾶς διαθήκης αἱ βίβλοι.]
θείας Γραφῆς μάνθανε νῦν τὰ βιβλία·
τῆς μὲν παλαιᾶς εἰσὶν εἴκοσι δύο.
Nunc disce, Scripturæ libri qui sint Sacræ:
Antiqua viginti et duos sibi vindicat.
πρώτη Γένεσις, κ.τ.λ. . . . .

(Et quum enumerasset:)
ἐκτὸς δὲ τούτων τῆς Γραφῆς ἅπαν νόθον.
Quicquid extra hos est Scripturæ, est spurium.

[e] ἱστορικὰ (τὰ) γνήσια τῆς Γραφῆς τάδε.
Hæc sunt genuina Scripturæ historica.
[εἰ δὴ δέ τινες ἐγκρίνουσι καὶ τάδε·
Ἐσθὴρ, Ἰουδὶθ, καὶ Τωβήτ. κ.τ.λ.
Niceph. Callist. ubi supr.]

[f] [Not mentioned by Cave.—Vid. Anton. Possevini Apparat. Sacr., tom. ii. p. 161.—Johannes Columna, Ord. Præd. Archiepiscopus Messanensis, scripsit Mare Historiarum, libros decem.—But his date is not given.]

[g] Genebrard., Chron. lib. iv. [Chronograph., ed. Lugd. 1599. p. 670.—Joannes de Columna, auctor libri cujus titulus est *Mater* Historiarum; &c.—Vide locum.]

[h] 'La Mer des Histoires,' according to the French version. [Francis Douce says of 'la Mer des Histoires,' that "there were several works under this title;" and that this particular one is a translation of the 'Rudimentum,' (q. v.) ascribed to Mochartus; and "a different work from the Mare Historiarum of Johan. de Columna."—See a MS. note, attached to the first volume of the copy of 'la Mer des Histoires' in the Douce Library in the Bodleian.]

[i] Ibid., vol. ii. Aage vi. chap. 12. [feuil. 101. ed. Par. 1488.—Tiercement, sont les livres des Apocryphes, qui ne sont point comptez ne nombrez au sainct canon des Escriptures, ja soit ce que par l'Esglise ils soient approuvez, comme sont les livres de Sapience, Ecclésiastique, Judith, Tobie, et plusieurs autres, que nomme S. Jerome, &c.—Conf. Rudimentum, ed. Lubec. 1475. fol. 317.]

the Church." And this allowance of them he maketh to be "for edification in good life and manners[j], being in the mean while insufficient for the resolution of any doubts in matters of Faith." TEST. CENT. XIV.

CXLV. Brito, (so called either by his name or by his nation,) a Friar Minorite of those days, is mentioned with some honour, by Lira[l], to have written before him an exposition of S. Jerome's prologues upon the Bible; (which was heretofore wont to be printed, and joined to the Ordinary Gloss, though the later editions have now left it out;) wherein he followed the same doctrine that S. Jerome did, defending the Scriptures against those men[m], "that brought in any *apocryphal* book, and made it *hagiographal*." Again, in his prologue upon Tobit, he correcteth the word that was miswritten there[n], because that "this book was not canonical[o], nor any else besides, which was not in S. Jerome's number." In his prologue upon Judith, he produceth and commendeth the words of P. Comestor[p], before cited. And, A. D. 1312[k].

[j] Ibid., vol. i. Aage iv. chap. 1. [feuil. 214.—A la seconde raison dirons, que le livre de Tobie n'est point du canon, par quoi ja soit ce qu'il soit receu et leu en l'Eglise pour l'édification et doctrine des hommes.—Conf. Rudimentum Noviciorum, fol. 196.]

[k] [Vid. Possevin. Appar., tom. i. p. 252, where Brito is mentioned, but without any date:—ut infr. not. seq.]

[l] Lira, [prol.] 2. in Postil. Prol. [Bibl. Sacr. ed. Basil. 1506. tom. i. fol. 4.—Item,] omissis prologis, a principio Geneseως incipiam: [tum, quia residuum vitæ meæ non credo ad expositionem totius Sacræ Scripturæ sufficere, &c.; . . . tum,] quia (nunc) [unus] alius frater, [videlicet] Brito, de ordine nostro, prologos Bibliæ valde sufficienter exposuit: quod opus habetur communiter. [This mention of Brito by Nicholas Lyra appears to be omitted in those *later* editions of the Bible, with Lyra's Commentary, in which Brito's exposition of S. Jerome's prologues is not published. —Conf. Anton. Possevini Apparat. Sacr., tom. i. p. 252.—Britonis in D. Hieronymi prologos incerta Commentaria, et forte ab illo ideo conscripta, ut brevitati, qua se oppressum dixit Nicolaus de Lyra, subveniret; quæ, ut nullius pæne ponderis, ac tanto opere indigna, penitus expunxerunt tres Theologi Parisienses e Glossis ordinaria et interlineari, quas eos emisisse emendatiores diximus in verbo Glossa.]

[m] Brito, prol. in Jos.; et ad Prol. Gal.—Hic defendit S. Scripturam contra illos, qui inducunt Apocrypha pro Hagiographis. [Vid. Bibl. Sacr., ed. Basil. 1506. par. ii. fol. 2. exposit. super prol. in Joshuam: where, after naming the books of the *Hagiographa*, Brito adds: Alii supersunt, sc. liber Judith, liber Machabæorum, liber Sapientiæ, et Ecclesiasticus, ac tertius et quartus Esdræ, et liber Tobiæ; qui *Apocryphi* dicuntur.—Et, ibid. fol. 60. exposit. super Prol. Gal.—Tertio, ostendit hujus prologi utilitatem, sc. ut sciamus librorum canonis et apocryphorum distinctionem.]

[n] Idem, prol. in Tob. [ubi supr. fol. 283.] verb. Hagiographa.—(Sed) alia litera habet *Apocrypha*, quod melius est.

[o] Ibid.—Quia Hieronymus, numeratis libris canonicis, inter quos iste non est, infert: Quicquid extra hos est, inter Apocrypha computatur [est computatum.]

[p] Vid. num. lxxiii. supr. [pp. 106, 107. not. ad lit. p.] de vitio Scriptoris; [item, Bibl. Sacr., ubi supr. fol. 293.—Si in prologo super Judith alicubi legitur 'inter Hagiographa,' vitium Scrip-

CHAP. XV. in his prologue upon the Maccabees, he requireth it to be especially noted[q], "that these books are not in the canon of Scripture, though they be publicly read by the constitution of the Roman Church."

A.D. 1320[r]. CXLVI. But the Commentaries of Nicholas Lira upon the whole Bible were, at this time, in the greatest vogue and credit of all other. Trithemius thought him to be an Englishman[s]; but he was born at Lira in Brabant[t], from whence he had his name, and where he was converted from Judaism to Christianity, and became a Friar Minor. Of him we have not only the confession of Canus[u], Pererius[x], and Serarius[y], "that his testimony maketh clearly for us," but the acknowledgment of F. Leander[z], (who lately set him forth,) "that

toris est . . . . . Huc usque sunt verba Magistri, (P. Comestoris.)]

[q] Idem, ad prol. in lib. Macc. [Bibl. Sacr., ed. ut supr., par. iv. fol. 428.] Notandum, quod libri Maccab. non sunt de canone; leguntur tamen in Ecclesiis per constitutionem Romanæ Ecclesiæ.

[r] [Vid. Cave, tom. ii. Sæc. Wicklev. p. 22.—Nicolaus de Lyra, seu Lyranus, Trithemio et Baleo Anglus, rectius vero Normannus, Lyræ in diœcesi Ebroicensi natus, 'Doctus planus et utilis' dictus. Parentes Judæos habuit, atque inter Rabbinos Judaicos prima literarum fundamenta posuit. Postea ad Fidem Christianam conversus, Minoritarum habitum in cœnobio Vernoliensi ad custodiam Normannicam spectante anno circiter 1292. induit. Theologiæ Magister in Academia Parisiensi creatus, claruit anno 1320; &c.]

[s] Trithem. de Scriptor. [ed. 4to. Colon. 1546. p. 227.—Nicolaus de Lyra, natione Anglicus, Ordinis Fratrum Minorum; &c.]

[t] Epitaphium Lirani:—

Cui veteris perhumana dabat Brabantia Liræ
Cognomen: Lira nam fuit urbe satus.

[The epitaph, from which the above lines are taken, has not been met with; but vid. Epitaph. Liran. sub fin. Feuardentii Præf. ad Bibl. Sacr. ed Lugd. 1589.—

Ne me ignores, properans, dum plurima lustras:
Qui sum, ex his nosces, quæ pede busta teris.
Lira, brevis vicus, Normanna in gente celebris,
Prima mihi vitæ janua, sorsque fuit.]

[u] Canus, Loc. [Theol.] lib. ii. cap. 10, 11. arg. 3. [pp. 60, 68.—At Nicolaus Liranus, ... Abuliensis, ... Cajetanus . . . alios etiam sex (libros) sacros esse inficiantur.]

[x] Perer., in Dan., lib. xvi. [præfat. in cap. 13.—Ed. 8vo. Lugd. 1591. p. 924.—Miror magis Nicolaum de Lyra, et Dionysium Carthusianum, qui non negant has historias esse veras, sed negant eas tamen ad canonicam Scripturam, sicut nec librum Tobiæ, Judith, et Machabæorum, pertinere. Verum hoc fortasse istis condonari possit, quorum tempore non adeo erat veritas hæc, ut nunc est; &c.]

[y] Serar., Proleg. in Tob. [prolegom. v. p. 3. prop. 1.—(Librum Tobiæ) Apocryphum censuerunt . . . Hugo S. Victoris, ... Lyranus, hic, et lib. i. Regum, c. 16.]—Et Judith, [p. 141, et seq. —This is probably a false reference. Vid. autem præloq. iii. in *Maccab.*, object. secund. p. 369.—Veterum et recentiorum quidam hos (libros Maccab.) Apocryphos, et non canonicos, dixerunt: . . . . (inter alios) Lyranus in Esdræ primum, et primum horum lib.]

[z] Leand. de S. Martino, præfat. citat. [p. 220. not. ad lit. p.—Bibl. Sacr. ed. Antv. 1634. Admonit. de hac novissima Glossæ editione.—F. Leander . . catholico Lectori salutem; &c. prope finem, §12.—A quo tamen ita fui alienus, ut etiam ubi Liranicus] (Liranus) a communi Ecclesiæ nostræ (hodiernæ

herein he was plainly averse from the judgment and the sense of the present (Tridentine) Roman Church." For, in his preface upon the book of Tobit, having said, "that[a], by the favour of God assisting him, he had already written upon all the canonical books of Scripture from the beginning of Genesis to the end of the Revelation," he declareth his further intention "now to write upon those books also that were not canonical," naming them every one, "Wisdom, Ecclesiasticus, Judith, Tobit, and the Maccabees," and distinguishing them from the other by these two notes, "that the canonical books are not only before them in time[b], but in dignity and authority; these, that are not in the canon[c], being received into the Church, to be there read for men's instruction in manners, not for any establishment of their Faith: whereas the other be the prime principles of our religion[d], and contain nothing in them but what is firmly and indiscussively true." To this discourse he referreth again in his preface before the book of Wisdom. And, beginning to write upon Ezra, he expresseth himself yet more clearly[e], "and passeth by the histories of Tobit, Judith, and the Maccabees, because they be not in the canon of Scripture, either with the Jews, or with the Christians:" than which

scilicet Pontificiæ, Tridentino concilio recentioris) sensu discedit, in libris canonicis recensendis, [nihil tamen in ipso immutare voluerim.]

[a] Liran., præfat. in libr. Tobiæ. [Vid. Bibl. Sacr. ed. Duaci, 1617. tom. ii. col. 1499.]—Postquam auxiliante Deo scripsi super libros S. Scripturæ canonicos, incipiendo a principio Geneseως, et procedendo usque ad finem Apocalypseως, de ejusdem confisus auxilio super alios intendo scribere, qui non sunt de canone, scilicet, [liber] Sap. Ecclesiasticus, Judith, Tobit, et Maccabæorum.

[b] Ibid. [col. 1500.] Veritas scripta in libris canonicis prior est tempore, [quantum ad plura,] et dignitate, quantum ad omnia, quam sit illa quæ scribitur in non-canonicis.

[c] Ibid. [col. 1499.] Libri, qui non (sunt) de canone, recepti sunt ab ecclesia, ut ad morum informationem in ea legantur; tamen eorum auctoritas ad probandum ea, quæ in contentionem veniunt, minus idonea reputatur, ut dicit Hieronymus [in prologo super lib. Judith, et in prologo super Parabolas Salomonis:] propter quod sunt minoris efficaciæ, quam libri canonici.

[d] Ibid. [col. 1499.] Libri S. Scripturæ, qui canonici nuncupantur, tantæ sunt auctoritatis, quod, quicquid ibi continetur, verum tenetur firmiter, et indiscusse; [et per consequens illud quod ex hoc concluditur manifeste.] Nam sicut in scripturis philosophicis veritas cognoscitur per reductionem ad prima principia per se nota, sic in Scripturis a catholicis doctoribus traditis veritas cognoscitur, quantum ad ea quæ sunt Fide tenenda, per reductionem ad Scripturas S. Scripturæ canonicas, quæ sunt habitæ (a) revelatione divina, cui nullo modo falsum potest subesse.

[e] Idem, in 1 Esræ, cap. i.; [ibid., tom. ii. col. 1280.] Libros autem Tobiæ, [et] Judith, et Maccab., licet sint historiales, tamen intendo eos ad præsens pertransire, quia non sunt de canone apud Judæos, nec apud Christianos. Imo de ipsis dicit Hieronymus, ... quod inter Apocrypha computantur [cantantur.]

CHAP. XV. nothing can be said more fully against the common evasion of our Trent canonists.

A.D. 1330[f]. CXLVII. In England at this time lived William Occham, the disciple of Scotus, and a student of Merton college in Oxford, much magnified by all men, and accounted the most profound and learned doctor of his age[g]: who in his Dialogues, "acknowledging that reverence and honour to be due only to the Divine writers of Scripture[h], whereby we believe them to have been free from all error," subscribeth to the doctrine of S. Jerome in his Prologues, and of S. Gregory in his Morals, "that neither Judith, nor Tobit, nor the Maccabees, nor Wisdom, nor Ecclesiasticus, are to be received into any such height of honour; for that the Church doth not number them among the canonical Scriptures." And afterwards he leaveth them[i] (as Hugo and Richardus of S. Victor's did) "to be ranged among the expositions of bishops and other doctors of the Church."

A.D. 1340[k]. CXLVIII. Hervæus Natalis Brito, (of Little Britanny in France,) the General of the Preaching Order at that time, was another "who believed no Scriptures to be truly canonical[l],

[f] [Vid. Cave, tom. ii. Append., p. 28. —Gulielmus Ocham, sive Occam, gente Anglus, . . . Ordinis Minoritarum, &c. —Vid. etiam alterum Gul. Occam, p. 29.]

[g] Biel, [comment.] in iv. [lib. Sententiarum,] dist. xiv. q. 2. art. 3. [art. 2. —Ed. 4to. Brixiæ, 1574. tom. ii. p. 259. —Quantum ad secundum articulum, in quo, &c. . . . . Sequor nunc opinionem Magistri, quam etiam sequitur] Gul. Ochamus, profundissimus veritatis indagator; cujus doctrinam tanquam clariorem frequentius imitor.

[h] Gull. Occham, Dialog. par. iii. tract. i. lib. iii. cap. 16. [ed. Lugd. 1494. fol. 213; item, ap. Goldasti Monarch., tom. ii. p. 834.] Secundum Augustinum, [ut habetur Dist. ix. in diversis capitulis, Scriptura Divina est literis et expositionibus omnium episcoporum et aliorum præponenda; ita ut] solis Scriptoribus Bibl. deferendus sit hic timor et honor, [ut non credantur errare in aliquo: qualis honor et timor] nulli deferendus est post ipsos. Secundum Hieronymum etiam in prolog. [in libris Proverb.] et Gregorium in Moralibus, libri [liber] Judith, Tobiæ, et Maccab., Ecclesiasticus, et Sapientia [liber Sapientiæ,] non sunt recipiendi ad confirmandum aliquid in Fide. Dicit enim Hieronymus, sicut (et) Gregorius: Jud., (et) Tob., et Maccab. libros, legit quidem Ecclesia, sed inter canonicas Scripturas non recipit. [Sic et hæc duo volumina, &c.]

[i] Ibid.—Sed (et) expositiones episcoporum, et aliorum qui fuerunt post Scriptores canonicarum Scripturarum, non sunt majoris auctoritatis quam libri prædicti.

[k] [Vid. Cave, tom. ii. Append. p. 16. —Hervæus Natalis, natione Brito Armoricus, ... claruit anno 1312. *Obiit* Narbone, anno 1323. die 10 Augusti.]

[l] Herv. Natal. Brito, in Ep. S. Pauli, (Comment. oper. Anselmi inserto,) ad Rom. iii. 1. [Vid. D. Anselmi Op., *ed. Col. Agr.* 1612. tom. ii. p. 19.—Et conf. præloq. ap. ed. *Lut. Par.* 1675, ubi legitur: "Commentationes in Matt., in Cant. Cant., in Apoc., et in Epistolas Pauli, *hic excudenda non duximus*; cum nobis constet non esse Anselmi, sed Hervæi;" &c.] . . . . Nos credimus veras esse Scripturas, quas [illi] (Judæi) tradiderunt nobis; et a nulla alia gente libros Divinæ auctoritatis recepimus.

or of divine authority, (as pertaining to the first Testament,) but those which the Hebrews (to whom the Oracles of God were committed), have delivered unto us."

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CXLIX. The rest of the schoolmen, who likewise wrote their commentaries upon the Scriptures, make no professed or particular discourse concerning this matter. But we have no reason, (and none can be brought,) to think they were of any other judgment herein than their fellows.

A. D. 1350 [m].

CHAPTER XVI.

THE TESTIMONIES OF THE ECCLESIASTICAL WRITERS IN THE FIFTEENTH CENTURY.

CL. In the beginning of this century, Thomas surnamed Anglicus, (being born and brought up in the Church of England,) was numbered among the divines of his own time for a man so grave and sound in his judgment, and of such an excellent spirit, that in latter ages [o] he hath been taken to be the "Angelical Doctor," that is, Thomas Aquinas himself, upon whom his followers bestowed that title. In his Commentaries upon the Revelation he numbereth the books of the Old Testament [p], (as others had done before him,) to

A. D. 1400 [n].

[m] [Sæc. Wicklevianum, ap. Cave, tom. ii. Append.]

[n] [Vid. Possevini Apparat. Sacr., tom. iii. p. 294.—Thomas Anglicus, quem patria Galensem Sixtus Senensis, Gualensem Eisingrenius, &c. . . . Hujus auctoris esse creduntur Commentaria in Genesim, Esaiam, Jeremiam, Epistolas Canonicas, Apocalypsim, et in Boethium de Philosophica Consolatione, adscripta D. Thomæ Aquinati; cui cum honoris causa tributum esset "Angelici" cognomen, paullatim est factum, ut Thomæ *Anglici* scripta Thomæ *Angelici* titulo notarentur. Ita quidem Sixtus Senensis: at Antonius de Conceptione ejusdem Ord. in sua Bibl. Fratrum Ord. Prædicatorum reclamat, negans istius esse opera, sed D. Thomæ Aquinatis; falli item Sixtum inquit, in eo quod illum ann. 1400. claruisse scribit, quem claruisse inquiant P P. Mon. Ord. ann. 1305; &c.]

[o] Sixt. Senens., Bibl. lib. iv. [tom. i. p. 328.] Thomæ Anglici Commentaria in Apoc., &c. . . . [The precise words are: 'Hujus auctoris esse creduntur commentaria in Gen., in Esai., in Jerem., in Epist. Can., in Apoc., et in Boeth. de Philosophica Consolatione, adscripta *divo* Thomæ :'—(ut supr. not. n, a Possevino citat.)] cui cum honoris causa tributum esset Angelici cognomen, et magna esset inter Anglicum et Angelicum vocis similitudo, paulatim effectum est, ut, per incuriam et errorem, Thomæ Anglici scripta Thomæ Angelici titulo notarentur.

[p] Thom. Angl. in Apoc. [Exposit. Aurea, in cap. iv.—Vid. Thom. Aquin. *ed. Par.* 1660. tom. xix. p. 36.—Viginti quatuor: . . . non quia non sint plures libri in utroque Testamento; sed designantur sub numero Patrum sive Doctorum utriusque Testamenti: talis itaque numerus librorum propter

CHAP. XVI. be twenty-four,—"if the book of Ruth be reckoned apart from the Judges, and the Lamentations from Jeremy; but otherwise, if they be counted together, he makes the whole number to be but twenty-two."

A.D. 1420[q]. CLI. About the same time lived, in England, Thomas of Walden, the Provincial of the Carmelites, and a writer of very great reputation, not long after the council held at Constance. For his books were approved by Pope Martin the Fifth[r], and alleged with high commendations in the council of Basil[s]; which maketh his testimony to be the less subject to exception, when, in the same books[t], "he acknowledgeth no more than two-and-twenty volumes of Divine Scripture to be of canonical authority," conformably to S. Jerome in his prologue that was placed before all their Bibles.

A.D. 1430[u]. CLII. There was at this time in Spain a Jew[x] of great

numerum doctorum, per quos dispensatur Doctrina librorum. Ipsi enim dicuntur viginti quatuor, sicut sequitur; vel viginti quatuor sedilia dicuntur] libri V. T. [qui] sunt xxiv., si Ruth non computetur cum libro Judicum, sed per se, nec Threni cum libro Jeremiæ. Si enim cum illis computentur, non sunt nisi xxii., sicut dicit B. Hieronymus in prologo super libros Regum.

q [Vid. Cave, tom. ii. Append. Sæc. Synodale, p. 112.—Thomas Netterus, Waldensis a natali loco appellatus, natione Anglus, ex vico Walden in agro Essexiensi oriundus; &c.]

r Breve Apost. Martini V., tom. iii. Thom. Wald. de Sacramentalibus. [Vid. Doctrinal. Fidei, tom. iii. in princip.; Epist. seu Brev. Apost. Martini V. Pont. Max., approbans et commendans opus F. Th. Wald. de Sacramentis, &c.—Dilecte fili, . . . placuit primo nobis opus, quod edideras contra Hussitas hæreticos, &c.; . . . quod te fecisse gaudemus, et tuum studium utile et salutare Ecclesiæ commendamus.]

s Joh. de Ragusia, Orat. habita in Concilio Basiliensi. [Vid. Joannis de Ragusio, Ordinis Prædicatorum, Orat. de Communione sub utraque specie; in Append. Conc. Basil., Labbe, tom. xii. col. 1141.—Nam, ut refert magister Thomas Anglicus, (*marg.* Thomas Waldensis de Sacrament. Eucharistiæ, cap. 93.) qui doctrinam Wickleff plenissime legit, optime intellexit, et fortissime atque acerrime, ut verus Ecclesiæ Catholicæ filius, et Doctor Catholicus, impugnavit; &c.]

t Thom. Wald., Doctrinal. Fid., tom. i. lib. ii. art. 2. cap. 22. [p. 203.] . . . Præfigens scil. Ecclesiæ futuræ xxii. [*sic*, .xii.] volumina in Scriptura, et auctoritate canonica, secundum quod recitat super lib. Regum prologo galeato Hieron. [Quomodo (inquit) xxii. elementa sunt, per quæ scribimus Hebraice omne quod loquimur, et eorum initiis vox humana comprehenditur, ita xxii. volumina supputantur; &c.]

u [Vid. Cave, tom. ii. Append., Sæc. Synodal., p. 117.—Paulus Carthagena a S. Maria, natione Hispanus, Burgensis a patria dictus, . . . obiisse fertur anno 1435, &c.]

x Joh. Mariana, de Rebus Hisp., lib. xix. cap. 8. [pp. 188, 189. ed. 4to. Moguntiæ, 1605.]—Paulus Burgensis, Judæus, Christianus factus libros edidit mirandos; erat enim ingenio facili, copioso, perspicaci, et divinarum literarum cognitione præstans. Primo Carthag., postea Episcopus Burgensis, creatus est. Id probitatis, eruditionisque præmium fuit, &c. [These words appear to be abbreviated from the following: 'Henrico Villenæ, ætate eruditioneque, æqualis Paulus Carthagena fuit, cognomento Burgensis a patria unde ortum habuit, et ubi episcopum egit, professione antea Judæus, copiis, nobilitate, doctrinæ laude, in ea

nobility and learning, converted to Christian religion; who for his excellent worth, both in piety, knowledge, and probity, was first made Bishop there of Carthagena, and afterwards of Burgos, from whence he had his name of Paulus Burgensis. This bishop's notes[y] upon the Bible are printed, together with the Ordinary Gloss, and the Commentaries of Lira; whom though he made it his business there in many places to contradict[z], yet, finding fault with other matters[a], he blames him not at all in this, that concerned the distinction (so often insisted on by Lira) between the canonical and the apocryphal books of Scripture,—as certainly he would have done, if there had been no such distinction then received in the Church. But he was so far from it, that in divers of his notes[b] he keepeth up the same distinction himself, and "rejecteth those books from the canon, which the Vulgar Latin had annexed to the Hebrew text," and which the new decree at Trent hath since commanded to be received, and made of equal authority or veneration with it.

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CLIII. And now we are come to the time of the pretended council of Florence; where Becanus[d] the Jesuit A.D. 1439[c].

gente facile princeps. Is, D. Thomæ Aquinatis scripta de Theologia pervolutando, facile intellexit, quantum Christiana religio Judaicæ superstitioni præstaret. Noster effectus, religionis quam suscepit placita literis illustravit; librosque edidit in suo genere mirandos. Erat enim ingenio facili, copioso, perspicaci; et Divinarum Literarum cognitione præstabat. Trevigni archidiaconus primum, deinde Carthaginensis Præsul, postremo Burgensis creatus. Id probitatis eruditionisque præmium fuit; &c.]

[y] S. Biblia, cum Glossa Ordinaria, Comment. Lirani, et Additionibus Pauli Burgensis, &c. [Vid. ed. Duaci, 1617.]

[z] Ut patet in eisd. Additionibus. [Conf. not. seq., ubi dicit Carvajala:—'Burgensis . . . multo minutiora sæpe notat in Nicolao.']

[a] Lud. Carvajala, de Restituta Theologia, [cap. 13. ed. 4to. Colon. 1545. (page not numbered.)—Unde miror, quid in mentem venit Nicolao Lyrano, viro alioqui doctissimo, quum Esther primo capite dicit, hos quinque libros esse apocryphos et extra canonem, quum tamen præfatus Pontifex, et Gelasius Papa cum Septuaginta Episcopis Romæ, et concilium Carthaginense, et Augustinus, ante ipsius Nicolai tempora, eos in canone constituerint.] Neque minorem admirationem mihi præbetBurgensis, qui, cum multa [multo] minutiora sæpe notet in Nicolao (Lirano,) hic tamen mutus est, quum invenisset justam invehendi occasionem, [quod pontificum et conciliorum sententias Nicolaus non sequeretur.]

[b] Burg. Addit. i. ad cap. i. [iii.] Esther. [Bibl. Sacr., ed. Basil. 1506. par. ii. fol. 309.] Quod autem habetur xiii. cap. ubi dicitur, 'Ne honorem Dei mei transferam ad hominem, &c.' non est tenendum tanquam authenticum, et in Scriptura canonica contentum. Non enim habetur ab Hebræis de isto libro nisi tantum usque ad decimum cap. inclusive.—Item, in cap. vii. [ed. Duaci, 1617. tom. ii. col. 1648.] Quod in hoc libro continetur post decimum caput, non est de libris canonicis, nec recipitur ab Hebræis.

[c] [Vid. Cave, tom. ii. Append., Sæc. Synodal., pp. 232, 233.]

[d] Becan., Man. Controv., lib. i. cap. 1. q. 1. [p. 2. ubi supr. num. lxxxvii. p. 165. not. ad lit. t.—Hic canon habetur in concilio Tridentino sess. iv. Et

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imagined, that he saw Pope Gelasius, (almost a thousand years after he was dead,) reaching forth the Trent canon, (more than a hundred years before it was born,) to Pope Eugenius the Fourth;—and which is the only Council, that Canus[e] and many others (for Cardinal Bellarmine[f] speaks but faintly of it) have to bring against us, between Trent and Carthage, for the space of eleven hundred and forty years together. For the better discovering of whose vanity herein, (and in some other matters besides,) it will not be amiss to look into the true story of this pretended council of Florence, and briefly to set it forth.

The brief history of the council of Florence.

CLIV. In the eighteenth year of this century the council of Constance ended[g];—wherein, (after the Latin Church had, for forty years together, been rent asunder into divers factions by the opposition and schism of sundry popes, that had set themselves up one against another,) a decree was made, "that all persons, of what state or dignity soever they were, (though it were the Papal dignity itself,) ought to be subject unto a General Council, and to obey it in all things that concerned either matter of Faith, or extirpation of schism, or reformation of the Church." Three, who pretended to be

patres illius concilii acceperunt illum per traditionem ab Eugenio Papa in concilio Florentino, (ut videre est apud Bartholomæum Carranzam in summa conciliorum.) Rursum, Eugenius illum accepit a Gelasio Papa in concilio Romano; &c.]

[e] Canus, Loc. [Theol.] lib. ii. cap. 11. sect. Ad tertium; [p. 69.—Cum] concilium Carthaginense, Florentinum, (et) Tridentinum, [Innocentius, Gelasius, ac fere Sancti,] hos libros tanquam sacros Ecclesiæ tradiderunt, [profecto, si ii non essent, perniciosissime falleremur.]

[f] Bellarm., de Verbo Dei, lib. i. cap. 4. [tom. i. col. 12.—Ac primi quidem ordinis libros in Ecclesia catholica divinam auctoritatem semper habuisse, testes sunt . . . omnia concilia; &c. . . . Vide . . . ex conciliis . . . Florentinum in Instit. Armeniorum, juxta fidem summæ conciliorum.] Et, cap. 10. sect. Primum, [tom. i. col. 39.—Primum, igitur, hos libros una cum cæteris in canone ponunt concilia, Carthag. III. can. 47. Trid. sess. iv.; Pontifices, Innocentius, &c. . . . Denique, Patres Augustinus, &c. . . . (But no mention is here made of the council of Florence at all.)] (Alii vero plurimi passim citant concilium Florentinum in Instructione Armeniorum. [Vid. num. clviii.])

[g] Concil. Const., sess. iv. [Labbe, tom. xii. col. 19.] Sancitum est, Generali Concilio quemlibet, cujuscunque status vel dignitatis, etiamsi papalis, existat, teneri obedire in his quæ pertinent ad Fidem, extirpationem schismatis, et reformationem Ecclesiæ. [The words are: Hæc sancta synodus . . . ordinat, disponit, statuit, decernit et declarat, ut sequitur: Et primo, quod ipsa synodus in Spiritu Sancto congregata legitime, generale concilium faciens, Ecclesiam catholicam militantem repræsentans, potestatem a Christo immediate habet; cui quilibet cujuscunque status vel dignitatis, etiamsi papalis existat, obedire tenetur in his quæ pertinent ad Fidem, et extirpationem dicti schismatis, et reformationem generalem Ecclesiæ Dei in capite et in membris.]

all Popes of Rome at once, being there deposed, Martin the Fifth was by that council surrogated, and taken into their place. There was another decree[h] likewise made for the more frequent holding of such General Councils in time to come,—"one to begin five years after this council of Constance was ended, a second at the end of seven years following, and afterwards every tenth year besides." According to which decree the city of Pavia[i], in the duchy of Milan, was by the new Pope, with the approbation of the Emperor Sigismund, appointed for the place where the next council should be held. And there at the term allotted it began; but after a while, upon certain reasons, it was removed to Sienna; and a decree was there made for the celebration of the next appointed council, at the end of seven years following, to be kept in the city of Basil[k]: to which purpose they caused a solemn instrument, with the consent of all parties, to be drawn up in writing, and signed. What else was done at Pavia, or Sienna, we have no Acts extant to testify. But, as soon as the council was met at Basil, they began to speak of reformation, and said, that at the council of Sienna they were all deluded[l]. Eugenius the Fourth was now Pope, and Julian the Cardinal was his deputy at Basil. But hearing from thence, that they all talked of reformation, and being

[h] Sess. xix. [Vid. Conc. Constantiens., sess. xxxix. Labbe, tom. xii. col. 238.—Ea propter hoc edicto perpetuo sancimus, decernimus, et ordinamus, ut amodo Concilia Generalia celebrentur, ita quod] primum a fine hujus concilii in quinquennium [immediate sequens;] secundum [vero] a fine illius [immediate sequentis concilii] in septennium; et deinceps in decennium [de decennio] perpetuo celebrentur.

[i] Sess. xliv.—Civitas Papiensis deputata est pro proxime futuro concilio. [Vid. Labbe, tom. xii. col. 257.—Consentiente et approbante Concilio, civitatem Papiensem tenore præsentium deputamus et etiam assignamus, statuentes et etiam decernentes quod Prælati, et etiam alii qui ad generalia concilia debent convocari, tempore prædicto civitatem ipsam Papiensem accedere teneantur.]

[k] Tomi Conciliorum. [Vid. Labbe, tom. xii. col. 463.—Conc. Basiliens., sess. i. cap. 4.] Et Julianus Cardinalis, epist. ad Eugen. IV., inter opera Æneæ Sylvii. [Vid. Æneæ Sylvii Op. ed. Basil., cum gratia et privilegio Cæs. Majest. (*no date*) p. 77.—Card. Jul. Ep. ii.] A fine concilii Constantiensis, quinquennio elapso, celebratum est Papiense vel Senense; et ab hujus [a cujus] fine, elapso septennio, cæptum est celebrari [istud,] (concilium Basileense.)

[l] Idem Julian., Epist. ad Eugen.—Dicebant, qui scandalizati sunt deformitate Cleri: Fuimus delusi in concilio Senensi. [Vid. Æneæ Sylvii Op., ubi supr., p. 76.—Vehementer ubique gentes, talia audientes, scandalizantur. —Et vid. Juliani Ep. i. ibid. p. 70.—Et quamquam dicatur, talis prorogatio et loci translatio sit ad bonum finem, ut ibi præsente S. V. majora bona sequi possint, nemo hoc credit, quia dicunt: Fuimus delusi in concilio Senensi. . . . Essent et interrogandi, qui scandalizantur de deformitate Cleri, an interim velint supersedere. . . . Quotidie nova scandala ex deformitate clericorum insurgunt; &c.]

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terrified with the example that the council of Constance had lately before given of it, he sent forth his bull, and went about to dissolve this council of Basil, before it was well begun. On the other side, they that were met openly resisted the bull, and denied that the Pope had any such authority over the Council,—urging the decree made at Constance, that the Council rather had authority over him[m]; and thereupon, when he grew refractory against them, and would not revoke his bull, they deposed him, and substituted Amadeus the duke of Savoy in his room by the name of Felix the Fifth. So there were two popes together again at once.

CLV. In the mean while the Empire of the East lay a bleeding, and, the Greeks being not able to resist the greatness of the Turkish forces then brought against them, they began to seek for help and relief from these Western parts. Eugenius, being desirous to free himself from the opposition and troubles that the council at Basil had brought upon him, and supposing that the present distress, whereinto the Eastern empire was now fallen, would be a fair occasion to bring the Greek Church under his own papal dominion, inviteth the Emperor to come into Italy[n], and to bring his Greek Bishops with him to a council there, that should be called, and held at Ferrara; where if an union might be first made between the Latin Church and theirs, he promised them large assistance against the Turks, from all parts of these Western dominions, and the empire of Germany. The council of

Johannes Palæologus.

[m] Georg. Phranza, in Chron., lib. ii. cap. 13; &c.—Ea tempestate Germani erant Basileæ congregati, dissidentes sententiis contra Eugenium pontificem; quem reprobantes, crearunt pontificem nomine Felicem, virum inter ipsos spectatæ in primis probitatis. [Cosin has in this, as in some other places, attributed to Phranza words which are not his.—Vid. Laonici Chalcocondylæ Hist., lib. vi. ed. Par. 1650. p. 152; where the above extract occurs, sub Conradi Clauseri interp.—The words in the original are: *ὡς δὲ καὶ ἐπὶ τοὺς Γερμανοὺς ἀφίκετο αὐτῷ ἡ πρεσβεία, ἐτύγχανον δὲ τότε οἱ Γερμανοὶ περὶ Βασιλήαν πόλιν, διενεχθέντες γνώμῃ πρὸς τὸν Εὐγένειον ἀρχιερέα, καὶ ἀποδοκιμάζοντες αὐτὸν, καθίστασαν αὐτοὶ ἀρχιερέα, Φελίκιον τοὔνομα, ἄνδρα τῶν παρ' αὐτοῖς δοκίμων, ξύνοδόν τε ποιησάμενοι κοινῇ κἀποδεδειγμένοι.*]

[n] Ibid., [ubi supr., Laon. Chalc. Hist., lib. vi. p. 152.] Pontifex igitur Eugenius triremes instruit, et Johannem Byzantii regem accersebat. Concilium enim sub se agitari volebat. [The precise words of Chalcondylas are: *Ambo* igitur pontifices triremes instruunt, et Joannem Byzantii regem accersebant. Uterque enim sub se concilium agitari, et religionis controversiam, quæ cum Græcis intercesserat, finiri volebat.—*οὗτοι μὲν οὖν ἄμφω,* (viz. *Εὐγένειος, καὶ Φελίκιος*) *πληρώσαντες τριήρεις, μετεπέμποντο ἑκάτεροι ἐπ' αὐτοὺς Ἰωάννην τὸν Βυζαντίου βασιλέα, τήν τε ξύνοδον ἐπὶ σφίσι ποιήσασθαι ἑκάτεροι ἀξιοῦντες, κ.τ.λ.*]

Basil likewise invited them to come thither[o], that there might be an agreement made in all matters of religion, wherein they dissented from the Occidental Churches, and that the princes of the empire might be the rather stirred up to aid them. But the Greek Emperor, having had his first invitation and promise from the Pope, and being more willing to take the offer of the nearer aid[p], that was made him in Italy, than the other which was further off, excused himself to the messengers that were sent from the council at Basil, and came to Venice,—he, and his brother with him[q], besides the Patriarch of Constantinople, together with many other bishops, and a train of five hundred followers. At Venice they were honourably received[r], and from thence conveyed to Ferrara, whither the Pope had summoned his new council, and was there ready to entertain their coming.

CLVI. At the council in Ferrara they had sixteen sessions; and at Florence (to which place, by reason of the pestilence in Ferrara, they were forced to remove) they had nine. In all these sessions little or nothing else was done, but that they spent the whole time in disputing with the Greek Bishops about "the addition of 'Filioque' to the Creed, and the procession of the Holy Ghost from the Father and the Son:" wherein nevertheless not any thing was as yet concluded. In the meanwhile the Greeks were in great peril at home, to be overrun and utterly spoiled by the Turks; who, in the absence of the Emperor, had taken a resolution to

[o] Sabellic., Ennead. x. lib. iii. [tom. ii. col. 897.] Fuerat id negotium per Legatos motum, Martino [Pontifice] adhuc sedente. Tentavit Basileense concilium [(adhuc enim tenebat)] Palæologum magnis sollicitationibus pellectum [pollicitationibus allectum] ad se trahere, ut res Basileæ inchoata majoris esset ponderis; paratæque fuerant naves in Narbonensi Gallia apud Massiliam, quæ eum ex Græcia deportarent: [sed Eugenii auctoritatem maluit ille sequi.]—Item, Antonin. Sum. Hist., tit. xxii. cap. 11. [Chron., tom. iii. p. 529.] Congregati Basileæ, post dissolutionem et irritationem factam concilii per Eugenium, non desistebant a prosecutione incepti, sed sollicite [solliciti] invitabant Græcos Basileam ad concilium id accedere.

[p] Ibid. [Antonin. ubi sup.] Prævaluit tamen autoritas Eugenii cum suasionibus plurimorum, ut ad præsentiam suam se conferrent.

[q] Ibid. [Antonin. ubi supr.] Imperator et frater ejus, cum Patriarcha, Episcopis, et magno comitatu, numero quingentorum, Constantinopoli se moventes, Venetias applicuere. [The words in the Chronic. are: Unde ex Constantinopoli præfati Patriarcha, et Imperator, cum fratre suo, et magno comitatu, numero fere quingentorum, se moventes Venetias applicuere.]

[r] Sabellic., loco cit. [Ennead x. lib. iii. tom. ii. col. 897.] Foscarus princeps eum [venientem] honorificentissime excepit. Ex Venetiis Imperator Ferraram processit, quo Pontifex ex Bononia se contulerat.

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besiege the city of Constantinople[s], being then already in great distress, and altogether unable to resist them without speedy and present succour. Whereupon letters were sent to Florence[t], to inform the Emperor[u] in what extreme danger they stood, and to press him unto a timely union with the Pope and the Latin Church, from whom they expected help, upon any terms. After all the former altercations, therefore, about the Symbol and the Procession, at length there was, upon the sudden[x], an abrupt agreement[y] made in the council, concerning those two points whereof they had so long disputed, and two more besides, which were the two points of Purgatory and the Primacy[z] of the Pope of Rome.

[s] Phranza, loco citato. [Vid. Chronic., lib. ii. cap. xiii. ap. Corp. Byzantin. ed. Venet. 1733. tom. xxv. col. 65.] Amurathes [Ameras,] missis copiis, Constantinopolin oppugnare constituit.

[t] Scripta *Gregor.* Scholarii, inter Acta Synod. Flor. [*Sic*, ap. Steph. Paulini Hist. S. Gen. Florent. Synodi; q. v. tom. ii. pp. 1,—186.—Sanctissimi viri *Gregorii* Scholarii de pace, deque ferendo patriæ auxilio, adhortatio ad synodum orientalem Florentiæ.—Conf. autem Labbe, tom. xiii. col. 542.—*Georgii* Scholarii orationes; &c. The preface begins: Γεώργιος ὁ Σχολάριος, ὁ τῶν ἐπιφερομένων λόγων πατὴρ, συμπαρεγένετο μὲν τῷ βασιλεῖ Παλαιολόγῳ εἰς τὴν ἐν Φλωρεντίᾳ σύνοδον, κατεβάλετο δὲ πολλοὺς καὶ καλοὺς λόγους προτρεπόμενος εἰς ἕνωσιν τοὺς Γραικούς.]

[u] Phranza, ubi supra.—Mittunt Proceres in Italiam, qui Imperatori indicium faciant, quam ancipites cogitationes et fluctus curarum ingentes erant Constantinopoli; quodque nulla alia salutis via supererat, quam ut, ex unione facta cum Latinis, auxilia ab eis mitterentur. Si enim non adesset adventitium subsidium (ἄνευ τῆς ἔξωθεν συμμαχίας) ne primum quidem hostis impetum ferre potuerunt. [This passage has not been found in its present shape; but see Phranzæ Chron., lib. ii. cap. 13. ubi supr., ap. Corp. Byzant. tom. xxv. col. 65.—Constantinus igitur et Principes Thomam Palæologum excitarunt, atque ad Imp. miserunt. Interea ancipites cogitationes, et fluctus curarum ingentes Constantinopoli, dum sciremus quid concilium Halimbassæ promovisset. Et ecce factum, quod supra dixi. Utinam ne synodus ista unquam fuisset, si tantas offensiones et detrimenta paritura erat. Ac iter quidem Imper(atoris) Constantinopoli in Italiam . . . supersedebo.—Et conf. Georg. Scholar. inter Acta Synod. Florent., ubi supr., Labbe, tom. xiii. col. 553.—Eam (i. e. 'nostram urbem') porro scitis omnes, si non adsit adventitium subsidium, ne primum quidem impetum hostis laturam.—The Greek is: ἴστε δὲ πάντες ἐκείνην, ἄνευ τῆς ἔξωθεν συμμαχίας, οὐδὲ πρὸς τὴν ἔφοδον ἀντιστῆναι δυνησομένην.]

[x] Conc. Flor., sess. xxv. [Labbe, tom. xiii. col. 505.] (Tunc) Rutenus et Mytelenensis accessere ad Pontificem, dixeruntque ei: En, Serenissimus Imperator condescendit ad omnia, quæcunque tua Beatitudo postulavit, et nos omnes fecimus quicquid voluisti; nullaque alia de causa reluctari noluimus, nisi ut res quam citissime absolvatur: et si quid erat nobis dicendum, prætermisimus, quia Triremes Venetæ cito sunt soluturæ. [ἐξελθόντων τοίνυν τοῦ μνημοσύνου, ἀπῆλθεν ὁ Ῥωσίας μετὰ τοῦ Μιτυλήνης τὸν Πάπαν, καὶ εἶπον αὐτῷ· ἰδοὺ, ὁ γαληνότατος βασιλεὺς συνεκατέβη εἰς πάντα, ὅσα ἐζήτησεν ὁ μακαριότης σου· ἀλλὰ καὶ ἡμεῖς πάντες, ὅσα ἔχρησας, ἐποιήσαμεν· καὶ δι' οὐδὲν ἄλλο παρῃτησάμεθα ἀντιστῆναι, εἰ μὴ διὰ τὴν συντομίαν τοῦ πράγματος. καὶ, ἐὰν εἴχομέν τι εἰπεῖν, κατελίπομεν αὐτὸ διὰ τῶν Βενετικῶν κατέργων τὴν ταχεῖαν ἐξέλευσιν.]

[y] Literæ Unionis ab Eugenio promulgatæ in Conc. Flor. [Vid. decretum, seu diffinit. Unionis, cum subscriptionibus.—Labbe, tom. xiii. col. 1165.]

[z] Viz. "Juxta canones, dicta sanctorum, et Sacram Scripturam;" (et non aliter.)—Vid. Conc. Flor. sess.

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And these were the heads whereof that sudden union consisted, though some of the Greek bishops[a] made their protestations there against it, and it lasted not long. But concerning the canon of Scripture there was not a word spoken.

CLVII. The Archbishop of Florence[b], who was present at this council, reciteth the Pope's letters to the same purpose; and of the union there made we are no otherwise informed. Some other disputations and differences had passed there between them; but in the end,—upon condition that the Greek Church would acknowledge, first, their Patriarch of Constantinople to be inferior to the Pope of Rome, then, that there was a purgatory after this life, (neither of which they will yet acknowledge to this day,) and, lastly, that the Holy Ghost proceeded from the Father and the Son, (which they never absolutely denied,)—the Pope was contented to make this further accord with them;—that they should, without his offence, be permitted to celebrate the Eucharist in leavened bread: to baptize after their own accustomed manner: to let their priests live in lawful matrimony: to let their beards grow: and to give the communion unto all persons in both kinds: together with many other things besides.

CLVIII. While these matters were in doing, there came certain legates[c] to the council from the Patriarch of Armenia, and having saluted both the Pope and the Emperor, (for in this order they are placed in the acts of this synod,) they

xxv. versus finem. [Labbe, tom. xiii. col. 508.—*καὶ ἡμεῖς ἐβουλευσάμεθα, καὶ ἐγράψαμεν· ὅτι ἵνα ἔχῃ ὁ Πάπας τὰ προνόμια αὐτοῦ κατὰ τοὺς κανόνας, καὶ τὰ ῥητὰ τῶν ἁγίων, καὶ τὴν Θείαν Γραφὴν, καὶ τὰ πρακτικὰ τῶν συνόδων.*]

[a] Marc. Ephesius. [Vid. Hist. Conc. Flor.; Labbe, tom. xiii. col. 4.—Huc accessere Marci metropolitæ Ephesi contra sanctam synodum calumniæ; qui, cum sese unus ex Græcorum omnium episcoporum numero segregasset, et pertinaciter in opinione quam semel imbiberat perstitisset, neque definitioni generalis concilii subscribere voluit, neque a confingendis variis mendaciis, in Græciam reversus, abstinuit; &c.]

[b] Antoninus, in Sum. Hist., loco citato, [Chronic., tit. xxii. cap. 11. § 1. par. iii. p. 531.] recitatis literis Eugenii de unione, subjicit:—In aliis ritibus suis, qui non important hæresim (licet rationabiliores sint ritus Ecclesiæ Occidentalis seu Romanæ) Græci fuerunt permissi manere: sicut, quod celebrent in fermentato: quod baptizent in alia forma quam nos, videlicet, 'Baptizetur servus Dei N. in nomine Patris, et Filii, et Spiritus Sancti, Amen:' item, quod ordinati in sacris utantur matrimonio contracto ante susceptionem ipsorum ordinum sacrorum: item, quod nutriant Barbam: item, quia dent Sacramentum Eucharistiæ sub utraque specie omnibus, [etiam parvulis;] et multa alia.

[c] Narratio, Actis Synodi Florentinæ inserta. [Concil. Labbe, tom. xiii col. 528.]

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said that their Church agreed with the Church Catholic, and that they would be willing to observe the decree of the council: for which they were very much commended. And, when this was done, they and the Greeks together departed from Florence. Among the acts of the synod there is an instruction to the Armenians, given them under the name and authority of Pope Eugenius, and prescribing them the seven sacraments according to the rites of the Roman Church, with some other things thereunto annexed. This instruction is dated in the year MCCCCXXXIX, 10 kalend. of December[d]. But the Greeks[e], and the Armenians with them, were gone from Florence five months before; for they made an end[f], and departed, in the month of July. Which so much poseth the author, who collected the sessions[g] of this council into a short summary, that he knoweth not how to reconcile the one to the other, but by saying, that either the Greeks and the Armenians tarried longer, (contrary to what he had said before,) or that the synod continued longer after they were gone, (whereof there are no acts to be seen,)

[d] Decretum Eugenii Papæ IV. (sive instructio pro Armenis, post Concil. Florent.) [Labbe, ubi supr. col. 529.] —Datum Florentiæ in publ. sess. synodal., [solemniter in Ecclesia majori celebrata,] ann. Dom. 1439, decimo calend. Decemb., ann. Pont. Eug. [pontificatus nostri anno] nono.

[e] Compend. Sess. Synod. Flor., apud Surium et Binium; [item, ap. Labbe, tom. xiii. col. 1278.] Legati [patriarchæ] Armenorum, . . . una cum Græcis, Florentia discesserunt, ann. Dom. 1439, circa diem mensis Julii 22, vel 23.

[f] Antonin., ubi sup.—Et eo anno 1439, in die Dominica mensis Julii, celebrata est, &c. . . . et facta est dicta reconciliatio; &c. [Vid. Antonin. Chron., tit. xxii. cap. 11. § 1. par. iii. p. 530. ed. Lugd. 1586.—Et eo anno, scilicet 1439, in die Dominica mensis Julii, celebrata est solennis Missa in Ecclesia majori Florentiæ. Et, præsentibus Eugenio Papa, cum Cardinalibus, et aliis multis Episcopis et Abbatibus, ac etiam Imperatore Græcorum, cum aliis Græcis et Dominis prioribus Florentinorum, cum Vexillifero, ac maximo populo ibi congregato cum ingenti gaudio, facta est dicta reconciliatio Constantinopolitanæ cum Ecclesia Romana, et confessio Fidei secundum symbolum quod cantatur in Ecclesiis Latinis per Græcos, et super his facta declaratio Fidei tenendæ ab omnibus fidelibus, Latinis et Græcis, quæ sic incipit: Eugenius Episcopus, &c.]

[g] Apud Surium et Binium, in ultim. edit. Conciliorum. [Vid. Labbe, ubi supr., tom. xiii. col. 1278.] Post subscriptiones, (et discessionem Græc. una cum Armenis,) extat sub [circa] finem Epistola quædam Eugenii Papæ de unione Armenorum et Græcorum cum Latinis inita, quæque hoc eodem anno, mense Decembri [Novembri, (*perperam.—Vid. infr.* *)] in quadam publica sessione synodali Florentiæ data et scripta habetur. Unde necessario colligitur, (aut) Græcos et Armenos huc usque Florentiæ permansisse; vel, (quod probabilius est,) eandem synodum, post abitum Græcorum et Armenorum, aliquot sessionibus, (quarum acta nulla extant,) continuatam; vel saltem aliam quandam, ab hac œcumenica synodo diversam, eodem anno 1439. 10 calend. *Decemb.** (quo die scripta habetur prædicta Eugenii synodica epistola,) celebratam fuisse.

or, at least, that some other synod was held at Florence (when this was ended) in the month of December, at what time the decree of the Pope is dated. Wherein Eugenius, (if his decree be not rather counterfeit,) whatsoever he was pleased to say and to command besides, saith never a word, all the while, concerning the canonical books of Scripture, or in what number, one or other, they are to be received.

TEST. CENT. XV.

CLIX. In the large tomes, and editions of the Councils, which Crab, Surius, Nicolinus, the Vatican, and Binius have set forth, there are in this decree of Pope Eugenius but eight articles: nor did all the libraries[h], whereinto they could make search, by themselves or others, afford them any more: only Caranza[i], and out of him Longus Coriolanus, have in their epitomes of the councils given us nine or ten; (but in such an order and manner, as the two last articles, given us in the larger volumes, are by them omitted, and three others substituted in their room;) the seventh whereof (which is not at all found in the tomes of the Councils[k] neither) is an extravagant concerning the Manichees; from the naming of whom occasion is there pretended to be taken of setting down "the books that pertain both to the Old and New Testament[l];" whereof a catalogue is there likewise given us with

h Petrus Crab, in prima sua editione.—Plusquam quingentas Bibliothecas perlustravi per varias regiones. [Vid. Concilia Petri Crab, ed. Colon. 1538. tom. ii. fol. 826.—Orthuinus Gratius pio lectori salutem plurimam dicit.—Finit hic, lector amice, secundus et ultimus . . . tomus. . . . Contra autem in hisce duobus tomis, sive voluminibus, nunc recens (ut vides) a nobis feliciter editis, omnia sunt et approbata et integra, etiamque ex vetustissimis, receptis quoque atque approbatis, (id quod notatu dignissimum est,) exemplaribus, longe lateque per regna aliquot, et multas Christianorum provincias, imo etiam et per quingentas Bibliothecas, a religioso quodam excerpta, typisque his tandem nostris, ad totius Christianæ reipublicæ utilitatem, feliciter excussa; &c.]

i A Dominican Friar, and Queen Mary's Confessor, in England after she was married to King Philip of Spain.

k Ubi habetur: "Septimo, decretum unionis cum Græcis [consummatæ pridem in hoc sacro œcumenico Florentino concilio promulgatum, cujus tenor talis est: Eugenins,] &c.;"—in decreto Eugenii de instructione Armenorum.

l Sum. Caranzæ, in decret. vii. Conc. Florent. [Vid. Sum. omnium Conc., ed. Rothomagi, 1633. p. 873.—Septimo, decernimus] unum atque eundem Deum V. et N. Test. [hoc est, Legis et Prophetarum, atque Evangelii,] profitemur [auctorem; quoniam] eodem Spiritu inspirante [utriusque Testamenti] sancti (Dei homines) locuti sunt; quorum libros suscipit et veneratur Ecclesia, qui titulis sequentibus continentur: . . . Gen., Exod., &c. (Et texitur catalogus laxior, qualis ab Augustino, et concilio Carthag. tertio, allatus fuit.) [The catalogue is; Quinque Moysi, id est, Gene., Exo., Levit., Num., Deut., Josue, Judic., Ruth, quatuor Regum, duo Paralipom., Esdras, Neemias, Tobias, Judith, Esther, Psal. David, Parabole, Ecclesiast., Cantica Canticorum, Sapien., Ecclesiasticus, Esaias, Hier., Baruch, Ezech., Dan., duodecim Prophetæ minores, (id est,

all the six apocryphal and debated books in it, besides the canonical; and all said to be "written by the holy men of God, as they were inspired by the Holy Ghost; and every one of them to be received by the Church."

CLX. And this (forsooth) is the canon of the œcumenical council of Florence, that Canus[m], and Becanus[n], and many others[o], bring against us. For from Caranza they had it, and from nobody else; who, it is most likely, had it from some impostor or other, that made this decree of his own head, when there was no copy of the council to be found that had the like. Though, if it were true,—all this that Caranza added to it,—yet in the same sense that S. Augustine, and the council of Carthage, were interpreted before, may these words of the epitome be taken here. But in epitomes of councils there ought not to be more, than is in the great and vast volumes of the councils themselves; where no such thing is to be seen, in all the several editions that have been printed of them. And, as for the council of Florence itself, the story of it (which we have briefly and truly represented) hath made it manifest, that it cannot be rightly accounted to be a general or an œcumenical council, were it but in respect of the *Latin* Churches alone; whereof a great part remained at Basil, and acknowledged not either Eugenius or his council at Florence. Indeed, they were called thither; but, when none of them came[p], and the

Osee, Joel, Amos, Abdias, Jonas, Micheas, Naum, Abacuc, Sophonias, Aggæus, Zacharias, Malachias,) duo Machabæorum.]

[m] Canus, in Locis Theol., [lib. ii. cap. 11. § Ad Tertium, p. 69.] ubi supra, [p. 236, not. ad lit. e.]

[n] Becanus, in Manual. Controv., [lib. i. cap. 1. q. 1. p. 2.] ubi supra, [p. 165, not. ad lit. t; et p. 167, not. ad lit. b.]

[o] Sixt. Senens., lib. viii. hær. xi. [tom. ii. p. 341.—Damnant hanc hæresin totius Ecclesiæ auctoritas, conciliorum decreta, et Patrum testimonia, &c.—No particular mention is here made of the council of Florence.] Alph. a Castro, contr. hær., lib. i. cap. 2. [Vid. Op., col. 10, where the canon of the council of Florence is given at length.] Andrad., Defens. Fidei Trid. lib. iii. [De libris canonicis, ed. 8vo. Ingolst. 1580. fol. 288.] Harlem, in catal. libr. canonic. [Vid. Indicem Biblicum, a Joh. Harlemio, p. 21; ap. Lexic. Græcum, &c., ad Sacri Apparatus Instructionem, ed. Antv. 1572, circa finem.] Et multi alii.

[p] Acta in Concil. Florent., proxime ante sess. i.—Præstitutum quatuor mensium dilapsum est tempus, et nec Basileæ quisquam nec aliquis alius Italus venit. Cumque a nobis aliud fieri non posset, res ipsa cogebat celebrari synodum ad disputandum, absentibus etiam iis qui synodo interesse debebant. Aiebat enim Pontifex: Ubi ego sum, cum Imperatore et Patriarcha, ibi Christianorum omnium synodus esse creditur. [Vid. Concilia, Labbe, tom. xiii. col. 32.—τούτων οὕτω γενομένων, ἡ διορία τῶν τεσσάρων μηνῶν παρῆλθε, καὶ οὔτε οἱ ἐν τῇ Βασιλείᾳ ἦλθον, οὔτε ἄλλος τις τῶν Ἰταλῶν. μὴ

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Greeks began to be troubled at it, the Pope said, that, "where he and the Emperor of the East, (without any notice taken of the Western Emperor,) with his Patriarch, were met together, there needed no more to make a general council: for all Christendom met in them; and no man believed otherwise." But who can here believe the Pope?—specially, when the council at Basil[q] condemned that at Florence for a schismatical synagogue, (as that at Florence did it,) and with worse terms than those. But, whatsoever either of these two synods did, or whatever it was that Pope Eugenius decreed, certain it is, that neither the Greek, nor the Latin Church, (before the synod at Trent,) ever observed any such decree, or received all the books of Scripture that Caranza reciteth, as equally, strictly, and properly canonical. For the Latins (those that were of the chiefest name among them both then and after) made no more account of any such decree, (if any such were,) than the Greeks did of the pretended union; who[r], as soon as they were returned, and got home to Constantinople, would stand to nothing, that their own sudden fear, and the Pope's persuasions, had for the time brought them to in Italy.

CLXI. Among the Latins in this age, that, notwithstanding this pretended papal decree at the council of Florence, were of no such mind as they that follow the council of Trent are now, first of all, we have Antoninus; who knew, far better than Caranza did, what was done at Florence, where he was present[t] at divers of the disputations there, held between the Greeks and the Latins; and, being after- A.D. 1445[s].

ἐχόντων δὲ πῶς ἄλλως ποιῆσαι, ἠνάγκαζεν ἡμᾶς αὐτὸ τὸ πρᾶγμα ἐνεργεῖσθαι τὴν σύνοδον τοῦ διαλέγεσθαι καὶ χωρὶς τῆς παρουσίας τῶν συνοδικῶν. ἔλεγε γὰρ ὁ Πάπας· ἔνθα εἰμὶ ἐγὼ, μετὰ τοῦ Βασιλέως καὶ τοῦ Πατριάρχου, ἐκεῖ ἐστιν ἡ σύνοδος ἅπασα τῶν Χριστιανῶν.]

[q] Jac. Meyerus, in Annalib. Flandr. lib. xvi. [ed. Antv. 1561. p. 293.—Erant tunc duo œcumenica concilia,] Basiliense et Florentinum, [quæ] adeo nihil concordiæ habebant, ut utrumque alterum schismaticum, [diabolicum,] synogogamque Satanæ nominaret.

[r] Chalcondylus, lib. vi. [De rebus Turcicis.—Vid. Hist. ed. Par. 1650. pp. 155, 156.] Græci domum reversi non amplius his, quæ in Italia acta fuerant, stare voluerunt. Verum sententiam diversam tenentes, noluerunt in religionis negotio adhærere Romanis. [*οἱ μὲν οὖν Ἕλληνες, ὡς ἐπ' οἴκου ἐγένοντο, οὐκέτι ἔφασαν ἐμμένειν τοῖς ὁμολογημένοις, ἀλλὰ τοὐναντίον κατέστη, μηκέτι βουλομένοις συντίθεσθαι τοῖς Ῥωμαίοις.*]

[s] [Vid. Cave, tom. ii. Append. sæc. Synodal., p. 160.]

[t] S. Antoninus, in Sum. Hist., tit. xxii. cap. xi. sect. 1. [Vid. Chronic., tom. iii. p. 530. . . . aliqua alia, quæ nunc non occurrunt menti; &c.]

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wards made Archbishop of the same place, was not long since sainted by Pope Adrian the Sixth: which will make his testimony the less liable to their exceptions, that have so great an estimation of him. And, that he denieth those six books now debated to be any parts of the sacred and canonical Scripture, Franciscus Picus[u] and Melchior Canus[x] are both forced to confess. For otherwhiles, in particular, he denieth some[y] of them the honour and authority that the canonical Scriptures have; and otherwhiles, in general, he denieth as much to them all[z]; acknowledging no more than twenty-two books of the Old Testament to be authentic, not only by the account of the Hebrews, but by the common judgment of the Latin Church: for proof whereof he produceth both S. Jerome's prologue[a], which was then generally received,—and the testimonies, as well of Thomas Aquinas, as of Nicolas Lira, who were then likewise in great account among them,—and concludeth, that those books, which are called apocryphal, may peradventure have the like authority

[u] Joh. Franc. Picus, de Fide et Ordine Credendi, theor. [5.—Vid. Johannis Francisci Pici, Mirandulæ Concordiæque Comitis, Op.; ed. Basil. 1601. tom. ii. p. 181.—Nicolaus quoque Lyra, in præfatione in librum Tobiæ dicit, neque eum, neque Judith, neque Machabæorum, neque Sapientiæ, neque Ecclesiastici, neque Baruch, neque ultimos Esdræ in canone haberi; recipi tamen in Ecclesia, legique ad mores informandos. . . . Idemque archiepiscopus Florentinus scribit; &c.—Vid. infr. num. clxvii.]

[x] Canus, Loc. Theol., lib. ii. cap. 10, 11. arg. 3. [pp. 60, 68.—Vid. p. 60.] Antoninus . . . alios [etiam] sex (libros) sacros, (sive canonicos,) esse inficiatur.

[y] S. Antonin., Sum. Hist., par. i. tit. iii. cap. 4. impr. Lugd. [1586.—Chronic., tom. i. p. 65.] Qui (liber Ecclesiastici) quamvis plenus sit morali Sapientia, et ideo ab Ecclesia receptus ad legendum, non tamen authenticus (est) ad probandum ea, quæ veniunt in contentionem Fidei.

[z] Ibid., cap. 6. sect. 12. [tom. i. p. 85.] Et sic in totum xxii. ponunt (Hebræi libros) authenticos. [Quartam partem] Apocrypha appellant [sc.] librum Sapientiæ, Ecclesiasticum, Tob., Jud., et Maccab. [(primum?) et secundum.] Ecclesia [sancta] tamen etiam Apocrypha recipit ut vera, [ut patet Distinct. xv. Sancta Romana; et ut] utilia et moralia [veneratur;] etsi in contentione eorum, quæ sunt Fidei, non urgentia ad arguendum.

[a] Idem, Sum. Theolog., par. iii. tit. xviii. cap. 6. sect. 2. [ed. Argentinæ, 1496. tom. iii. (num. fol. deest.)] Hebræi, . . . secundum Hieronymum in Prol. Gal., . . . librorum V. T. quatuor faciunt partes. Et primam appellant Legem: . . . secundam Prophetas: . . . tertiam Hagiographa: . . . . quartam, (quam tamen non ponunt ipsi Hebræi in canone S. Scripturarum, sed appellant Apocrypha,) faciunt de aliis quinque libris, scilicet, Sap., Eccl., Jud., Tob., et Maccab., (qui) in duos libros distinctus (est; unde et) de his quinque libris dicit Hieronymus in Prol. super Judith, quod auctoritas eorum [horum librorum] ad roboranda illa, quæ in contentionem veniunt, minus idonea judicatur. . . . Et idem etiam dicit Thomas, 2a. 2æ., et Nicolaus Lira super Tob., scilicet, quod isti non sunt tantæ auctoritatis, quod ex dictis eorum posset efficaciter argumentari in his quæ sunt Fidei, sicut ex aliis libris S. Scripturæ. Unde forte habent auctoritatem talem, qualem habent dicta S. Doctorum approbata ab Ecclesia.

that the writings of other holy doctors have, which be approved in the Church: but more than this he doth not attribute to them. TEST. CENT. XV.

CLXII. Contemporary to Antoninus was Alphonsus Tostatus, the bishop of Avila in Spain, and the most learned person of all others that lived in this age, so admired for his industry and knowledge in all sciences, but specially in the Scriptures, that since his time no man ever had a greater elogy than he,—being usually styled, "the wonder and astonishment of the world[c]." The testimony of this great author is yielded to us both by Canus[d] and Serarius[e]; but, because there is none that setteth forth our doctrine in this controversy more fully than he doth, we desire that he may be heard at large. For, in divers places of his commentaries, he rejecteth the six debated books from being either authentic or canonical Scripture, or sufficient to prove any article of our Faith; acknowledging[f], that the Church in his time did not command them to be regularly received, nor condemn any man of disobedience and infidelity (as the Church of Rome doth now) that received them not into equal authority and veneration with the rest of the Scriptures. And to this purpose he giveth two reasons[g]: first, because the A.D. 1450[b].

[b] [Vid. Cave, tom. ii. Append. sæc. Synodal., p. 135.]

[c] Mariana, in Hist. Hisp.—Elogium Tostati:

Hic stupor est mundi, qui scibile discutit omne.

[This elogium is not found in the 4to. edition of Mariana, Moguntiæ, 1605; neither does it occur in the fol. ed. Toleti, 1592.—But see lib. xxi. cap. 18. De viris insignibus, ed. Mogunt. p. 286. —Alfonsus Tostatus fuit . . . scriptorum mole, cognitione antiquitatis, multiplici eruditione ad miraculum clarus. Sermonis elegantia defuit, nonnulla injuria ne cum quovis antiquorum conferatur.]

[d] Canus, Loc. Theol., lib. ii. cap. 10, 11. arg. 3. [p. 60.] Alph. Tostatus hos sex libros sacros sive canonicos esse inficiatur. [The precise words used by Canus are: 'At Nicolaus Liranus, . . . *Abuliensis*, . . . D. Antonius, . . . Cajetanus, . . . libros alios etiam sex sacros esse inficiantur.'—Vid. supr. p. 246, not. ad lit. x.]

[e] Serar., prol. v. in Tob. [p. 3.—(Librum Tobiæ) apocryphum censuerunt . . . Lyranus hic, et lib. i. Regum, cap. 16, Abulensis (*Alph. Tostatus*) eodem loco.]—Et præloq. in Maccab. [p. 396.—Hos (Macc. lib.) apocryphos et non canonicos dixerunt . . . Abulensis, lib. ii. Regum, cap. xiii. q. 5; et lib. iii. cap. xvi. q. 10; (et alii; ut supr. p. 207, not. ad lit. g; et p. 230, not. ad lit. y.]

[f] Tostat., præfat. in S. Matth., q. 1. [tom. ix. fol. 2.]—Computatio [autem] nostra communis est, quod computentur omnes libri, quotquot Ecclesia legit et suscipit, cujuscunque ordinis vel canonis sint.—Quæst. 2. [ibid.] Alii sunt libri, qui licet ab Ecclesia teneantur, [in] canone tamen non ponuntur, quia non adhibet illis Ecclesia hanc fidem; nec jubet illos regulariter legi aut recipi, et non recipientes non judicat inobedientes aut infideles.

[g] Ibid. [ubi supr.]—Hoc autem est propter duo: primo, quia Ecclesia non est certa de auctoribus eorum; imo nescit, an Spiritu Sancto inspirati

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Church is not only uncertain who be the authors of these books, but knoweth not, neither, whether they were written by the dictate and inspiration of the Holy Ghost; which taketh away the authority of the canon from them: secondly[h], because the Church is no less uncertain, whether there be not somewhat mingled with these books by heretics, and more added to them than the first writers of them ever intended: whereupon he concludeth[i], that the Church receiveth and permitteth them to be read (as our Church now doth) for many devout passages in them, but obligeth no man necessarily to believe that which is therein contained,—because they are not of sufficient force to prove any thing that shall be contested in our religion by us, against Jews, or heretics. Moreover, he distinguisheth (as the ancient Fathers did before[k]) between two sorts of apocryphal books; whereof some[l] are so called, because it is not known, for

[scriptores eorum] dictaverint eos. . . Cum autem dubitatur circa aliquos libros, de scriptoribus eorum, an Spiritu Sancto moti sint, adimitur auctoritas illorum, et non ponit illos Ecclesia in canone librorum suorum.

[h] Ibid. [ubi supr.]—Secundo, quia Ecclesia non est certa circa tales libros, an, ultra id quod habuerunt a propriis auctoribus, hæretici aliquid miscuerint, vel subtraxerint.

[i] Ibid. [ubi supr.]—Tales autem libros Ecclesia recipit, permittens eos singulis fidelibus legere: Ipsa quoque in officiis suis illos legit propter multa devota quæ in illis habentur. Neminem tamen obligat ad necessario credendum id quod ibi habetur; sicut est de libris [libro] Sap. . . . Eccl. . . . Maccab. . . . Jud. . . . et Tobiæ. Isti enim licet a Christianis recipiantur, et probatio ex eis sumpta sit aliqualiter efficax, quia Ecclesia istos libros tenet; contra hæreticos tamen, aut Hebræos, ad probandum ea, quæ in dubium veniunt, non sunt efficaces.

[k] Num. [lviii., lx., lxxiv., lxxxii., xci.—Vid. etiam infr. num. clxviii.]

[l] Tostat., ibid. quæst. 3. [ubi supr., tom. ix. fol. 3.—Ad intelligentiam hujus considerandum, quod] libri dicuntur Apocryphi dupliciter. Uno modo, quia non constat de eorum scriptoribus, an Sp. S. dictante scripserint, et etiam non constat de omnibus, quæ in iis habentur, an vera sint. Non est tamen in eis aliquid, quod manifeste falsum sit, vel quod valde suspectum sit de falsitate. Alio modo dicuntur libri Apocryphi, de quorum auctoribus non constat, an a Deo sint inspirati, et insuper multa, quæ habentur in eis, [in ipsis libris,] vel sunt manifeste falsa, vel de errore valde suspecta. Accipiendo primo modo libros Apocryphos, Scriptura non ponit illos in canone librorum suorum, ita ut debeat illis fides de necessitate adhiberi; permittit tamen volentibus legere, quod legant, quia non videtur inde sequi aliquod inconveniens: ipsa quoque Ecclesia illos legit. Accipiendo secundo modo Apocryphos libros, non solum Ecclesia non ponit illos in canone, imo nec aliquo modo ponit eos cum libris suis, nec legit, nec legentibus favet: [licet non omnino prohibeat. Annuntiat tamen illis libros illos esse suspectos valde de falso, ut caveant quando legerint, et videant quibus fidem adhibeant.] Primo modo sunt Apocryphi libri quidam, qui ponuntur extra canonem V. T., computantur tamen inter libros S. Scripturæ, scilicet, liber Sapientiæ, et Ecclesiasticus, et Judith, et Tobias, et libri Maccabæorum: de auctoribus enim horum non constat Ecclesiæ, an Sp. S. dictante scripserint; non tamen reperit in eis aliquid falsum, aut valde suspectum de falsitate; sed potius in eis est doctrina copiosa, sancta, et devota: ideo Ecclesia

certain, either who wrote them, or by what spirit they were written, or whether all things that are contained in them be undoubtedly true; others, that, besides all these uncertainties, have many things in them either manifestly false, or shrewdly suspected so to be: both which sorts of books being excluded from the canon of Scripture, the Church permitteth the one to be read, but giveth not the like liberty for the other. And, among those that are thus permitted, and yet not received into the canon, he reckoneth expressly the six apocryphal books, which, since his time, the Pope and a few Bishops at Trent have commanded, upon peril of their curse and damnation, to be canonical, and so to be received, in despite of all Churches and all people, before and after them, in the world.

CLXIII. Yet this is not the only place, wherein this great and eminent writer declareth the common voice of the Catholic Church to be against them. For elsewhere his sayings are as clear to the same purpose: as, where he denieth any of those apocryphal books[m] (though they be written and read together with the other books of the Bible) to be received by the Church into the like authority with those that are authentical and canonical. Whatsoever therefore may be objected out of his Commentary upon S. Jerome's prologue to Paulinus[n], concerning the reception of these books into the Church, cannot be otherwise understood, than of such a reception that took them only into the Bible, to be read among Christians, (which was more[o] than the Hebrews would allow them,) as usually they were, both in their private studies, and in their public offices; which is an honour that we deny them not.

legit illos, et computat inter libros suos. Sic dicit Hieronymus in Prol. super Judith, . . . quod liber Judith, qui est de Apocryphis, &c.

[m] Idem, in Enar., præfat. in lib. Paralip. q. 7. [Tostat. Op., tom. viii. fol. 15.] Nullus tamen istorum librorum Apocryphorum, (etiamsi sit scriptus inter alios libros Bibl. et legatur in Ecclesia,) tantæ auctoritatis est, ut ex eo Ecclesia arguat ad probandam aliquam veritatem; et quantum ad hoc non recipit eos. Et de hoc intelligitur quod dicit hic Hieronymus, scilicet, 'Apocrypha nescit Ecclesia.'—[Et supr. fol. 14.] Et istud [illud] habent minus quam libri canonici et authentici.

[n] Idem, Comment. in Prolog. Gal. [q. 28.—Tostat. Op., tom. vi. fol. 15.] Nos tamen Ecclesiæ auctoritate inter libros authenticos illos [illum, (*viz. lib. Sap.*)] suscipimus, atque in Ecclesia suis temporibus legimus, &c.

[o] Ibid. q. 28. [fol. 16.] Librum (Ecclesiastici) quanquam Judæi nunquam habuerint in canone Scripturarum, Ecclesia tamen suscipit atque legit.

CHAP. XVI. A.D. 1470[p].

CLXIV. After Antoninus and Tostatus, there lived in this age Denys the Carthusian, a voluminous writer upon the whole Bible, and a person in such great reputation with Pope Eugenius the Fourth, (in whose name the pretended decree at Florence is published,) that he esteemed him as one of the best sons which the Church then had[q]. Who, in this particular, never learned any other doctrine of his Mother, than that there were but twenty-two books of the Old Testament[r]. For, when he beginneth to speak of Ecclesiasticus[s], of the book of Tobit[t], of the Maccabees[u], of Judith, and the histories of Susanna[x], Bel and the Dragon, he forewarneth his readers, and telleth us expressly, "that they are not to be computed among the canonical Scriptures, and that the Church doth not receive them to prove any article of Faith by them:" which is abundantly enough to have been said for this century.

p [Vid. Cave, tom. ii. Append. Sæc. Synodal. p. 166.—Dionysius a Rickel, . . . anno ætatis suæ 21, Carthusianis cœnobii Ruremundensis monachis nomen dedit; &c. . . . Obiit anno 1471.]

q Vita Pauli II. in tom. viii. [p. 1050.] Concil. apud Bin. [ed. Lut. Par. 1636.]—Floruit ea tempestate Dionysius Carthusianus, tot excellentium librorum auctor; de quo illud [aliquando] testimonium protulit Eugenius: Lætetur mater Ecclesia, quæ talem habet filium.

r Dion. Carthus. [præf. *om.*] in Genes. art. 4. [Enarr. in Gen. ed. Colon. 1534. fol. 4.] Sicut in prologo super libros Regum sanctus ait Hieronymus, XXII sunt libri V. T.

s Idem, prol. in Ecclesiasticum. [Vid. Enarr. in Prov., &c. ed. Colon. 1539. fol. 203.]—Liber iste non est de canone, id est, inter Scripturas canonicas non est computandus.

t Idem, prol. in Tob. [Enarr. in lib. Job, Tobiæ, &c. ed. Colon. 1534. fol. 132.]—Liber iste non computatur inter Scripturas canonicas [tamen de ejus veritate non dubitat mater Ecclesia,] propter quod eum recipit (mater Ecclesia,) et legendum instituit, non ad confirmationem (dogmatum,) atque probationem . . . credendorum, . . . sed ad morum informationem.

u Idem, in Maccab., cap. i. [Enarr. in Job, Tobiæ, &c. fol. 183.]—Non est autem hic liber in canone, tamen ab Ecclesia tanquam verus receptus est.

x Idem, in Dan. xiii. [Enarr. ed. Colon. 1543. fol. 429.]—Verum est autem, quod hæc duo capitula non pertinent ad Scripturam canonicam, sicut nec Tobias, nec Judith, &c.

CHAPTER XVII.

THE TESTIMONIES OF THE ECCLESIASTICAL WRITERS IN THE SIXTEENTH CENTURY.

TEST. CENT. XVI. — A.D. 1502[y].

CLXV. In the beginning of this age Francis Ximenius the Cardinal, and Archbishop of Toledo in Spain, a man very famous to all posterity, founded the University of Complutum, now called Alcala, and set forth that great and useful edition of the Bible, in many volumes and in divers languages, which from that place, where so much industry and pains, together with so much time[z], cost, and charges[a], was spent about it, hath ever since carried the name of Biblia Complutensia. In this work he had the assistance of that whole University, besides the advice and care of many other the best learned men abroad: and in the preface to the reader there is a special admonition given, that the books of Tobit, Judith, Wisdom, Ecclesiasticus, and the Maccabees, with the additions to Esther, and Daniel, which be there set forth in Greek only, are no canonical Scripture[b]. In the reciting of which admonition, Friar Sixtus Senensis[c] is not so honest as he should be, when he restrains that to the Hebrew canon only, which Cardinal Ximenius extended to the Christian account and all; whereunto he addeth, (more than the Friar doth,) that the Church received not those books for confirming the authority of any of her fundamental points in religion, though for the edifying of the people She

[y] [Vid. Cave, tom. ii. Append. Sæc. Reformat., pp. 243, 244.]

[z] Duravit ab anno 1502, annos continuos plus minus xv. hæc cura. [Vid. Alvar. Gomecii Vit. Ximenii, lib. ii. De rebus gestis Fr. Ximen., ap. lib. Rerum Hisp., tom. iii. p. 43. ed. Francof. 1581.—Duravit ab hoc anno, qui MDII. Christi nati fuit, annos continuos plus minus quindecim de Sacris Bibliis edendis cura: ut pœne cum Ximenii vita finem quoque editio susceperit.]

[a] Ad summam quinquaginta millium, et amplius, aureorum.—Ita Alvar. Gomecius in vita Ximenii. [Vid. lib. Rerum Hisp., ubi supr. p. 44.—Si bene quis ratione subducta numeret, quinquaginta millium aureorum, et amplius, summam conficiet: quod et majores natu frequenter dicere audivi.]

[b] Fr. Ximenius in Bibl. Complut. præf. ad Lector. [Vid. Bibl. Complut., tom. ii. prol. 2.]—At vero libri extra canonem, quos Ecclesia potius ad ædificationem populi, quam ad auctoritatem ecclesiasticorum dogmatum confirmandam recipit, Græcam tantum habent Scripturam, sed cum duplici [Latina] interpretatione.

[c] Sixt. Senens., Bibl. lib. iv. verbo Franc. Ximen. sect. 2. [tom. i. p. 256.]—Libri vero qui extra canonem sunt Hebræorum, quos Ecclesia ad ædificationem legit, Græcam tantum habent scripturam, &c.

CHAP. XVII. ordered them to be read. This Bible, and this preface to it, was published by the authority and consent of Pope Leo the Tenth[d], (to whom the whole work was dedicated;) for as yet Rome itself had not received these apocryphal books into the canon.

A.D. 1506. [Vid. infr. not. ad lit. f.] CLXVI. About this time it was that they printed the Vulgar Bible, with Lira's Commentary and the Ordinary Gloss, at Basil; whereunto he that then made the preface, (before mentioned[e],) set as great a difference between the twenty-two books that we have from the old canon[f], and the six (or nine) that are now put into the new, as there is between things certain and dubious. And he taxeth them not only with indiligence and ignorance, but with folly also, that think all the books they see printed together, in the common volume of the Bible, to be of a like or an equal veneration. The censure concerns them that made, and them that follow, the Trent canon; upon whom it is here laid beforehand, take it off again as they can.

A.D. 1510[g]. CLXVII. Now also lived Johannes Picus, the great learned Count of Mirandula[h], who in this matter adhered firmly to S. Jerome[i]: for herein S. Jerome's authority and testimony

[d] Ex motu proprio, et certa scientia, opus comprobamus, &c.—Leo Decimus. [Vid. Bibl. Complut., tom. i. prope princip.—Venerabili Fratri Francisco Episc. Abulen., et Dilecto Filio Francisco de Mendoza, Leo Papa X.—Motu proprio, et ex certa scientia nostra, opus præfatum comprobantes, . . . per hæc scripta mandamus; &c. Datum Romæ, xxii. Martii, MDXX.]

[e] Num. [lxxiii.—Vid. pp. 106, 107, not. ad lit. p.]

[f] Præfat. in Biblia [Sacra] Basileæ edita cum Glossis Ordinaria et Interlineari, ann. 1506. [tom. i. prope princip.]—Quoniam sunt multi, qui ex eo, quod non multam operam dant S. Scripturæ, existimant omnes libros, qui in Bibl. continentur, pari veneratione esse reverendos, [atque adorandos,] nescientes distinguere inter libros canonicos, et non canonicos, (quos Hebræi [a canone *separant*, et Græci] inter Apocrypha computant,) unde sæpe coram doctis ridiculi videntur, [et perturbantur, scandalizanturque, cum audiunt aliquem non pari cum cæteris omnibus veneratione prosequi aliquid, quod in Bibliis legatur,] idcirco [hic] distinximus, et distincte numeravimus, primo libros canonicos, et postea non-canonicos; inter quos tantum distat, quantum inter certum et dubium. Nam canonici sunt confecti Sp. Sancto dictante: non canonici autem, sive Apocryphi, nescitur quo tempore, quibusve auctoribus sint editi. . . . At libri canonici tantæ sunt auctoritatis, quod [ut] quicquid ibi continetur, verum tenet [teneat] firmiter et indiscusse.

[g] [Vid. Cave, tom. ii. Append., Sæc. Synodal. p. 207.—Joannes Picus, Mirandulæ et Concordiæ princeps, Phœnix dictus, natione Italus, patria Mirandulanus, Joannis Francisci Pici Mirandulani et Juliæ filius, natus est anno 1463. . . . Obiit Florentiæ, . . . anno 1494, ætatis suæ 32; &c.]

[h] Bellarm., de Script. [Eccl., tom. vii. col. 191.—Joannes Picus, Mirandulæ Comes,] vir ingenio et doctrina [pro ætate] maximus, [vixit annos solum triginta tres, et obiit anno Domini 1494.]

[i] Joh. Picus, Comes Mirandul., De ordine credendi, theor. v. [tom. ii. pp.

was then held to be most sacred in the Church; whereunto he addeth the advice of Athanasius, Damascen, Gregory Nazianzen, and Amphilochius, all of them being our witnesses before. TEST. CENT. XVI.

CLXVIII. To him we may join Jacobus Faber Stapulensis, a doctor in the University of Paris, at this time bearing a great name and reputation in the world; who, as earnest as otherwhiles he was to keep up the credit of these books, yet acknowledgeth nevertheless[l], "that they are not within the canon, nor in that supreme authority with the Church, wherein the other books of the Scripture are;" and therefore numbereth them among the books of Hermes his Pastor and the Prophecy of Henoch, being all apocryphal, though none of the worst and most rejected sort of writings which bear that name. A.D. 1515[k].

CLXIX. It was at this time, when Jodocus Clichtoveus, a Sorbonist, and a Canon of the Church at Chartres, wrote his Commentary upon Damascen; wherein he excludeth all these controverted books[n] from being numbered among the A.D. 1520[m].

181, 182.] Firmiter tamen hærendum credo sententiæ Hieronymi, cujus auctoritas me movit. . . . Et demum ejus testimonium ab Ecclesia pro sanctissimo habetur.

[k] [Vid. Anton. Possevin. Apparat. Sacr., tom. ii. p. 74; where Jac. Faber is mentioned, but without a date.—Vid. etiam Joh. Trithem. de Script. Eccl. ed. 4to. Colon. 1546. p. 411.—Jacobus Faber Stapulensis, celeberrimus nostri sæculi philosophus, Belgicæ, quinimo totius Galliæ, unicum decus, hac nostra tempestate divino quodam munere in rei literariæ remedium datus, omnes philosophiæ partes a caliginosa quorundam sophistarum barbarie vindicavit: &c.]

[l] Jacob. Faber Stapul., præf. in libr. Trium Virorum et Virg. Spiritual.—Ecce quomodo connectit Hieronymus Pastorem libro Sapientiæ, Ecclesiastico, [libro] Judithæ, et Tobiæ, eandem tribuens [ei] auctoritatem, quia eandem continent ad ædificationem pietatis virtutem, sed et hos omnes [solum] nominat Apocryphos, quia de canone non sunt, et in prima supremaque Ecclesiæ auctoritate. . . . In alea tamen apocryphorum plane damnandorum non sunt; sicut nec liber Henoch, sed in prima apocryphorum nota, et laudabilissima post S. Eloquia significatione. [The latter part of this quotation appears to be an abstract of the following words: In hac alea non sunt liber Sapientiæ, Ecclesiasticus, liber Judith, Tobiæ, Pastoris, Enoch, quem Apostolus Judas, Scriptu (*lege*, Spiritu) Sancto plenus, in Catholica sua (Epistola) tanquam pro irrefragabilis auctoritatis testimonio citare nihil est veritus. Sed hæc in prima sunt apocryphorum nota et laudabilissima post Eloquia significatione: vocat enim ea (ceu dictum jam est) sacer Hieronymus Apocrypha.]

[m] [Vid. Possevin., Apparat. tom. ii. p. 272.—Vid. etiam Trithem. de Script. Eccl. addit. i. p. 415.]

[n] Jod. Clichtov. in Damascen., lib. iv. cap. 18. [Damasceni Op., ed. Par. 1577. fol. 328.] Et non modo hi duo libri (Sapientia, et Ecclesiasticus,) non numerati sunt in canone Sacrorum Librorum; sed etiam Tobias, Judith, et libri Maccabæorum, a numero canonicorum voluminum V. T. sunt exclusi, quemadmodum . . . testatur Hieronymus. . . . Itaque (hi libri) quod minoris habebantur [haberentur] auctoritatis et ponderis, quam illi xxii. libri V. T. in litera explicati, non ponebantur in arca, sed duntaxat canonici libri [in ea secretius claudebantur.]

CHAP. XVII. canonical Scriptures, and bringeth S. Hierome's testimony to assert his own, together with the writings of Damascen, that these books were of less authority and weight in the Church than the twenty-two books of the ancient Testament.

A.D. 1525[o]. CLXX. Then likewise did Ludovicus Vives (one of the most learned men that these times had) write his Commentaries upon S. Augustine's books *De Civit. Dei:* wherein (besides the third and fourth books of Esdras[p]) he rejecteth the histories of Susanna and Bel[q], as apocryphal Scriptures; and so did S. Augustine before. The books of Tobit and Judith are elsewhere[r] in no greater credit with him: of Wisdom and Ecclesiasticus, he says enough to exclude them from the canon; for of the *one* he makes Philo[s] to be the author, who lived in the time of the Apostles; and of the *other* Sirach's son[t], who lived in the time of Ptolemy, above a hundred years after all the Prophets were dead: and of the Maccabees[u] he is uncertain, whether Josephus be the father of them, or no; which he could never have said, if he had believed them to be canonical.

A.D. 1526[x]. CLXXI. Of the same mind and belief was Fr. Georgius,

[o] [Vid. Trithem. de Script. Eccl. addit. ii. p. 469.]

[p] L. Vives in S. Aug. de Civ. Dei, lib. xviii. cap. 36. [S. Aug. Op., ed. Froben. Basil. 1569. tom. v. col. 1097.] —Tertius et quartus libri Esdræ inter Apocrypha rejiciuntur: quos Hieron. vocat Somnia.

[q] Idem, ibid. cap. 31. [ubi supr. col. 1084.]—Fit mentio Prophetæ (Abacuc,) Dan. xiv., quod prandium suum ex Juda Babylonem tulerit ad Danielem. Quo testimonio ad probationem temporum Augustinus non est usus; quod ea Beli historia et totum xiv. caput, cum historia Susannæ, Apocrypha sint, nec in Hebræo habeantur, nec sint versa a LXX senibus.

[r] Idem, De trahendis discipl., lib. v. [Vid. Joh. Ludov. Viv. Valentini, olim Rhetor. Professor. in C. C. C. apud Oxonienses, libri xxii. de Disciplinis; 8vo. impress. 1612. p. 355.]—Tobias, (et) Judith, apocryphi: [Esdras: cujus, in quatuor libros divisi, priores duo ab Hebræis agnoscuntur in canone, posteriores apocryphi sunt; &c.]

[s] Idem, in S. Aug. de Civ. Dei, lib. xvii. cap. 20. [ubi supr., S. Aug. Op. ed. Froben., tom. v. col. 984.]—Hic liber (Sapientiæ) creditur Philonis Judæi Alexandrini, qui vixit temporibus Apostolorum, [quibus et amicus fuit; tanta in Græco sermone facundia, ut de illo Græci dixerint: ἢ Φίλων πλατωνίζει, ἢ Πλάτων φιλωνίζει.]

[t] Ibid. [ubi supr.]—Hunc librum (Ecclesiastici) fecit Jesus filius Sirach tempore Ptolemæi Euergetæ Regis Ægypti, [et Simonis principis sacerdotum.]

[u] Idem, in eund., lib. xviii. cap. 36. [ubi supr. col. 1097.]—Maccab. lib. i. Hebraice lectus est ab Hieronymo, alter Græce tantum; [atque ex ipsa phrasi probari posse(t) a primo esse Græce conscriptum.] Idem adversus Pelag. Josephum nominat Maccab. historiæ scriptorem. Nescio an auctorem significet horum duorum voluminum Maccab. histor., quam inter Sacra habemus, [an libelli cujusdam qui separatim Græcus circumfertur Ἰωσήππου εἰς τοὺς Μαχαβαίους. Est et tertius Machabæorum Græcus itidem, nondum (quod sciam) versus in linguam Latinam: hunc non videtur Ecclesia recepisse in canonem.]

[x] [Vid. Cave, tom. ii. Append., Sæc. Reformat. p. 240.—Franciscus Geor-

the Venetian Minorite, and a famous writer in his time; who, in his Harmony of the World, secludeth all those books from the canon[y], that have no place among the twenty-four books of the Old Testament. And, though the master of the palace at Rome[z] be highly displeased with him, and hath lately commanded his book to be purged, yet he held Tobit to be no authentic part of Scripture.

TEST. CENT. XVI.

A.D. 1530[a].

CLXXII. Erasmus was now in great reputation with all men, (but the monks that hated him,) for the excellency of his spirit, and the perfect knowledge that he had in all kind of learning. And so much was given to his skill and judgment in the Scriptures[b], that few or none were thought that way to be comparable to him. In his Explication of the Apostles' Creed, and the Decalogue, he proposeth this question about the number of canonical books[c],—and answereth, "that Ruffin (under the name of S. Cyprian) had given

gius, patria Venetus, Ordinis Minorum sodalis, . . . claruit anno 1501. Obiit anno 1510.]

[y] Fr. Georg. Ven. in Harm. Mund., cant. iii. ton. viii. mod. xii. concent. i. [ed. Par. 1545. fol. 451.—Inter Sacra enim volumina quædam Epithalamia sunt, et Concentiones, quæ ob suam excellentiam Cantica Canticorum dicuntur, celebrata quidem a Salomone, sed a Spiritu Sancto dictata.] Nec tamen recepta in sacro canone, neque inserta numero xxiv. librorum vitæ, nisi castigata et approbata [ab Esaia Propheta, sicut a fide dignis et celeberrimis auctoribus habere potui. Nihil enim apud antiquos Patres pro authentico habebatur, nisi emanaret ab officina Vatum Divinarum.]

[z] Joh. Maria, Indice Rom. lib. expurgand. [Vid. p. 504. ed. Romæ, 1607, in censura Fr. Georg. Venet. Probl. tom. vi. sect. 5. De bonis et malis Angelis.]—Georgius in Problemat. asserit, [The words of the Index are: Pagina 372. problem. 184. Verba 'quamvis historia,' usque 'conabimur,' *dele:* asserit,] librum Tobiæ non habere certum auctorem, et non esse in canone Bibliæ.

[a] [Vid. Trithem. de Script. Eccl. addit. ii. p. 447.—Item, conf. Possevin. Apparat., tom. i. p. 388.]

[b] Sadolet., in Epist. ad Erasm. [Epist., lib. iv. ep. 5.—Card. Jac. Sadolet. Op., ed. 4to. Veronæ 1737. tom. i. p. 81.—De tuo judicio . . . in ea sum sententia, ut] nihil mihi meorum probari possit, (quod ad literas Sacras pertinet,) si id non antea tibi probatum fuerit [sit probatum.]

[c] Erasm. in expl. Symb. Apost. et Decal., catech. iv. [Op., tom. v. col. 1173.]—Nomen Scripturæ canonicæ quot volumina complectitur? Resp. [Ca.] Istud expedite docuit B. Cyprianus (Ruffinus.) . . . In V. T. censetur Pentateuchus Mosis: . . . his accedunt duo, Jesu Nave, Judicum et Ruth: post hos quatuor libri Regum, quos Hebræi duos tantum faciunt: præterea liber Paralip.: . . . dein duo priores libri Esdræ, quos Hebræi pro uno numerant; nam tertius et quartus inter Apocrypha censentur. Succedunt quatuor Prophetæ majores: . . . his adjungitur xii. Proph. minorum liber unus: ad hæc Job, . . . Psalmi, . . . Salomonis libri tres. . . . Intra hunc numerum conclusit [concludit] priscorum auctoritas V. T. volumina, de quorum fide nefas esset dubitare. Nunc vero receptus est in usum Ecclesiasticum et Sapientiæ [liber,] quem quidam suspicantur esse Philonis Judæi, et alius qui dicitur Ecclesiasticus, quem putant esse Jesu filii Sirach. Receptus est et liber Tob. et Jud., &c.; . . . quos Hebræi non habebant: sed Hieronymus testatur se vertisse ex editione Theodotionis. Cæterum, an Ecclesia receperit hos libros eadem auctoritate, qua cæteros, novit Ecclesiæ Spiritus.

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the best resolution to it:—that to the Old Testament belonged the five books of Moses, Joshua, Judges, and the rest that we number; concluding that the ancient Fathers admitted no more, of whose authority it was not lawful for any man to doubt." Of the other books that were afterwards received into ecclesiastical use, (naming all those that we account to be apocryphal, as Ruffinus and the old writers did,) he is "uncertain what manner of authority they have;" but addeth, that "the canonical Scriptures[d] are so called, which, without any controversy, all men acknowledge to have been written by the inspiration of God." And, in his scholies upon S. Jerome's preface to the Prophet Daniel[e], he maketh a wonder at it, that such stories, as Bel and the Dragon is, should be publicly read in the Church; which he would never have done, nor found any fault with it at all, if that Scripture had in his time been believed to be canonical. But, for the reception of these books to be read in the Church, it is his admonition to all them that study the Scriptures[f], "to consider well how far, and into what degree of authority, the Church had so received them: for She intended not to give the same weight of authority and honour to the books of Tobit, Judith, and Wisdom, which is given to the five books of Moses, or the four Evangelists:"—but maketh a great difference between them; though it hath pleased the late congregation at Trent to make them all alike and equal, and to give no more authority and honour to the one, than they do to the other: wherein they had neither Father, nor any other good writer, to go before them. And it is remarkable here, that in

[d] Ibid. [ubi supr.]—Canonicam appellant Scripturam, (quæ) citra controversiam afflatu S. Spiritus prodita est [proditam.]

[e] Idem, in schol. super præfat. Hieron. in Dan. [Vid. S. Hier. Op., cum scholiis Erasmi, ed. Basil. 1516. tom. iv. fol. 12.]—Mirum, quod Hieronymus veru jugulat, id nunc passim legitur et canitur in templis, [ceu res in primis sancta.] . . . Imo, nullo delectu legimus de Bel et Dracone, quam ille [Hieronymus] non veritus est appellare fabulam; nec additurus, ni veritus fuisset, ne bonam voluminis partem detruncasse videretur: sed apud quos tandem? apud imperitos, inquit ipse.—Tanto plus valet consuetudo multitudinis imperitæ, quam hominis eruditi judicium.

[f] Idem, Epist. ad Divin. Literarum studiosos, præfixa tom. iv. Oper. Hier. [ed. Basil. 1525. p. 11.—(This epistle is not found in the earlier edition 1516, ut supr.)] Magni certe refert, quid quo animo comprobet Ecclesia. Ut enim parem tribuat auctoritatem Hebræorum voluminibus, et quatuor Evangeliis, certe non vult idem esse pondus Judith, Tobiæ, et Sapientiæ libris, quod Mosis Pentateucho.

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Erasmus his time, who had so many corrivals, both envious of his glory, and desirous of his ruin, yet there was not one among them all, (not Sutor, and Bedda, not any doctors of Spain or Italy, not the Sorbonists themselves, who censured divers other of his writings,) that found any fault with him for all these, which he had published concerning the difference betwixt the canonical and apocryphal or ecclesiastical Scriptures.

A.D. 1534[g].

CLXXIII. Cardinal Cajetan was at this time the common oracle[h], to whom most of the divines in the Church of Rome had recourse, for their better resolution in any difficult or doubtful question, that occurred about the Scriptures, and the public doctrine of the schools: so that his testimony will involve many more, and be of as good authority, as if we should now produce a great number[i] of witnesses for us together. And in this particular question he declareth himself (oftener than once) to be formally for us. Somewhat he had said to that purpose in his Commentaries upon Thomas Aquinas[k]; but afterwards, in his Commentaries upon the Bible, (which he wrote at Rome,) he spake more clearly. For first, in general, he giveth us this, as a rule of the Church[l],—"that what books were canonical or not canonical

[g] [Vid. Possevin. Apparat. Append., ad tom. ii. p. 314.]

[h] Thom. Stroz. in Epist. Dedic. ante Commentar. Cajetani in Parab. Salom. [Vid. Cajetani Com. in Parabol. Salom., ed. 8vo. 1545., in princ. tomi.]—Ad quem velut commune oraculum, seu pro Sacr. literarum involucris, seu pro [perplexis] casibus conscientiæ, sive pro altioribus theologiæ mysteriis, ac difficillimis quæstionibus, confugere solebamus.

[i] Eisengren, de Certitu. Gratiæ, cap. ix.—Magnus iste Cardinalis tantæ nobis auctoritatis esse debet, ac si magnum scriptorum numerum proferremus in medium. [Vid. lib. de Defensione Conc. Trident., ed. 8vo. Col. Agr. 1569. p. 562.—Utpote Cardinalis merito tanti ponderis apud nos esse debebit, ac si ingentem scriptorum numerum allegassemus. Quis igitur est hic tantæ eruditionis et præeminentiæ Cardinalis? . . . Nomen ejus est Thomas Cajetanus.]

[k] Cajetan., Comment. in 2a. 2æ. q. ix. art. iv. ad. 2. [This is probably a false reference; as nothing occurs to the purpose either in the ed. Venet. ap. Domin. Nicolin. 1593, or in the ed. Venet. ap. Franc. Senens. 1596, which yet is fuller than the former.]—Et in i. q. lxxxix. art. viii. ad. 2. [Vid. Comment. in Thom. Aquin. prim. par. Sum. totius Theologiæ, ed. Venet. 1596. p. 772.—Circa hanc secundam partem articuli dubium est; &c.—Et conf. not. in *marg.* 2m de minori.—Scito, quod tempore sancti Doctoris non erat adhuc Ecclesiastici liber in canone: nunc autem est; secundum concilium Tridentinum, sess. iv. decreto primo; &c.—But this note is perhaps by the *emendator*, F. Sepharin. Capponi a Porrecta.]

[l] Idem, Comment. in cap. i. ad Hebr. [ed. Lugd. 1639. tom. v. p. 329.—Et quoniam] Hieronymi [Hieronymum] sortiti sumus regulam, ne erremus in discretione librorum canonicorum: nam quos ille canonicos tradidit, canonicos habemus; et quos ille a canonicis discrevit, extra canonem habemus: [ideo, &c.]

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to S. Jerome, the same ought either way to be so with us: and, that the whole Latin Church is herein very much obliged to S. Jerome[m], who, by severing the canonical books of Scripture from those that are not canonical, hath freed us from the reproach of the Hebrews, that otherwise might say we had forged a new canon of our own, which the old Church never knew." And then, in particular, [he] telleth Pope Clement the Seventh, (whose approbation he had,) "that for this reason he would let pass the apocryphal books[n], and spend no time in writing any commentaries upon them; for that Judith[o], and Tobit, and the Maccabees, together with the books of Wisdom, Ecclesiasticus, and the rest of Esther[p], are all excluded from the canon, as being insufficient to prove any matter of Faith[q],—though they may be used and read, as profitable and regular books for the edifying of the people: in which sense, and with which distinction[r], (as he there concludeth,) both S. Augustine and the Council of Carthage are to be taken, to reconcile them with S. Jerome, and the Council of Laodicea," before produced. Whereby it is evident, that in the days of Cardinal Cajetan, (which was but ten years before the council began at Trent,) all this went

[m] Idem, in Epist. Dedicat. ad Papam Clem. VII. ante Comment. in libr. hist. V. T. [Vid. *8vo. ed. Par.* 1546. (at the back of the title-page.)]—S. Hieronymo (pater beatissime) universa Ecclesia Latina plurimum debet, non solum ob annotatas, &c. . . . sed etiam propter discretos ab eodem libros canonicos a non canonicis. Liberavit siquidem nos ab Hebræorum opprobrio, quod fingamus nobis antiqui canonis libros, aut librorum partes, quibus ipsi penitus carent.

[n] Ibid.—Quocirca quum disposuissem prosequi commentarios in libros V. T. post [librorum] Moysi expositionem jam editam, libros historiales omnes in unum volumen coegi, [viz., Jos., Judic., Ruth, Regum, Paral., Esdræ, Nehem., et Esther libros,] omissis reliquis a Hieronymo inter Apocrypha supputatis.

[o] Ibid. Comment. in ult. cap. Esther. [Vid. cap. x. tom. ii. p. 400. ed. Lugd. 1639.]—Et hoc loco terminamus commentaria librorum historialium V. T. Nam reliqui, videlicet Judith, Tobiæ, et Maccabæorum libri, a B. Hieronymo extra canonicos libros supputantur, et inter Apocrypha locantur, cum libro Sapientiæ, et Ecclesiastico.

[p] Ibid. [ubi supr.]—Sex seu septem sequentia capitula sunt Apocrypha; et propterea non exponemus illa.

[q] Ibid. [ubi supr.]—Non sunt (hi libri) canonici, hoc est, non sunt regulares ad firmandum ea quæ sunt Fidei: possunt tamen dici canonici, hoc est, regulares ad ædificationem fidelium.

[r] Ibid. [ubi supr.]—Nec turberis novitie, si alicubi repereris libros istos inter canonicos supputari, vel in sacris conciliis, vel in sacris doctoribus. Nam ad Hieronymi limam reducenda sunt tam verba conciliorum, quam doctorum, &c. (ut supra. [Conf. p. 90, not. ad lit. t, where this passage is given in a more connected form.]) Cum hac enim distinctione discernere poteris et dicta Augustini in 2° de Doctr. Chr., [et scripta in concilio Florentino sub Eugenio quarto,] scriptaque in [provincialibus] conciliis Carthag. et Laodic., [et ab Innocentio et Gelasio Pontificibus.]

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for good Catholic doctrine[s] at Rome[t]; that is to say, in the year 1534: wherein, (writing upon the Prophets, and having gone no further than the third chapter of Esay,) he died, when he was most likely to have been chosen Pope[u], after Clement the Seventh, if he had outlived him. I know how hot and angry both Catharin[x] and Canus were in this matter against Cajetan; but, (as Homer said of Hector,) they barked[y], and insulted over him, as dogs over a dead lion. And yet it is observable, that, as no man wrote any thing herein against him while he was alive and able to answer for himself, so the Sorbonne, or the faculty at Paris, that afterwards censured

[s] Bellarm. de Script. Eccl. [tom. vii. col. 194.—Thomas de Vio, patria] Cajetanus, [Ordinis Prædicatorum Prior Generalis, ac postea Cardinalis presbyter a Leone decimo creatus,] vir fuit summi ingenii, nec minoris pietatis. [Vivebat anno Domini 1500, et obiit anno Dom. millesimo quingentesimo trigesimo quarto, ætatis 66.]—Soto, in 4m dist. v. quæst. Unica, art. 2.—Excellentissime Catholicus. [Vid. Dominici Soto Comment. in Quartum Sententiarum, ed. Duaci, 1613. tom. i. p. 135, where Card. Cajetan is mentioned, and exception taken against his judgment on the subject, 'Utrum sine Baptismo aliquis possit salvari;' but the words above quoted have not been met with in any part of Soto's Comment., nor have they been found cited in the life or works of Cajetan.]—Perer. in cap. i. Gen. [vers. i. § 40. ed. Col. Agrip. 1601. tom. i. p. 16.] Vir de mysteriis Fidei bene sentiens, et de Theologia optime meritus.—Et in cap. xix.—Vir admodum Catholicus. [Vid. vers. 24. disputat. iv. § 40.—Quis enim facile credat Tostatum et Cajetanum, viros maxime Catholicos et doctos, . . . fuisse obnoxios anathemati?]—Sixt. Senens., lib. iv. Bibl. [tom. i. p. 330.] Incomparabilis Theologus, et inter doctissimos [eruditissimos doctissimi] sui seculi [longe] eruditissimus.

[t] Cajetan. in Ecclesiasten, cap. xii. ad fin. [tom. iii. p. 633. ed. Lugd. 1639.]—Et sic finitur Ecclesiastes cum omnibus Salomonis et Sap. libris, Salomonis quidem, [quia Parabolas exposuimus: et Canticum Canticorum, juxta germanum sensum, fateor me non intelligere.] Reliquos autem qui vocantur libri Sapientiales, quoniam Hieronymus extra canonicos ad authoritatem Fidei supputat, omittendos duximus, ad Prophetarum Oracula properantes. Romæ die 23 Junii, anno 1534.

[u] Orator, qui eum post mortem laudavit. [Vid. Orat. de vita D. Thomæ de Vio, Cajetani, Card. S. Xysti, auctore Joanne Baptista Flavio Aquilano, ejusdem a secretis familiari, ad princip. tomi i. Cajetani Op. omn. quotquot in S. Scripturæ expositionem reperiuntur; ed. Lugd. 1639. (prope finem orationis.) —Anno igitur ætatis ejus sexagesimo sexto, tot ac tantis rebus præclarissime gestis, cum divus Clemens Pontifex Maximus graviter ægrotare cœpisset, omnes in Xystum oculos conjiciebant, omnes illum Pontificem Maximum designabant.]

[x] 'Homo ad carpendum promptulus.'—Canus, Loc. Theol., lib. ii. cap. 11. [Vid. Melch. Can. Op. ed. 8vo. Col. Agr. 1605. p. 70.—In hujus vero confirmatione argumenti Ambrosius Catharinus Cajetanum affirmat tot peccata admisisse, quot verba pœne effudit. Sic enim ille loquitur. Nec advertit homo ad carpendum promptulus se quoque in reprehendo Cajetano sæpe ac multum errasse. Hoc certe loco ter erravit. Sed istius errores coarguere nec meum est, nec hujus temporis. Quid ergo? Nonne hic peccavit Cajetanus? Peccavit sane: primum, in eo quod temere et inconsiderate, (ne superbe dicam, et arroganter,) . . . ait, &c.]

[y] Bannez, tom. ii. q. xcii. art. 3. [Vid. F. Domin. Bannes Mondragonensis Comment. in prim. par. S. Thomæ, ed. Duaci, 1614. p. 450.]—Certe potest dici de istis, quod de Græcis insultantibus Hectori jam mortuo dixit Homerus, quod leoni mortuo etiam lepores (et canes) insultant.

CHAP. XVII. him for some other matters, (for they took upon them to censure all writings that displeased them,) yet in this particular had nothing to find fault with him.

A.D. 1535[z]. CLXXIV. But, for Catharin's opposition and heat against him, (which brake forth not long after his death,) it was presently abated by another learned doctor of his own order[a], and one of Catharin's great friends, (much loved, and much honoured by him;) who both reprehended and derided that new opinion, which Catharin first began to set out against Cajetan and all the doctors of the Church before him. For Catharin had nothing herein to shew or produce for himself[b], but the pretended and uncertain authorities of three Popes; who, to make the best of them which can be made, will never make up a Church; and to whose decrees, as likewise to the canon of the council at Carthage, we have already given a full and sufficient account.

A.D. 1535[c]. CLXXV. About the same time John Driedo, a professor of Louvain, was employed to write against Luther; and yet in his book of Ecclesiastical Scriptures[d], which he dedicated to the King of Portugal, first, he acknowledgeth, that the histo-

z [Vid. Trithem. de Script. Eccl. addit. ii. p. 426.—Vid. etiam Possevin. Apparat., tom. i. p. 71.]

a Anonym. apud Catharin. adversus Cajetan. p. 48. et 72. edit. 1. [Vid. Annotat., &c., de Comment. Cajet. ed. 1535. cap. 7. De libro Tobiæ.]—De libris autem Tobiæ, Judith, Sapientiæ, Ecclesiastici, et Maccabæorum, cum amico meo illo, et fratre mihi in Christo honorando, qui me ut indoctum derisit, quod hos libros in canone Ecclesiæ esse professus sum, libenter habebo sermonem.

b Catharin. ibid., p. 39. edit. 2.—Etsi enim alii aliter opinati sunt, non opinor hujusmodi hominum auctoritatem Pontificum decretis præferri. . . . . Patet enim in decretis Innocentii, Gelasii, et Eugenii in concilio Florentino, hos libros in canone computari, et in eodem ordine cum reliquis Scripturis Sanctis. . . . Mitto Conc. illud Carthag. III. [The *second* edition of this work has not been met with. But conf. ed. 1535. cap. De libris Machabæorum, p. 64 et p. 69.—Etsi enim quidem summistæ ac neoterici, non satis rem exacte considerantes, ante excitatas has hæreticorum turbas, aliter opinati sunt, aut scripserunt confuse tamen, non opinor hujusmodi hominum auctoritatem, Pontificum decretis, ac expressæ sedentis docentisque Ecclesiæ voci, et de Petri cathedra personanti, præferri, sed longe postponi debere. At, inquies, ubi sunt decreta hæc, et concilia? Equidem brevitati olim studens produxeram Innocentii primi, et Gelasii, et Eugenii quarti manifestas sanctiones. —(Rursus.) . . . Videamus ergo nunc, in quo ordine Scripturarum collocavit hos libros Gelasius, de quibus agimus, in primo, an in secundo? Certe in primo . . . Mitto concilia reliqua, et illud Carthaginense tertium, ubi affuit Augustinus, in quo palam hæ omnes Scripturæ *canonicæ* vocantur. Illud certe, quod sub Eugenio IV. celebratum est Florentiæ, . . . hac parte clarum et evidens est.]

c [Vid. Trithem. de Script. Eccl. addit. ii. pp. 466, 467.—Vid. etiam Possevin. Appar., tom. ii. p. 168.]

d Miræus de Script., sæcul. xvi. [Biblioth. cap. 43. p. 28.]—Edidit et de Ecclesiast. Dogm. (et Scripturis) libros quatuor, canonicis voluminibus asserendis apprime utiles.

ries of Judith and Tobit[e], &c., were not numbered in the time of the Old Testament among the canonical books of Scripture, but some of them accounted apocryphal, as the writings of unknown authors, and other some no true histories at all; and, secondly, he confesseth, that under the New Testament the Christian Church hath not received these books into the same, equal, or like authority with the canonical Scriptures: which is a pregnant testimony against the council of Trent, that will follow by and by.

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A.D. 1540[f].

CLXXVI. Not long before this council met, John Ferus, a very learned man, and a most diligent preacher, set forth his book, which he entitled—'The Examination of those that were to be Ordained for the Sacred Ministry of the Church:' and, howsoever in after times the Master Inquisitors put his works into their expurgatory index[g], yet, while he lived, and had the general approbation of all sorts of men both for life and learning, there was no exception made against him. In this book[h] he instructeth his scholars, as a known and ordi-

[e] Driedo de Eccl. Script. et Dogm., lib. i. cap. iv. ad Difficult. iii. [Op. ed. Lovan. 1556. tom. i. fol. 19.]—Hieronymus in Prol. Gal. libros Judith et Tob. inter Apocrypha numerat, quos tamen in Prol. super Judith et Tob. dicit apud Hebr. inter Hagiographa numerari, et nihilominus de canone S. literarum esse separatos. Ad hanc difficultatem (si non placeat mendosum esse codicem) dicemus duplicia esse apud Hebr. Hagiographa, sicut et diximus duplicia esse Apocrypha. [Thus far this note gives the *sense*, rather than the *words* of Driedo's argument; q. v. p. 107, not. ad lit. t.] . . . Hagiogr. (i. e. Sanctorum scripta) quædam sunt, quorum auctoritas idonea est ad corroborandum ea, quæ sunt Fidei: hujus generis sunt Hagiogr. in canone Bibliæ. Alia vero sunt Hagiogr. [i. e. Sancta, vel Sanctorum scripta,] quorum auctoritas ad assertiones Fidei corroborandas non est idonea, quamvis habeantur vera et sancta, sicut [post canonem N. T. editum,] habentur Hieronymi et Augustini scripta, quæ vocantur Hagiographa (i. e. Sancta vel Sanctorum scripta.) Et hujus generis apud Hebr. sunt historiæ Judith, et Tobiæ, etiam Ecclesiasticus, et Maccab. primus: quos sane libros quamvis habeant et legant, non tamen inter canonicos libros connumerant, sed inter Apocrypha, non quod falsi sint, sed quod tales sint, quorum occulta origo non claruit toti eorum Synagogæ; 3m. autem et 4m. Esdr., 2m. Maccab., trium puerorum Hymnum, Susannæ, ac Belis Draconisque historias, aut non habent, aut prorsus rejiciunt, et confictas tradunt. . . . . Ecclesia tamen Christiana propter auctoritatem veterum quorundam Sanctorum, qui leguntur usi fuisse testimoniis ex hujusmodi historiis, easdem pia fide legit, et non prorsus rejicit, nec contemnit, tametsi non pari auctoritate recipiat illos libros cum Scripturis canonicis.

[f] [Vid. Possevin. Apparat., tom. ii. p. 177.]

[g] [Vid. Indic. Librorum Prohibit. et Expurgand. novissim. pro Catholicis Hispaniarum Regnis Philippi IV. Regis Cathol.,—Antonii a Sotomajor. &c., Generalis Inquisitoris . . . jussu ac studiis, luculenter et vigilantissime recognit., &c. ed. Madriti, 1667. p. 706, et seq.—Johannes Ferus, fraude sectariorum vitiatus, &c . . . Examen vero Ordinandorum *prohibetur*, nisi fuerit ex impressis ab anno 1587.—Vid. etiam Indicem librorum prohibitorum Alexandri VII. Pont. Max. jussu editum, &c. Romæ, 1667. p. 46.—Examen Ordinandorum Joannis Feri, nisi sit ex impressis ab anno 1587.]

[h] Ferus, in Examine Ordinand. [Vid. Joan. Feri opusc. varia, ed. 8vo. Lugd. 1567. p. 910, sub titulo 'Censur.

CHAP. XVII. nary account which they were to give of their Faith in those days,—that, besides the twenty-eight canonical books of Scripture, (to furnish which number, they reckoned either book of Samuel, the Kings, and the Chronicles, with Ruth, Nehemiah, and the Lamentations, apart by themselves,) there were nine apocryphal: which nine of old time were not publicly read in the Church, nor was any man pressed with their authority.

A.D. 1541 et 1545[i]. CLXXVII. Lastly, the several translations of the Bible, set forth at these times with special Prefaces before them, made as well by Santes Pagninus the Dominican at Lyons, by Antonius Bruciolus in Italy, and by the author of Birkman's edition at Antwerp, as by Robert Stephen in the edition of Vatablus at Paris,—every one declaring the distinction, that was then commonly known and received, between the canonical and the apocryphal books of Scripture, —all these (being joined with the former authors whom we have produced in all ages) are most evident and sufficient witnesses, that neither we in the Church of England, nor the protestant Churches abroad, have herein transgressed those bounds, which the Prophets, and Apostles, and generally all our forefathers in the Faith, had set out and prescribed for us.

CLXXVIII. And thus have we hitherto taken an exact and perfect view of what the Catholic Church of God hath

Diaconandorum.'—Quæ sunt V. T. volumina? Genesis, Exodus, Leviticus, Numerorum liber, Deuteronomium, Josue, Judicum, Ruth, Regum libri iv., Paralipomenon libri ii., Esdræ libri iv., Tobias, Judith, Hester, Job, Psalterium, Proverbia, Ecclesiastes, Cantica Canticorum, liber Sapientiæ, Ecclesiasticus, Esaias, Hieremias, Threni, Baruch, Ezekiel, Daniel, liber Duodecim Prophetarum, Machabæorum ii. Horum aliqui olim dicebantur Apocryphi, (id est, occulti,) propterea quod domi quidem et privatim, pro suo cujusque animo, fas esset eos legere: in Ecclesia autem publice non recitabantur, nec quisquam eorum auctoritate premebatur.] Sunt (autem hi libri Apocryphi,) 3 et 4 Esdr., Tobias, Judith, liber Sapientiæ, Ecclesiasticus, Baruch, et Macchabæorum libri duo. Omnes alii dicuntur canonici, quia sunt irrefutabilis auctoritatis etiam apud Judæos. Omnes (igitur) libri V. T. numero (sunt) xxxvii., (hoc est,) canonicorum xxviii., Apocryphorum ix.—(Olim vero in Ecclesia Apocryphi publice non recitabantur, nec quisquam auctoritate eorum premebatur; sed domi quidem et privatim, pro suo cujusque animo, fas erat illos legere.) [Vid. supr.; where these last words fall in their proper place and order.—Conf. ibid. p. 911.]

[i] [Vid. Bibl. Lat. a Sancte Pagnino, &c. fol. ed. Lugd. 1542. Item, Bibl. Ital. per Ant. Brusciolum seu Bruciolum, fol. ed. Ven. 1532; et ed. alter. cum Comment. 7 voll. fol. Ven. 1540,—44. Item, Bibl. cum notis, edit. a Rob. Stephan., 5 voll. 8vo. Lut. ex off. R. Stephani, 1545; et Bibl. utriusque Testamenti, ed. Rob. Stephani, 1557.]

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delivered, concerning the canon of Divine Scripture, in all times, and in all places: in Judea, by the ancient Hebrews, by Christ Himself, and by His holy Apostles: in Palestine and Syria, by Justin Martyr, Eusebius, S. Jerome, and Damascene: in the Apostolical Churches of Asia, by Melito, Polycrates, and Onesimus: in Phrygia, Cappadocia, Lycaonia, and Cyprus, by the Council of Laodicea, S. Basil, Amphilochius, and Epiphanius: in Egypt, by Clemens of Alexandria, Origen, and Athanasius: in the other Churches of Africa, by Julius, Tertullian, S. Cyprian, S. Augustine, the Council of Carthage, Junilius, and Primasius: in all the five Patriarchates, by S. Cyril, S. Greg. Nazianzen, S. John Chrysostom, Anastasius, S. Gregory, Nicephorus, and Balsamon: in Greece, by Dionysius, Antiochus, Adrianus, Leontius, Zonaras, Philippus, and Callistus: in Italy, by Philastrius, Ruffin, Cassiodore, Comestor, Balbus, Antoninus, Mirandula, Cajetan, and Pagnin: in Spain, by Isidore, Hugo Card., Paulus Burg., Tostatus, and Ximenius: in France, by S. Hilary, the Divines of Marseilles, Victorinus of Poictiers, Charlemagne's Bishops, Agobard, Radulphus, Honorius, Petrus Cluniac., Hugo, and Richardus of S. Victor's at Paris, Beleth, Petrus Cellen., Hervæus Natalis, Faber, and Clichtoveus: in Germany and the Low Countries, by Rabanus, Strabus, Hermannus Contract., Ado, Rupertus, the Ordinary and Interlineary Gloss upon the Bible, the Gloss upon the Canon Law, Lyranus, Dionysius Carthus., Erasmus, Driedo, and Ferus; and in the Church of England, by Venerable Bede, Alcuin, Giselbert, Joh. Sarisburiensis, Brito, Ocham, Thomas Anglicus, and Thomas Walden: besides divers others, that are not here numbered. Of whom, it must not be denied, but that some there were, who in many other matters of religion were violently carried away with the abuses and streams of the times; but in this particular, which we have examined and followed through all the ages of the Church, the current ran clear and smooth among them.

CHAPTER XVIII.

THE NEW DECREE OF THE COUNCIL AT TRENT AGAINST ALL THE FORMER TESTIMONIES OF THE UNIVERSAL CHURCH.

CLXXIX. Now, after all these, followed an assembly of a few men at Trent, (who took upon them the style and authority of a general and œcumenical council,) that made a decree[k] among themselves, to control the whole world, and, as in sundry points besides, so in this, to devise a new article of Faith, for their own pleasure, whereof neither their own Church, nor any other Church of Christendom, had ever heard before:—

CLXXX. An assembly of men, (such a one as it was,) that, by their magisterial and undue proceedings there, have done more hurt, and made a greater schism in the Church of God, than all the malice of wicked and unpeaceful persons was ever able to do, since Christ left His legacy of truth and peace among His disciples, and foretold the offences that would afterwards arise, to pervert and mislead others, who were not the better aware of them.

A brief history of the first occasion and beginning of the council of Trent.

CLXXXI. But this assembly at Trent had this occasion. When divers abuses in religion, (wherewith many men in those days were justly scandalized,) began first to be reformed in Germany, Pope Leo the Tenth, and those that followed the interests of the court at Rome, with great violence and direful proceedings opposing themselves against all persons that favoured that reformation, there was a schism made of one part from the other, and the Pope's bull of excommunication went abroad; wherein all men were commanded to drive the reformers, and all their adherents, (among whom Frederick the Duke of Saxony was one,) out of their lands and countries. But this manner of proceeding with them augmented the schism, and made the rent greater than it was before. For the healing whereof, and for the preventing of further troubles that might ensue, it was the common judgment, and desire, both of the German princes,

[k] Ann. Dom. 1546, April 8. [Vid. Concil. Labbe, tom. xiv. col. 744; item, Petr. Suav. Hist. Trid., lib. ii. p. 127. ed. August. Trinobant. 1620.]

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and of all others that affected the unity and peace of the Church, that a free and lawful Council might be generally summoned, through these western parts, to be held in some convenient place of the empire. But the very name of a council abroad, (out of the Lateran palace,) was dreadful to Pope Leo; who, living in his magnificence and ease at Rome[l], where he had plenty and pleasure daily to attend him, and fearing lest peradventure this new council, (if it should be called together,) might prove as fatal to himself, as the councils of Constance and Basil did to some of his predecessors, was not very willing to hear of it at all. And, while he was deliberating how to decline it, and to put it off, he fell sick and died.

CLXXXII. After him succeeded Adrian the Sixth, who in former times had been the Emperor's schoolmaster[m], but was then his lieutenant, or the chief governor under him in Spain. From whence coming speedily to Rome, and there advising with himself what was best to be done for the satis-

[l] Petr. Suav. in Histor. Concil. Trid., lib. i. [Vid. p. 15.—At vero concilium, quod sibi Pontificatus reformandi potestatem vellet arrogare, aut commoda curiæ violenter invadere, (ea præsertim, quibus ad se maximam auri in orbe Christiano partem trahit,) omnino non placebat. Verum ipse Leo Pontifex, lupum auribus tenens, quo se verteret nesciebat. Videbat quotidie obedientiam sibi olim præstitam jam denegari, et provincias universas discessionem facere; cui rei remedium a concilio etiam atque etiam expetebat. Sed rursus, cum reputaret remediis posse laborari, etiam hoc remedium secum trahere reformationem secius gestorum, illud ut periculosæ aleæ plenum penitus aversabatur. Itaque totus erat in ea cogitatione, quem in modum congregaret concilium Romæ, aut in alio aliquo ditionis Ecclesiasticæ oppido, sicut paucis ante annis ipse cum antecessore suo Julio concilium Lateranense non sine maximo fructu celebrasset, et schismate sedato, et regno Franciæ ad sedis Romanæ partes reducto, et (quod caput est) Pragmatica Sanctione abolita, quæ cum monarchia Romana pugnat dupliciter: nam et pessimo exemplo collationem sacerdotiorum, præcipuum amplitudinis Pontificiæ fabricandæ fundamentum, omnino sustulit, et memoriam concilii Basileensis, quod Pontificem subjecit Concilio Generali, fideliter fovebat. Sed nec tum satis perspiciebat, quomodo tale aliquid concilium malo imminenti posset mederi, quod positum non erat in principibus et prælatis, ad commoda sua respectare edoctis, sed in populis, res ipsas, solida corpora, et veram rerum immutationem expectantibus. Atque hoc rerum statu Leo Pontifex sub finem anni MDXXI. vitam cum morte commutavit. Anni sequentis initio ix. Januarii, assumpto ad pontificatum Hadriano, &c. . . .]

[m] Sleidan. Com., lib. iii., iv, [Vid. Comment. de statu Religionis et Reipublicæ, Carolo V. Cæsare; ed. Argent. 1559. fol. 31.—Lovanii dedit (Adrianus) operam literis, et aliquot post annis, quum eruditionis ac probitatis nomine commendaretur, Maximiliani Cæsaris e filio nepoti Carolo præficitur erudiendo. Cum autem is, jam factus grandior, ad equestre studium animum adjiceret, ad Ferdinandum Hispaniæ Regem ille mittitur legatus; &c. . . . Venit post in Hispaniam Carolus, nuper avi Ferdinandi factus hæres atque successor. Mortuo deinde Maximiliano, creatus Cæsar, et in Germaniam evocatus, Adrianum summæ rerum per suam absentiam præfecit.]

CHAP. XVIII. fying of the princes and people in Germany, he sent his legate to the diet at Norinberg, with letters and large promises to the princes there assembled, "that, if they would proceed against Luther[n], (in case they could not otherwise reduce him,) as their predecessors had done against John Huss and Jerome of Prague in the council of Constance, his own intention, and full resolution was, to set his chiefest cares upon reforming the abuses of the Church, and the abominations of the see and court of Rome; from whence peradventure all the present mischiefs had proceeded: and, that this he would the rather do, because he saw that all the world did earnestly desire it." Whereunto the answer of the diet was[o], that, "if Luther's case, and the confessed errors of the Church, might be both considered and treated on together, there was no better means to reduce all things to tranquillity, than a free Christian Council, to be appointed by the Emperor's consent, in some convenient place of Germany, where every one might have liberty to come, and give

[n] Petr. Suav., ibid. [lib. i. p. 20. . . . quando quidem Lutheri sectatores obedientiam legibus Ecclesiasticis subduxerint, secularem magistratum multo magis spreturos; et, qui in bona Ecclesiastica involaverint, a Laicorum bonis non temperaturos; denique, qui sacrilegis manibus Dei sacerdotes attentare præsumant, ipsorum ædibus, uxoribus et liberis, haudquaquam parcituros. Suadet denique, quando lentis ac lenibus remediis apud Martinum et sectarios non proficitur, ad aspera, ferrum et focum, deveniant: membra putrida a reliquo corpore resecent, sicut multo ante Datane, Abirone, Anania, Saphira, Joviniano, et Vigilantio, factum sit, et a majoribus suis Joanne Husso, et Hieronymo a Praga in Constantiensi concilio; quorum exempla, re jam deplorata, ipsos æmulari deceat. Præter has Pontificis literas protulit etiam in conventu Nuntius mandatum, quo illi erat præscriptum, &c. . . . Mandat porro Pontifex, ingenue ut fateatur, ex peccatis hominum (maxime sacerdotum et præsulum) natam hanc rerum perturbationem; etiam in ipsa sancta sede, ab aliquot annis, abominanda pleraque perpetrata; multos fuisse abusus in spiritualibus, multos excessus in præceptis; denique omnia sic in deterius mutata, ut lues a capite ad membra, a summis Pontificibus ad minores præsules divergens, late se diffuderit, ac vix unus aliquis reperiatur recte faciens, atque ab ea tabe immunis. Cui malo persanando, cum et suapte sponte et officii debito incumbere debeat, navaturum operam quantam poterit diligentissimam, ut ante omnia curia Romana, unde forsan tot mala sunt derivata, corrigatur. Idque sibi eo vehementius elaborandum, quo avidius ab omnibus desideratur.]

[o] [Vid. Petr. Suav. ubi supr. lib. i. p. 21.—Quod autem consilium ab ipsis petat, qua ratione tot malis ingruentibus obviam eundum censeant, sibi quidem videri, cum non de Luthero solum agendum sit, sed de eradicandis multis erroribus et vitiis longa consuetudine inveteratis, quibus alii per imprudentiam, alii per mollitiam patrocinantur, non aliam esse viam commodiorem magisve efficacem, quam ut concilium pium, liberum, et Christianum, de assensu Imperatoris, in urbe aliqua Germaniæ ad eam rem maxime opportuna, Argentorati videlicet, vel Moguntiæ, vel Coloniæ, vel Meti, quantum potest ocyssime, congregetur: sic ut ea convocatio ultra annum non differatur; atque omnibus qui intererunt, tam Laicis quam Ecclesiasticis, potestas fiat pronunciandi libere et consulendi; &c.]

that advice, which should most tend to the honour of God, and the advancement of His true religion." And, though the legate was not so well pleased with these conditions which they annexed to their demand of a council, yet they stood strictly upon them, and thought them both necessary and modest enough, and that the Pope could not be justly offended with them. But, as soon as this answer was carried back to Rome, the Pope had no leisure either to begin his intended reformation, or to determine any thing about the desire that was made of a council. For presently after he also died, and Clement the Seventh was put into his place. COUNCIL AT TRENT.

CLXXXIII. But this man, during all the time of his papacy, studiously declined the necessity of a council[p], and would by no means hear of it, especially with condition to have it celebrated in Germany: whereunto, notwithstanding, he was often pressed by the Emperor himself, who one while was minded, in case the Pope would not assent unto it, to call it by his own authority, and otherwhiles solicited the college of Cardinals to do it. But, the Pope and Cardinals both fearing it was impossible to make the Germans accept of such a council as might be most serviceable to the court of Rome, and being resolute to have no other, they sent a Nuncio[q] to propose those conditions about it, which they knew would never be taken. And thus the time passed away, till this Pope likewise fell into a sharp infirmity, which made an end of his life.

[p] Petr. Suav., ibid. [lib. i. p. 24.—Adriano mortuo, in ejus locum successit Julius Medices, Papæ Leonis cognatus, dictus Clemens VII. Is, animum ad res Germanicas confestim applicans, quod rerum tractandarum scientia plurimum polleret, facile animadvertit Hadrianum, præter morem a sagacioribus quibusque Pontificibus consuetum, cum nimis facilem in agnoscendis aulæ suæ erratis, et emendatione promittenda, tum nimis abjectum in petendo a Germanis consilio, in quem modum contentionibus illic natis optime posset consulere; &c.]

[q] Joh. Sleidan. lib. viii. [ubi supr., Comment. de statu Rel. et Reip. fol. 31.—Dum hæc geruntur, Cæsar conventus agit Ratisbonæ, sicut ante diximus, et inter alia commemorat se jampridem de concilio misisse ad Pontificem et collegium Cardinalium, ac responsum tulisse, quod postea cum Galliæ rege communicarit, qui necessarium quidem esse concilium judicet: verum, in eo quod de modo, præcipue vero de concilii loco, Pontifex rescripsit permagnam esse difficultatem, neque statui quicquam adhuc potuisse: sed tamen, cum dissidium hoc religionis augescat indies, et magnum ab eo sit periculum, se daturum operam, ut intra constitutum antea tempus Pontifex illud indicat ad locum idoneum; &c.—Ibid. fol. 90. Legatum Pontifex in Germaniam mittit Hugonem Rangonum, Episcopum Reginum. Is, ubi demum ad Saxonem venit, comitatus legato Cæsaris, in hanc sententiam verba facit; &c.]

CHAP. XVIII.

CLXXXIV. To him succeeded Paul the Third; who was a prelate[r] that, among all his other qualities, made more esteem of none, than of dissimulation[s]. And therefore, making show that he feared not a council[t], as Pope Clement the Seventh did, and being well assured that he could not be inforced to give his assent to the calling of it in such a manner, and in such a place, where he could have no advantage by it, but that he might make use of the court and the clergy, (if need were,) to contradict and hinder it, when he pleased,—he seemed by all means to desire it. To this purpose he sent his several Nuncios to the Emperor, and other Christian princes, to declare unto them all, that he and his College of Cardinals had absolutely determined the celebration of a council, but that, for the time and place of it, he was not yet resolved what to do. Afterwards, upon conference with the Emperor, who went in person to Rome about it, and upon such conditions as might no way derogate from the power and greatness of the Papacy, he condescended so far that a synod should be summoned at Mantua in Italy, and sent forth his Bull of Indiction[u] to have it begin there about a year following[x]. In the mean while, the king of England and the princes of Germany making their public remonstrances against it, and the duke of Mantua refusing to admit the council into his city, but upon such conditions as would have been too costly for the court of Rome,—that design was laid aside, and the Indiction, that the Pope made there, came to nothing. Not long after, he sent out another

[r] Petr. Suav., ibid. [lib. i. p. 55.—Cardinalis Farnesius in Pontificem nec opinato fuit adscitus, primum, dum crearetur, Honorius V., postea mutato, cum inauguraretur, nomine Paulus III. nuncupatus, vir præclaris animi dotibus conspicuus, . . .]

[s] Petr. Suav. ibid. [. . . sed qui ipse dissimulationem ante cæteras omnes diligebat.]

[t] [Vid. Petr. Suav., lib. i. p. 55.—Ille (i. e. Paulus III.) collegii Cardinalium Decanus, et sex Pontificum temporibus parta experientia, in rebus agendis plurimum versatus, volebat videri, non (ad instar Clementis) concilium reformidare, sed illud tanquam utile rebus Pontificiis potius deposcere et desiderare: quippe certus, neque se cogi posse ad concilium modo aut loco rebus suis incommodo constituendum; et, ubi res postulabit, in curia Romana et reliquo ordine ecclesiastico satis esse virium ad illud sua oppositione impediendum.]

[u] Dated Jun. 12, 1536. [Vid. Suav., lib. i. p. 61.—Ita duodecimo die Junii in senatu recitatur (diploma,) et Cardinalium autographis in hanc formam confirmatur.]

[x] Maii 27, 1537. [Vid. Suav. ubi supr.—Itaque pro ea quam obtineat potestatis plenitudine, deque fratrum suorum Cardinalium consensu, concilium indicere se publicum totius orbis Christiani ad diem xxvii. Maii, anni sequentis MDXXXVII., Mantuæ, loco copioso et ad eam rem opportuno: mandare igitur episcopis. . . .]

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bull for a council to be held at Vicenza[y], a city under the dominion of the Venetians; but, this second indiction meeting with the same oppositions that the former did, and the Pope's legates attending there to no purpose, (for there was not any prelate, or other ecclesiastical person, that repaired thither to them,) at the last, after divers prorogations and suspensions, there came forth a third bull, which commanded all Bishops and Abbots, together with other privileged persons[z], (that had all taken an oath to be obedient to the Pope and see of Rome), to repair to the city of Trent, upon the confines of Italy, and there to attend the Pope's legates for the celebration of a council which he intended to begin the first day of November in the year 1542.

CLXXXV. But the princes, and all the reformed Churches in Germany, together with the kingdoms of England and Denmark, and many other places besides, immediately set forth their protestations, and made their just exceptions against it; alleging, that the calling of this council, by the Pope's authority alone, was contrary to the rights of Kings, and the ancient customs of the Church: that he had summoned no other persons thither, nor intended to admit any, either to debate or to give their voice there, but such only as had first sworn obedience to him: that he took upon him,

[y] Maii i. 1538. [Idem, ibid. p. 66.—Cum November, mensis concilio destinatus, appeteret, Pontifex novo diplomate illud Vicentiam indicit, et propinquam hiemem causatus, ad calendasusque Maias anni sequentis MDXXXVIII. concilii tempus extrahit; &c.]

[z] Verba in Bulla Indictionis contenta.—Vi jurisjurandi, quod Papæ Romano et sedi apostolicæ præstiterunt, ac sanctæ virtute obedientiæ; &c. [Vid. Petr. Suav., lib. i. pp. 78, 79. Brevarium Bullæ Indictionis Concilii Tridentini sub Paulo III. Pontifice.—Pontifex nihilominus Bullam Indictionis, datam Romæ xxii. Maii ejusdem anni, (1541,) emittit; qua commemorat, . . . se, cupientem Christianæ Reipub. malis mederi, ... itaque Tridentum civitatem, in qua œcumenicum concilium ad proxime venturas calendas Novemb. haberetur, elegisse; . . . se igitur Ipsius Dei Omnipotentis, Patris, et Filii, et Spiritus Sancti, ac beatorum ejus Apostolorum Petri et Pauli auctoritate, qua ipse quoque in terris fungitur, fretum atque subnixum, de Cardinalium consilio et assensu, omni suspensione sublata, sacrum œcumenicum et generale concilium in civitate Tridentina, loco commodo et libero prosequendum, perficiendumque, indicere atque decernere; omnesque omnino Patriarchas, Archiepiscopos, Episcopos, Abbates, ac alios quoscumque, quibus jure aut privilegio in conciliis generalibus residendi, et sententias in eis dicendi, præmissa potestas est, requirere et hortari, iisque vi jurisjurandi, quod sibi sedique apostolicæ præstiterunt, ac sanctæ virtute obedientiæ, aliisque sub pœnis jure aut consuetudine adversus inobedientes proponi solitis, mandare atque præcipere, ut ipsimet, (nisi forte justo detineantur impedimento, de quo tamen fidem facere compellantur,) aut certe per suos legitimos procuratores et nuncios, sacro huic concilio omnino interesse debeant.]

CHAP. XVIII. most unjustly, to be judge there in his own cause,—knowing well what accusations were laid against him, both for arrogating to himself an absolute and universal monarchy over all the Churches of the world, (falsely pretended to be given him, either by Divine right, or by any human concession,) and for many other enormous abuses in religion, which by that usurped power he sought still to maintain,—and to suffer nothing else to pass in that council, but what should be most advantageous to his own ends. They protested therefore against it, as being a politic and papal device, wherewith to delude the world under the name of a council.

CLXXXVI. Nor did the Pope's proceedings herein give them any cause to change their mind, or withdraw their protestation. For, first, he sent his three legates to Trent with a bare mandate only, to entertain such prelates and ambassadors, as should come thither, by giving them fair words, but in no wise to make any public act, before they had received further instructions from him, which he meant to send them at his own time, and as he saw cause himself. A few Bishops likewise, whom he esteemed to be most addicted to him, were commanded to go thither, and had special order not to make too much haste in their journey. Besides these, and some three or four Neapolitan Bishops, whom the Emperor sent along thither with his ambassador, rather to watch what the Pope did, than for any thing else, (for, as the case then stood, he hoped for no good to be done,) there were not any more to make up a general council. Whereupon, after they had been there seven months, and did nothing, they all departed; and the Pope recalled his legates, deferring his council to another season, that might be more commodious for him.

CLXXXVII. In the mean while, there was a league made between the Emperor and the King of England[a], which the Pope took as one of the greatest affronts and scorns that could be put upon him. For he had not only excommunicated and cursed the King, as a schismatic destinated to

[a] [Vid. Petr. Suav., lib. i. p. 81.—Sed, dum ancipiti cura animus distrahitur, ecce fædus inter Cæsarem et Angliæ Regem adversus Gallum evulgatur: unde Pontifici injecta necessitas animum a Cæsare majorem in modum abalienandi.]

eternal damnation, but deposed him from his regal authority, and deprived him of all his rightful dominions,—giving away, both from him and his adherents, whatsoever they possessed, and commanding that his subjects should render him no obedience, that strangers should have no commerce in his kingdom, that Christian princes should join together to persecute him, and that all men should take arms against him; whose estate and goods, (by virtue of his papal and plenary power,) he granted them for their prey, and his person for their slave. Besides, he had declared the Protestants of Germany to be heretics: whom, nevertheless, the Emperor had received into his protection, and done divers favours to them. All which, together with the wars that were now on foot abroad, and wherein the Pope himself also had a hand, put the thoughts of his council, which he had begun at Trent, to lay still and quiet all the year long.

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CLXXXVIII. But, after the terms of peace between the Emperor and the French King were concluded,—whereof one was, that they should jointly endeavour to restore the Church unto her ancient purity and concord in religion, and to reform the court of Rome, from whence all the present dissensions were derived,—the Pope thought it concerned him nearly, now, to go on with the council; and, having no further pretext whereupon to delay it any longer, all his cares were, how to call and order it to his own best advantage. For this purpose, therefore, he set forth another bull [b], and sent his legates to Trent, to begin the council there upon the fifteenth of March, in the year 1545. But he gave them no commission, or letters of instruction, after what manner to proceed in it, till he had further advised about it; —meaning to govern himself in that behalf, as he found occasion best fitted to his own ends.

CLXXXIX. When the legates came to Trent, they found no prelate there, but the bishop of the place. Yet, within a few days after, there came three Italian bishops to them who, being dependants upon the court of Rome, and men

[b] [Vid. Suav., lib. ii. p. 85.—(Pontifex) diploma evulgat, quo, universam Ecclesiam hortatus ad exultandum gaudio ob pacem eam, qua sublatum erat concilii impedimentum, illud Tridenti restaurat, et ad Idus Martias anni sequentis inchoandum denunciat.]

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very ready to promote the Pope's service, had order from him to be there with the first. For his desire was, that the council should begin with as few as might be, and they to regulate the rest that came after. In order whereunto he sent his brief, and gave his legates a faculty, to preside in the council under his name and authority,—with special directions, not to suffer any thing to be proposed and offered there to public debate, which had not first been privately approved by themselves, nor any thing to be put to the question and defined, which had not been formerly sent to Rome, and assented to by him [c],—and with power, (if need were, to do him service in it [d],) either to break up the council for altogether, or to suspend and prorogue it from time to time, or to remove and translate it from one place to another, at their pleasure: which was a device, whereby all attempts [e],

[c] Hist. Conc. Trident., lib. ii. [Petr. Suav., ubi supr. p. 128.]—Papa legatos suos monuit, [The words are: 'Jam Pontifex . . . legatos suos de tribus rebus monendos censuit: primum,] ne [in posterum] decretum ullum in consessu promulgarent, priusquam illud Romæ sibi communicassent: [atque utcunque nimia cunctatio in procedendo esset vitanda, cavendam certe multo magis festinationem, per quam fieri posset, ut et de rebus non satis consultis et concoctis aliquid statuatur.] Sed ut mandata ab eo expectarent, quid in concilio proponendum, deliberandum, et concludendum esset. [The exact words are: Et tempus vix suppeteret ad mandata, de eo quod in concilio proponendum, deliberandum concludendumque esset, Roma accipienda.]

[d] Bulla Pauli III. — Plenam et liberam, potestatem et facultatem, quandocunque vobis videbitur, concilium de civitate Tridentina ad quancunque aliam commodiorem, de qua vobis etiam videbitur, transferendi, et mutandi, ac illud in ipsa civitate Tridentina supprimendi et dissolvendi vobis concedimus. [Vid. Bull. P. Pauli III. dat. Rom. viii. Kal. Mar. 1544, ap. Raynaldi Annal. Eccl., tom. xiv. p. 92. § ii. Ext. in MS. Arch. Vat. sig. num. 3232.—Paulus, &c. . . . Ne tam sanctum celebrationis concilii hujusmodi opus, ex incommoditate loci, aut alias quovis modo, impediatur, aut plus debito differatur, opportune providere volentes, motu proprio, et certa scientia, ac de Apostolicæ potestatis plenitudine, parique consilio et assensu, vobis insimul, aut duobus ex vobis, aliquo legitimo impedimento detentis, (detento?) seu inde forte absente, quomodocunque vobis videbitur, concilium prædictum de eadem civitate Tridentina, ad quamcunque aliam commodiorem, et opportuniorem, ac tutiorem civitatem, de qua vobis videbitur, transferendi et mutandi, ac illud in civitate Tridentina supprimendi et dissolvendi; necnon prælatis et aliis personis concilii hujusmodi, ne in eo ad ulteriora in dicta civitate Tridentina procedant, etiam sub censuris et pœnis ecclesiasticis inhibendi, ac idem concilium in alia civitate hujusmodi, ad quam illud transferri et mutari contigerit, continuandi, tenendi, et celebrandi, et ad illud prælatos, et alias personas concilii Tridentini hujusmodi, etiam sub perjurii, et aliis in literis indictionis concilii hujusmodi expressis, pœnis evocandi, eique sic translato, et mutato, nomine et auctoritate prædi(c)tis præsidendi, ac in eo procedendi, [et mox *om.*] plenam et liberam apostolica auctoritate tenore præsentium concedimus potestatem, &c. Anno Incarnationis Dominicæ 1544. viii. Kal. Mar., Pontificatus nostri anno xi.]

[e] Hist. Conc. Trid., lib. ii. [Petr. Suav., p. 88.] Quo arcano, omnem deliberationem curiæ Romanæ studiis adversam facile erat interturbare.

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and motions, that might be made against the enormities of the Roman court, should be sure to be defeated. For, above all other things, this was the principal matter which was given them in charge,—that they should not in any case suffer the authority and power of the Pope to be questioned[f]. There was a proviso in the first words of the bull, that they should do nothing without consent of the council[g]: but afterwards that clause was thought needful to be altered[h]; and the Legates had an absolute power given them, independent of any but the Pope himself, whose service they only attended.

CXC. Two months passed after their coming to Trent, before they got twenty Prelates into their company; and, because they were somewhat ashamed to begin their œcumenical council, (as they are not ashamed to call it), with so small a number, they persuaded the Pope to put it off for eight months longer; though much ado they had to persuade the Prelates to stay all that while with them. But by the months of December and January following, (having in the mean while contented the poorer sort of Bishops with a pension of forty ducats apiece, procured for them out of the Pope's coffers), they grew to somewhat a greater number. For, besides the Legates, and the Cardinal Bishop of Trent, there were present four Archbishops, eight and twenty Bishops, three Abbots, and four Generals. And these three and forty persons made the general council[i]. Among whom, two of

[f] Ibid. [ubi supr., p. 128.—Denique] ne unquam quacunque de causa ad disputationem de auctoritate Papæ veniatur.

[g] Bull., ibid.—De Concilii assensu omnia esse facienda. [Vid. Petr. Suav. Hist., lib. ii. p. 88, ut infra, not. seq.]

[h] Ibid. [lib. ii. p. 88, ut supr.]—Illi per literas Pontifici [Prima Legatorum cura fuit, de inspiciendo facultatum diplomate, quod quidem, utcunque alios omnes celare decrevissent, Pontifici tamen per literas] significarunt, clausulam illam [qua de concilii assensu omnia erant facienda,] in agendo ipsos plus satis constringere, et minutissimum quemque Præsulem (Legatis) exæquare . . . . Itaque re rationibusque Romæ diligenter consideratis, atque emendato de Legatorum sententia diplomate, absoluta iis concessa est potestas, &c.

[i] Hist. Conc. Trid. ibid. [Petr. Suav., lib. ii. p. 109. Sess. ii.—Die vii. Januarii Præsules omnes more consueto vestiti in domum principis Legati conveniunt; inde Cruce prægestata ad templum oppidi primarium tendunt. Ex agro Tridentino in oppidum trecentos pedites conduxerant, alios hastis, alios sclopetis armatos, cum pauculis equitibus, qui ex utroque latere viæ publicæ a domo usque ad templum ordine dispositi stabant. Legatis vero cum suis in templum ingressis, milites in forum congregati fistulas displodunt; et, nequid consessum interturbet, ibidem excubant. In eo consessu sedebant præter Legatum [Legatos?] et Cardinalem Tridentinum, IV Archiepiscopi, XXVIII Episcopi, III Abbates congregationis Cassinensis, et IV Præpositi monachorum :] ex quibus xliii. concilium illud generale constabat.

CHAP. XVIII. the Archbishops were only titular[k], being the Pope's pensioners at Rome, and now sent to Trent, to increase the number, and to depend upon the Legates: but in those churches, whereof they bare the names, had they nothing to do; nor were they any lawful and true Bishops at all. The one of these was Olaus Magnus, the Goth, who went for the Archbishop of Upsal in Swedeland; and the other, blind Sir Robert, the Scot, who appeared for the Primate of Armagh in Ireland, and of whom it was then commonly said, that, as poreblind as he was, yet had he the commendation to ride post the best in the world. And with these men they began their œcumenical chapter at Trent:—

CXCI. Where the first session[l] was spent in ceremony, and opening the council: the second[m] in prescribing orders

[k] Ibid. [ubi supr.—Ex Archiepiscopis duo erant veluti personati, qui Ecclesias (quarum titulis honoris tantum ergo a Pontifice ornabantur) nunquam oculis suis viderant, (viz.) Olaus Magnus Upsalensis in Suecia archiepiscopus, et Robertus Venantius Scotus archiepiscopus Armacanus in Hibernia, qui, licet oculis parum prospiceret, hominis tamen equis meritoriis expeditissime iter facientis commendationem meruit. Duos hos Pontifex Romæ aliquot annos eleemosyna sua sustentarat, Tridentumque nunc augendo numero mandarat, a Legatis pendere jussos. Præter hos, XX Theologi in loco Consessus stabant. Orator vero Regis Romanorum, et Procurator Cardinalis Augustani, in scamno oratoribus designato considebant, et juxta eos X e regione circumjecta Nobiles a Cardinale Tridentino selecti; &c.]—Et apud Sleidan., lib. xvii. [fol. 208. ann. 1546.—Erant autem Tridenti, præter Cardinales, Pontificis Legatos, et Tridentinum atque Pachecum Hispanum, Archiepiscopi quatuor, Episcopi triginta tres, et in his duo Galli, quinque Hispani, Illyricus unus, reliqui omnes Itali: Theologi, doctores, monachi, xxxv.; ex aliis vero, non monasticæ professionis, duodecim, plerique omnes Hispani.] Cæterum, in quatuor illis archiepiscopis, erant duo velut personati, Olaus Magnus Upsalensis, (et) Robertus Venantius Scotus (Armachanus.) [Cum Sueciæ rex Gustavus, Daniæ finitimus, religionem mutaret, quod fuit anno circiter 1537, *Joannes* Magnus, Archiepiscopus Upsalensis, qui mutationem illam improbaret, relicta patria, Romam confugit, eoque venit mediocri cum comitatu. Venetias profectus deinde, factus est ejus civitatis Patriarchæ Vicarius, et (ut vulgo dicunt) suffraganeus. Eam vero conditionem postea pertæsus, Romam revertit, et in angustias redactus, quum divenditis equis familiam fere totam dimisisset, a Paulo Pontifice collocatur in hospitali domo, quam vocant 'Sancti Spiritus;' in eaque tenuis atque pauper vitam finiit. Erat cum eo frater *Olaus*. Huic Pontifex archiepiscopatum illum Gothicum, licet extra commercium Ecclesiæ Romanæ positum, confert, et concilio interesse jubet, et ad victum quotidianum aureos dat menstruos quindecim. Alter ille Scotus, cum archiepiscopatum Armacacensem esse in Hibernia pontifici demonstrasset, titulum ejus fuit ab illo consecutus.] Erat autem (hic) cæcus, et tamen non solum missificabat, verum etiam per celeres equos currebat. Hos ergo duos pontifex in cætu (Tridentino) [patrum] esse voluit, ostentationis causa tantum, quasi isti duo populi tam longinqui, Gothi et Hiberni, potestatem ipsius agnoscerent, cum illi revera, præter umbram, et nudum titulum, nihil haberent.

[l] XIII. Decemb. 1545. [Suav., lib. ii. p. 101.—Ventum tandem ad xiii. Decembris diem, quo Romæ Pontifex, jubilæo veniarum diplomate promulgato, exposuit; &c.]

[m] VII. Januarii 1546. [Suav., lib. ii.

to themselves and their families: the third[n] in reciting the symbol of the Church, which we call the Nicene Creed; (and it had been well, if they had extended it no further, with adding so many new articles of faith to it, as afterwards they did:) but in the *fourth* session[o] they began their anathemas, and cursed all other persons of the world, that did not receive their new canon of Scripture in such manner, and form, as they were then pleased first to appoint it. And this bringeth the story of their proceedings home to that matter, which we have set forth in all ages of the Church before.

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In Bulla Papæ Pii Quarti.

CXCII. At this assembly in Trent they had their private congregations, which were appointed to be kept twice a week at one of the Legates' houses, for the proposing, debating, and framing of all their decrees, before they were brought to be voted and defined abroad in any public session; for by this means the Legates would be sure, either to have every thing prepared to their own mind, and be able to number the voices beforehand, which way they would be given,—or else not to suffer the matter to be brought to any open definition in their council at all. The canon of the Scripture, therefore, being proposed and discoursed of in four congregations, some urged the distinction that S. Jerome had herein made, as a known rule and direction for the Church; to whom they added S. Augustine and S. Gregory, who both made a difference between the canonical and the other books of Scripture in the Old Testament:—some thought it better to make no distinction at all, but to follow the council of Carthage, or Pope Innocent the first, by making a general catalogue of all the books together, and to say no more:—others desired to have them sorted into three ranks; the first, of those which have been always held and believed to be Divine; the second, of such as have been questioned by some particular men, but received into canonical authority by the Church; and the third, of those whereof

p. 109.—Die vii. Januarii Præsules omnes, more consueto vestiti, in domum principis Legati conveniunt: inde Cruce prægestata ad templum oppidi primarium tendunt; &c.—Vid. supr., p. 273, not. ad lit. i.]

[n] IV. Februarii 1546. [Suav., lib. ii. p. 115.—Die quarto Mensis (Februarii,) qui consessui destinatus, eadem qua prius solemnitate et comitatu ad templum oppidi itum est.]

[o] VIII. Aprilis, ann. Dom. 1546. [Suav., lib. ii. p. 127.—Jam octavo die Aprilis, qui consessui destinatus, Missam Spiritus S. celebravit Salvator Alepo Archiepiscopus Turritanus; &c.]

CHAP. XVIII. there hath never been any assurance,—which are the seven books of Tobit, Wisdom, Ecclesiasticus, Judith, Baruch, and the Maccabees, besides some chapters of Daniel and Esther. But there were certain persons among them, (of whom Catharin was the chief, who made it a main part of his business to oppose the writings of Cardinal Cajetan), that would needs have them all declared to be, in all parts, as they stand in the Latin Bible, of divine and equal authority: only the book of Baruch troubled them, which was never put into the number, either by the Pope, or the council of Carthage; but howsoever, because it was sometimes read in the Church, this alone was thought reason enough by them to have it made canonical. And, in the end, the voices of these men, with some others that were got to be of their faction, (though by divers of the more learned sort there confronted), made the major part of XLIII., or some few persons more, and prevailed for an œcumenical decree of all the Bishops in the world.

CXCIII. For, when the day of session came, this decree was drawn up and voted by them[p],—"That the synod doth receive, with equal veneration, all the books of the Old and New Testament, together with the unwritten traditions belonging both to faith and manners, as proceeding from the mouth of Christ, or dictated by the Holy Ghost: . . . . . that, among these books, Tobit and Judith, Wisdom and Ecclesiasticus, Baruch and the Maccabees, together with the parts of Daniel and Esther, ought to be numbered; . . . . . and that, if any person doth not receive them all, as sacred and canonical, ... let him be accursed."

CXCIV. Wherein that, which they define concerning unwritten traditions, is no less against the truth, and against

[p] Conc. Trident., Sess. iv. [Conc., Labbe, tom. xiv. coll. 746, 747.] Sacrosancta, œcumenica, et generalis synodus Tridentina, . . . omnes libros tam Veteris quam Novi Testamenti, cum utriusque unus Deus sit auctor, necnon traditiones ipsas (sine scripto) tum ad Fidem, tum ad mores, pertinentes, tanquam [vel] ore tenus a Christo, vel a Spiritu Sancto dictatas, . . . pari pietatis affectu ac reverentia suscipit et veneratur. . . . Sunt vero (Libri Sacri, ne cui dubitatio suboriri possit, quinam sint, hi) infra scripti: Testamenti Veteris, quinque Mosis, . . . Josua, Judices, Ruth, quatuor Regum, duo Paralip., Esdras, . . . Nehemias, Tobias, Judith, Esther, Job, Psal., Parab., Ecclesiastes, Cant. Canticor., Sap., Ecclesiasticus, Esaias, Jerem., [cum] Baruc, Ezech., Dan., XII Proph. minores, (et) duo Maccabæorum. . . . Si quis autem libros ipsos integros cum omnibus suis partibus . . . pro sacris et canonicis non susceperit, . . . anathema sit.

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all antiquity, than what they determine so rashly, and yet so magisterially, without any example or Catholic tradition before them, about the new Scriptures. But, as they had neither Council, nor Father, nor Schoolman, nor other writer, that ever spake like them in former ages, so, at this very time, they had none but their own small and inconsiderable number, to give a suffrage to this their synodical, or, (as they most untruly and vainly called it,) their œcumenical decree. For of the Greek Church they had not one, unless it were some such as blind Sir Robert of Scotland was: of the English as few, (for the bishop of Worcester, Richard Pates, was not yet come among them, and when afterwards he went thither, he was there but in a private and personal capacity, having no employment given him from the Church of England:) of the Helvetian, German, and Northern Churches none: of the French scarce two[q]: of the Spanish not many: all the rest we find to be Italians, (and they, as yet, no such great number of them neither:) among whom divers were the Pope's pensioners[r], and sent thither to outbalance other men's voices[s]; some of them titular, and some unlearned[t]. And was it ever heard of in the world before,

[q] Sleidan. Comment. lib. xvii. [ubi supr. p. 274, not. ad lit. k; q, v.]—In his duo Galli, quinque Hispani, Illyricus unus, reliqui omnes Itali.

[r] Hist. Concil. Trid., lib. ii.—Multi inopes, spe ac pollicitationibus illecti, quibus prospiciendum fuit, nec enim tam parce ac tenuiter Tridenti atque Romæ sustentari potuerunt. Romæ enim, quum nulla essent auctoritate, vitam humilem, et aliis obnoxiam, tolerabant; in concilio autem majores sibi animos sumebant, et crescente existimatione, rem quoque auctiorem expectabant. [Vid. Petr. Suav. ubi supr. p. 112.—Legati Pontifici significant, &c. . . . Et quoniam non semel scripserint, multos inopes Episcopos interesse concilio, spe ac pollicitationibus, sive Beatitudinis suæ, sive Cardinalis Farnesii, illectos, jam iterum monere, his esse prospiciendum; totaque via errare, qui putent eos ita parce ac tenuiter Tridenti atque Romæ sustentari posse: Romæ enim, cum nulla auctoritate sint, vitam humilem et aliis obnoxiam tolerare; in concilio autem majores sibi animos sumere, et, crescente existimatione, rem quoque auctiorem expectare; &c.] Item, Joh. Sleid., lib. xvii. anno 1546. [fol. 208, ubi supr. p. 274, not. ad lit. k.]—Erat Romæ Olaus Magnus. Huic Pontifex archiepiscopatum Gothicum, licet extra commercium Eccl. Rom. positum, confert, et concilio Trid. interesse jubet, et ad victum quotidianum aureos dat menstruos quindecim.

[s] Claud. Espen., digress. i. ad cap. i. Epist. ad Titum. [Vid. Claudii Espencæi Op., ed. Lut. Par. 1619. p. 473.] —Factum est posterioribus sæculis, ut, quod merito in Conc. Basil. Ludovicus Arelatensis querebatur, in conciliis id demum fiat, et necessario fiat, quod nationi placeat Italicæ, ut quæ sola episcoporum, (qui et ipsi soli vocem illic decisivam habent,) numero nationes alias æquet, aut superet, sicut scripsit lib. i. de gestis ejus Concil. Æneas Sylvius nondum Pius. Hæc illa est Helena, quæ nuper Tridenti obtinuit.

[t] Alph. a Castro, de Hær. punit. lib. iii.—Eorum aliqui nec bene Latine legere noverunt. Cujus rei exempla sunt episcopi Italici. [Vid. Op., col. 1466.—Nam et si aliqui sint episcopi

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that forty Bishops of Italy, assisted peradventure with half a score others, should make up a general council for all Christendom? wherein, as there was not any one greatly remarkable for learning[u], that voted this canonical authority to those books,—which by the consent of the Oriental and Occidental Churches were ever held to be uncertain and apocryphal,—so some of them were lawyers, perhaps learned in that profession, but of little understanding in religion; and, though other some were divines, yet many of them were of less than ordinary sufficience: but the greater number were courtiers, and bishops of such small places, (or dignities only titular,) that, supposing every one to represent the clergy and people from whom he came, it could not be said, that one of a thousand in Christendom was represented in this pretended council.

CXCV. Those few persons, that voted this new decree, alleged for themselves the canon of the council at Carthage, and the doubtful decrees of Pope Innocent and Gelasius. But, if they had followed any of these patterns, they would never have put the book of Baruch[x] into their canonical catalogue; nor said, that any of the rest (now contested) ought to be the rule of Faith[y], no less than those which are

docti, multo tamen plures sunt adeo indocti, ut vix Latine sciant loqui, et (quod multo pejus est) eorum aliqui nec bene Latine legere noverunt. Cujus rei nullum (ut vera loquar) in Hispania, ubi natus sum, exemplum vidi; sed in aliis provinciis, præsertim in illa quæ se Latinæ elocutionis parentem gloriatur. . . . De aliorum sacerdotum ignorantia non est opus longum facere sermonem, cum tam frequentes ubique sint sacerdotes indocti et prorsus ignorantes, etiam ex his qui animarum susceperunt curam, ut rarus sit et velut gemma quædam existimetur sacerdos doctus, qui animarum curæ inserviat.]

[u] Hist. Conc. Trid., lib. ii. [Petr. Suav. ubi supr. p. 128.]—Audax incœptum videbatur, V Card. et XLVIII Episcopos auctoritatem canonicam libris antea incertis et apocryphis dare: [The precise words are: Nonnullis audax incœptum videbatur, V Cardinales et XLVIII Episcopos præcipua religionis capita, hactenus indecisa, levi brachio definire, auctoritate canonica libris antea incertis et apocryphis data: translatione, quæ a textu originario deflectit, authentica facta: modo etiam præscripto, ad quem sensus Verbi Divini sit extendendus, aut restringendus:] in his tamen Præsulibus non temere reperiri aliquem præcellentis doctrinæ laude insignem: Leguleios esse aliquot, in Juris professione (forte) doctos, sed Religionis non admodum intelligentes: perpaucos Theologos, eosque eruditione infra vulgus Theologorum: plerosque [omnes nobiles, aut] aulicos: ex iis, [qui aliqua sint dignitate,] aliquos [esse] titulares tantum; (et) [sed] episcopos magnam partem [esse] civitatum adeo minutarum, ut, si quisque (clerum et) populum cui præsit [præest] referat, vix omnes millesimam orbis Christiani partem repræsentent: [sed e Germania præsertim, ne unum quidem adesse Episcopum, unicumve Theologum.]

[x] Concil. Trident., sess. iv. [Jeremias cum Baruch.—Ubi supr., p. 276, not. ad lit. p.]

[y] Ibid. [Labbe, tom. xiv. col. 746.]—Omnes itaque intelligant, . . . quibus potissimum testimoniis ac præsidiis in

not contested; nor would they have added their anathema against all men that were otherwise minded. How those two Popes, together with S. Augustine[z] and the African council, are to be understood, and taken in that sense which may not contradict both themselves and the universal doctrine of the Church in their times, and in all times before them, we have at large set forth in their own ages: nor can any thing be brought more to the purpose, or better and more truly to expound them, than the judgment of Tostatus, and Cardinal Cajetan, who, for the happiness and depth of their understanding, as likewise for their admirable industry and diligence, were accounted the prime Divines of those times wherein they lived, and many more ages besides; being so well read in the Scriptures, together with the ancient and later doctors, whom they had studied from their childhood, that there was no prelate or person in the council of Trent, who might have thought himself too good to learn of them. And if, in this little new council and decree, they had proceeded no further than S. Augustine, or the Africans and Innocent did, there might have been some tolerable sense and explication given of it: whereas, by the terms wherein they have now addressed it, they have left the world no way, either to reconcile it to the former, or to render it sufferable to the future ages of the Church. For, whosoever receiveth this council of Trent, he must not only receive the controverted and additional books of the Old Testament, as permitted to be read for instruction and good examples of manners, (which was all that ever the Church allowed to them,) but he must likewise take and believe them, under pain of eternal damnation, to be in all parts equal, and of like authority, to the writings of Moses and the Prophets, for the establishing of his Faith, and founding the main points of his religion upon them; and, (which is more,) must not only believe so himself, but be bound also to believe, that every one is damned[a], who doth not herein believe as much as he,

confirmandis dogmatibus, &c..... (ipsa synodus) usura sit: (hoc est, libris omnibus prædictis.)

[z] Lib. ii. de Doctr. Christiana. [S. Aug. Op., tom. iii. col. 23, 24.—Conf. num. lxxxi. pp. 131, 132. nott. ad litt. z, a.]

[a] Concil. Trid., sess. iv. [Labbe, tom. xiv. col. 746.]—Si quis ipsos libros . . . cum omnibus suis partibus, &c. . . . non susceperit, . . . anathema sit.—Et in Bulla Papæ Pii IV. ad finem concilii, de professione fidei Tridentinæ; [ibid., col. 916.] — Extra (hanc fidem) nemo potest esse salvus.

or thinketh any man can be saved, that believeth otherwise than he and the council of Trent doth. Which shutteth up the doors against all moderation, and Christian charity, from ever coming in to abide in their dwellings, that are tied to maintain their own error, (this, and many more,) with such passionate severity.

CXCVI. Somewhat, they think, is said to defend this decree of their council from novelty, when they produce Pope Eugenius, (and the council of Florence,) delivering to them the same canon of Scripture, which they have delivered to others; and which he received, (at near a thousand years distance,) from Gelasius; Gelasius from S. Augustine; S. Augustine from the council of Carthage; and the council of Carthage from Pope Innocent:—For these be all the authorities, whereunto they are able to pretend for fifteen hundred years together, and upwards, since their new canonical Scriptures were first written. But, besides that these authorities are some of them uncertain, and some misconstrued, and that none of them were ever taken, (during all the respective ages before, neither by one writer, nor other,) in that sense, to which the masters and the disciples of Trent have lately stretched them,—we will be bold to say, that they shall never be able to shew the curstness of their anathema out of any, or all these authorities together. For, howsoever, after S. Augustine's time, they may happen to find two or three writers that sometimes numbered the books promiscuously, as he and the council of Carthage did,—yet they can never find, that any of those writers either made the ecclesiastical books equal to the canonical in their proper nature and authority, or that Gelasius, or Eugenius himself, (if the wandering decrees that go under their names were worth the while to be here mentioned,) set their anathema and their curse upon any man, to exclude him from the communion of God's Church upon earth, and from all interest in the kingdom of heaven, if he would not forsake the old canon to follow the new, and make no difference at all between Moses and the Maccabees: for this is it, (making the two canons equal, and pronouncing them accursed that were otherwise minded,) which the council of Trent hath done,—and done it the first of any other persons in the world.

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CXCVII. For which their doings herein they have nothing to plead. For either must they plead the common testimony of the Church before them, or a peculiar revelation given them to this purpose by God Himself, or the special power of their own Church, to alter and advance the former condition of the books (now debated) at their pleasure. But, first, the testimony of the Catholic Church, whereby this controversy, (to manifest the perpetual tradition, or matter of fact in it,) ought to be decided, is altogether against them, —as we have produced and proved it in every age, both under the Old Testament, and under the New. Then, to any special revelation, that they had about this matter, they do not pretend themselves; nor are there any such new revelations given in these times, (and where they are pretended, they are never to be admitted,) which be opposite to the ancient rules of verity and religion received by the Church of God in all times heretofore. And, for the power that they had at Trent to regulate either their own Church or any other, in things of this nature,—as we know none they have, so is it their own confession that none they ought to have[b];—challenging no other power in this particular, than only to declare what books were truly and properly canonical in the Church before, and not to make them so, otherwise than God had formerly both made and declared the perfect canon of His Scriptures to their hands.

CXCVIII. When they cannot tell else what to say, they are (some of them) content now to let the books, (promiscuously numbered in one general catalogue,) be distributed into two several ranks of a first and a second canon[c]. And

[b] Bellarm., de Verbo Dei, lib. i. cap. 10. sect. Itaque. [Vid. tom. i. col. 42. —Itaque] non dicimus, [ut Kemnitius impudentissime calumniatur,] Ecclesiam, id est, Papam, posse pro suo arbitratu, [arbitrio, sine ullis Veterum testimoniis,] facere librum canonicum de non canonico, [et de canonico non canonicum; et quod, si Papa vellet, Scriptura Divina non plus haberet auctoritatis quam fabulæ Æsopi: ista enim non sunt nostra asserta, sed ipsorum mendacia.] Fatemur enim Ecclesiam nullo modo posse facere librum canonicum de non canonico, nec contra; sed tantum declarare, quis sit habendus canonicus; et hoc non temere, nec pro arbitratu, sed ex veterum testimoniis, &c. (Which testimonies have been fully related, and proved to be against him, in this Scholastical History, and Treatise of them all.)

[c] Sixt. Senens. Bibl., lib. i. sect. 1. [tom. i. p. 13.—Porro] canonici libri, [tam Veteris quam Novi Testamenti,] duobus inter se ordinibus distinguuntur; quorum alter prior est, alter posterior: [prior, inquam, ac posterior, non auctoritate, aut certitudine, aut dignitate, (nam uterque præsentiam majestatemque suam ab eodem Spiritu Sancto accipit,) sed cognitione ac tempore: qui-

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truly, for as much as pertaineth to them in the Old Testament, (for we acknowledge no such distribution in the New,) there may be a good use made of this distinction, whereby to reconcile the Epistle of Pope Innocent, (if ever there was any such,) and the catalogue that S. Augustine and the council of Carthage made, to the universal consent of the Church, before and after their times. For the second canon was never made equal to the first, nor did they intend to attribute the like authority in all things to all the books of either sort together. But, in the mean while, there will be no such use of this distinction had, to reconcile the decree of the council at Trent, either to S. Augustine, or to S. Augustine's ancestors, or to any other ecclesiastical writer that followed him. For our new masters will by no means grant, that the books of the second order are to be distinguished from the first, as any way second or inferior to them in dignity,—but contend and believe, that they have both alike as much truth, and equally as much authority, the one as the other; admitting no other difference between them, than a difference of time only, wherein they were written and made known to the world; and hereupon commanding all the world, upon pain and peril of their eternal perdition, to believe as they do, (or, at least, say they do, if a man might believe and trust them,) that it is no less a necessary article of the Christian Faith, to believe the books, which we call apocryphal, to be as canonical as the other are, and both to be penned by the Holy Ghost, than to believe that God is the Creator of heaven and earth, or that Christ was born of the blessed Virgin: for they have put both these[d],

bus duabus rebus sit, ut ordo alter præcedat, alter sequatur.] Canonici primi ordinis, (quos protocanonicos appellamus [appellare libet,]) sunt indubitatæ fidei [libri, hoc est, de quorum auctoritate nulla unquam in Ecclesia Catholica fuit dubitatio aut controversia; &c. . . .] Canonici secundi ordinis, (qui olim Ecclesiastici vocabantur, et nunc a nobis deutero-canonici dicuntur,) illi sunt, de quibus, quia non statim sub ipsis Apostolorum temporibus, sed longe post ad notitiam totius Ecclesiæ pervenerunt, inter Catholicos fuit aliquando sententia anceps, veluti sunt in V. T. libri Tobiæ, Judith, Baruch, &c.

[d] Concil. Trid., in Bulla super forma Juramenti Professionis Fidei. [Vid. Bull. P. Pii IV. ap. Concil., Labbe, tom xiv. col. 944. et seq.—Pius Episcopus, servus servorum Dei, ad perpetuam rei memoriam. Injunctum nobis Apostolicæ servitutis officium requirit, ut ea quæ Dominus Omnipotens, ad providam Ecclesiæ suæ directionem, sanctis patribus in Nomine Suo congregatis, divinitus inspirare dignatus est, ad Ejus laudem et gloriam incunctanter exequi properemus. Cum itaque, juxta Concilii Tridentini dispositionem, omnes, quos deinceps cathedralibus et superioribus Ecclesiis

and the decrees of the council of Trent together, all into one and the same Creed; without which, (according to their new, COUNCIL AT TRENT.

præfici, vel quibus de illarum dignitatibus, canonicatibus, et aliis quibuscunque beneficiis Ecclesiasticis, curam animarum habentibus, provideri continget, publicam orthodoxæ fidei professionem facere, seque in Romanæ Ecclesiæ obedientia permansuros spondere, et jurare, teneantur; Nos volentes etiam per quoscumque, quibus de monasteriis, conventibus, domibus, et aliis quibuscumque locis, Regularium quorumcumque Ordinum, etiam militarium, quocumque nomine vel titulo, providebitur, idem servari; et ad hoc,] ut unius ejusdem fidei professio uniformiter ab omnibus exhibeatur, unicaque et certa illius forma cunctis innotescat, [nostræ sollicitudinis partes in hoc alicui minime desiderari,] formam ipsam [præsentibus annotatam] publicari (fecimus,) et [ubique gentium per eos, ad quos ex decretis ipsius concilii et alios prædictos spectat, recipi et observari, ac sub pœnis per concilium ipsum in contravenientes latis,] juxta hanc ac non aliam formam, professionem (Fidei) [prædictam] solemniter fieri, auctoritate Apostolica [tenore præsentium] districte præcipiendo mandamus, hujusmodi sub tenore: Ego N. firma fide credo, et profiteor, omnia et singula quæ continentur in Symbolo Fidei, quo S. Romana Ecclesia utitur, viz., Credo in Unum Deum Patrem Omnipotentem, Factorem cœli et terræ, [visibilium omnium, et invisibilium:] et in Unum Dominum Jesum Christum, Filium Dei [Unigenitum, et ex Patre natum ante omnia sæcula, Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum, non factum, consubstantialem Patri, per Quem omnia facta sunt,] qui [propter nos homines, et propter nostram salutem, descendit de cœlis, et] incarnatus est de Spiritu Sancto ex Maria Virgine, [et homo factus est, crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est, et resurrexit tertia die secundum Scripturas, et ascendit in cœlum, sedet ad dexteram Patris, et iterum venturus est cum gloria judicare vivos et mortuos, Cujus regni non erit finis: et in Spiritum Sanctum, Dominum, et Vivificantem, Qui ex Patre Filioque procedit, Qui cum Patre et Filio simul adoratur, et conglorificatur, Qui locutus est per Prophetas: et Unam Sanctam Catholicam et Apostolicam Ecclesiam: confiteor unum Baptisma in remissionem peccatorum; et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen. Apostolicas et Ecclesiasticas traditiones, reliquasque] ejusdem Ecclesiæ observationes et constitutiones, [firmissime admitto, et amplector:] (sensum S. Scripturæ:) [item, Sacram Scripturam juxta eum sensum quem tenuit et tenet sancta Mater Ecclesia, cujus est judicare de vero sensu et interpretatione Sacrarum Scripturarum, admitto; nec eam unquam nisi juxta unanimem consensum Patrum accipiam, et interpretabor: profiteor quoque] septem [esse vera et] proprie Sacramenta [Novæ Legis, a Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet, Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem, et Matrimonium; illaque gratiam conferre: et ex his Baptismum, Confirmationem, et Ordinem, sine sacrilegio reiterari non posse: receptos quoque et approbatos Ecclesiæ Catholicæ ritus, in supradictorum omnium Sacramentorum solemni administratione, recipio et admitto:] (doctrinam) [omnia et singula, quæ] de peccato originali, et [de] justificatione, [in sacrosancta Tridentina synodo definita et declarata fuerunt, amplector et recipio: profiteor pariter in Missa offerri Deo verum,] propitiatorium, et proprium (Missæ) sacrificium pro vivis et defunctis; [atque in sacrosancto Eucharistiæ Sacramento esse vere, realiter, et substantialiter, Corpus et Sanguinem, una cum Anima et Divinitate Domini nostri Jesu Christi, fierique conversionem totius substantiæ panis in Corpus, et totius substantiæ vini in Sanguinem, quam conversionem Catholica Ecclesia] transubstantionem [appellat: fateor etiam] (communionem) sub altera tantum specie [totum atque integrum Christum, verumque Sacramentum, sumi: constanter teneo] Purgatorium [esse, animasque ibi detentas Fidelium suffragiis juvari: similiter et] (Invocationem sanctorum) [Sanctos, una cum Christo regnantes, venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas: firmiter assero] (imaginum venerationem) [imagines Christi, ac

CHAP. XVIII. uncharitable, and unchristian religion,) no body can be saved. Wherein they have set themselves at open defiance with the Church, and cursed that which God hath blessed. But, while we are in awe of S. John's curse, we fear not theirs; and, by the grace of God, our foundation, which is built upon the Prophets and Apostles, standeth sure.

Rev. 22. 18. Ephes. 2. 20. 2 Tim. 2. 19.

CHAPTER XIX.

THE CONCLUSION AND SUMMARY OF ALL THE FORMER CHAPTERS.

CXCIX. The conclusion therefore of all this discourse will be,—That the religion of the Church of England, in her Article concerning the Holy Scriptures, (whereunto the public Confessions of the reformed and protestant Churches abroad, besides the Christians of the East and South parts of the world, be agreeable,) is truly Catholic:—That the ancient Church of the Old Testament acknowledged no other books to be canonical, than we do:—That our blessed Saviour, and His Apostles after Him, received no other:—That the several ages following adhered to the same canon:—That the authors of the books of Tobit, and Judith, and the rest of that order, were no prophets inspired of God to write His authentical

Deiparæ semper Virginis, necnon aliorum Sanctorum, habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam:] Indulgentiarum [etiam] potestatem [a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse, affirmo: sanctam Catholicam et Apostolicam] Romanam Ecclesiam omnium Ecclesiarum matrem et magistram [agnosco:] Romanum Pontificem B. Petri successorem, et Jesu Christi Vicarium: [The exact words are: Romanoque Pontifici, beati Petri, Apostolorum Principis, successori, ac Jesu Christi Vicario, veram obedientiam spondeo ac juro:] Cætera item omnia [a sacris canonibus, et œcumenicis conciliis, ac præcipue] a [sacrosancta] Tridentina synodo tradita, definita, et declarata, indubitanter recipio atque profiteor; simulque contraria omnia, atque hæreses [quascunque] ab Ecclesia (Romana prædicta) damnatas, rejectas, et anathematizatas, ego pariter damno, rejicio, [et] anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, [quam in præsenti sponte profiteor, et] veraciter teneo, [eamdem integram et immaculatam, usque ad extremum vitæ spiritum constantissime (Deo adjuvante) retinere et confiteri, atque a meis subditis, vel illis quorum cura ad me in munere meo spectabit, teneri, doceri, et prædicari, quantum in me erit, curaturum, ego idem N.] spondeo, voveo, ac juro: sic me Deus adjuvet, et hæc sancta Dei Evangelia. [Volumus autem, quod præsentes literæ in Cancellaria nostra Apostolica de more legantur. Et, ut omnibus facilius pateant, in ejus Quinterno describantur, et etiam imprimantur.] Nulli ergo omnino hominum liceat hanc paginam nostræ voluntatis et mandati infringere, [vel ei ausu temerario contraire.] Si quis autem hoc attentare præsumpserit, indignationem Omnipotentis Dei, ac B. Petri et Pauli, Apostolorum Ejus, se noverit incursurum. [Datum Romæ apud sanctum Petrum, anno Incarnationis Dominicæ millesimo quingentesimo sexagesimo quarto, Idibus Novemb., Pontificatus nostri anno quinto.]

Scriptures:—That they, who first put these deutero-canonical, or ecclesiastical, books into the volume of the Bible, did not thereby intend to make them equal to the books of Moses and the Prophets, but only to recommend them unto the private and public reading of the Church, both for the many excellent precepts and examples of life that be in them, and for the better knowledge of the history and estate of God's people, from the time of the Prophets to the coming of Christ:—That it is not in the power of the Roman Church, nor any other, either to make new articles of Faith, or to make any books sacred and canonical Scriptures, (so as to be the binding rules of our Faith and Religion,) which were not such in their own nature before, that is, certainly inspired by God, and by His authority only[e] ordained to be such, from the time when they were first written: and, lastly,—That, adhering to the ancient Catholic Faith and Doctrine of the Church, we cannot admit or approve any such new decree as it hath lately pleased the masters of the council at Trent to make; who have not only obtruded these books upon their own people, to be received as true and authentical parts of the ancient Testament, but have likewise damned all the world besides, that will not recede from the universal consent of the Christian Church, and subscribe to that horrid anathema, whereby they have most rashly condemned so many ages of Fathers and writers before them. And, if there were no other cause to reject the pretended authority of this late and exorbitant assembly, (as there be many more,) this only is enough.

CONCLUSION.

CHAPTER XX.

THE REMAINDER.

CC. There remains nothing now, but that, having laid our foundation sure upon the canonical and undoubted Scriptures, wherein the will of God, and the mysteries of our whole religion, are revealed to us,—we proceed from the

[e] Nota: Ecclesia enim Testis tantum et Index est de receptis omni tempore Scripturis Sacris, quæ ab Ipso Deo primam et cælestem suam habent originem. Idcirco, neque quoad nos auctoritatem ullam ab hominum testimoniis mutuantur.

CHAP. XX.

truth and principles of our belief, to a righteous, sober, and holy regulation of our lives, in the strict and uniform practice of all religious duties and obligations, that these Divine Scriptures have laid upon us.

COROLLARIUM.

Canon[f] Eccles. Anglic.—Ne quid unquam doceatur, quod religiose teneri et credi debeat, nisi quod consentaneum sit Doctrinæ Veteris et Novi Testamenti, quodque ex illa ipsa Doctrina Catholici Patres et Veteres Episcopi collegerint.

DEO OPTIMO MAXIMO,
SACRARUM SCRIPTURARUM
CONDITORI,
Sit
Laus, Honor,
Et Gloria, in Sæcula
Sæculorum.
Amen.

[f] Editus est hic Canon, una cum Articulis Religionis, Anno Domini 1571. [Vid. Lib. Quorundam Canonum Disciplinæ Ecclesiæ Anglicanæ, ed. anno 1571., sect. Concionatores, p. 19.—Imprimis vero videbunt, ne quid unquam doceant pro concione, quod a populo religiose teneri et credi velint, nisi quod consentaneum sit doctrinæ Veteris et Novi Testamenti, quodque ex illa ipsa Doctrina Catholici Patres et veteres Episcopi collegerint; &c.—These canons are found published with the *Latin* Articles of 1562., ed. Lond. ap. Joh. Dayum, 1571.]

A TABLE OF THE PLACES OF SCRIPTURE THAT ARE CITED IN THIS BOOK.

The number referreth to the paragraph.

THE OLD TESTAMENT.

		Numb.
Genesis iii. 16.	And (thy husband) shall rule over thee	xxix.
Deutero. x. 17.	God accepteth no man's person. [... a God ... which regardeth not persons ; &c.]	xxxvi.
2 Chron. xx. 7.	Abraham ... the friend of God	xxxvii.
Nehem. viii. [1,] 2, [3,] 8, [9.]	And Ezra the Scribe brought the book of the law : [&c.]	xxi.
Psalm xxii.	My God, my God, look upon me, &c. [Prayer-Book version]	xxv.
——— cxlvii. 19.	He shewed His words unto Jacob, (and) His statutes ... unto Israel, &c.	xvii.
Proverbs iii. 3.	Let not mercy and truth forsake thee	lxv.
——— 11.	My son, despise not (thou) the chastening of the Lord	c.
——— 27.	Withhold not from doing good to them that need it. [Withhold not good from them to whom it is due ; &c.—*Engl. Vers.*]	lxv.
——— viii. 15.	By Me kings reign, &c.	xxxvi.
——— 22.	The Lord from the beginning created me. [The Lord possessed me in the beginning of His way, &c.—*Engl. Vers.*]	liv.
Eccles. viii. 5.	Whoso keepeth the commandment shall feel no evil thing	xlix.
Canticles vi. 8.	There are threescore queens	cii.
Esay xl. 6.	All flesh is grass, &c.	xxxvii.
——— 13.	For who hath known the mind of the Lord; &c. [Who hath directed the Spirit of the Lord, or, being His counsellor, hath taught Him.—*Engl. Vers.*]	xxxvi.
——— xli. 8.	God the friend of Abraham. [... the seed of Abraham My friend.—*Engl. Vers.*]	xxxviii.
——— liii.	Who hath believed our report? &c.	xxv.
——— lviii. 7.	Break thy bread to the hungry. [Is it not to deal thy bread to the hungry? &c.—*Engl. Vers.*]	lxv.

		Numb.
Jeremy xxix.	These are the words of the letter, that Jeremy . . . sent, &c. - - - - - - -	lxi.
——— xxxvi. 4.	And Baruch wrote from the mouth of Jeremy all the words of the Lord, . . . upon a roll of a book -	ib.
————— 8.	And Baruch . . . did according to all that Jeremy the prophet commanded him, reading in the book, &c.	ib.
——— xliii. 5, 6.	(And they) took all the remnant of Judah, . . . Jeremy the prophet, and Baruch the son of Neriah	ib.
——— li. 64.	Thus far are the words of Jeremy, (&c.)[a] - -	ib.
Ezechiel i. 28.	The appearance of the brightness . . . was as the likeness of the Glory of God - - - -	xxxvi.
Daniel xii. 3.	They [that be wise] shall shine as the brightness of the firmament - - - - -	lxxvi.
Amos v. 13. -	In that time shall the prudent man keep silence -	lxv.
Malachy iii. 1.	Behold, I will send My messenger, and he shall prepare the way before Me - - - -	iv.
——— iv. 5.	Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord -	ib.

APOCRYPHA.

1 Esdras iii. 12.	Truth is the strongest. [Above all things Truth beareth away the victory.] - - -	xxxix.
2 Esdras i. 30.	I gathered you together as a hen gathereth her chickens under her wings - - - -	ib.
——— viii. 3.	There be many created, but few shall be saved -	ib.
Tobit iv. 7. -	Give alms of thy substance - - - -	ib.
——— 12. -	Beware of all whoredom - - - -	ib.
——— 15. -	Do that to no man, which thou hatest (to be done to thyself.) - - - - - -	ib.
Judith viii. 26.	[Remember] what things He did to Abraham -	xxxviii.
Esther x. 5. -	Then Mordechy said : . . . I remember a dream, &c.	lvi., lxxi.
Wisdom iii. 7.	The just shall shine as the sun. [In the time of their visitation they shall shine, and run to and fro, like sparks among the stubble.—*Engl. Vers.*] - -	lxxvi.
——— iv. 10.	(Enoch) was translated, &c. - - - -	xxxvi.
————— 11.	(The righteous man) is speedily taken away, lest wickedness should alter his understanding	lxxxi., lxxxiv.
——— vii. 26.	(Wisdom) is the brightness of everlasting light -	xxxvi.
——— ix. 13.	What man is he, that can know the counsel of God ? -	ib.
Ecclus. Preface.	In the thirty-eighth year, and the time of King Ptolemy, after I came into Egypt. [For in the eight and thirtieth year coming into Egypt, when Euergetes was king, I found a book of no small learning ; &c.—*Engl. Vers.*] - - -	lxxxviii.

[a] [See the Table of Matters remarkable in this book, at the word *Baruch*.]

		Numb.
Ecclus. viii. 5.	Whoso keepeth the commandment shall feel no evil thing. [Vid. Eccles. viii. 5.] - - -	xlix.
—— xiv. 17.	All flesh waxeth old as a garment - - -	xxxvii.
—— xxiv. 14. [9.]	From the beginning, and before the world, I was created - - - - - -	liv.
—— xlii. 14.	Better is a man that doth ill, than a woman doing well. [Better is the churlishness of a man, than a courteous woman, &c.—*Engl. Vers.*] - -	xxix.
Baruch iv. 7. -	Sacrificing to devils, [and not to God.] - -	xxxix.
Susanna 1. -	There was a man in Babylon, &c. - -	xlix., lxxiii.
Bel and the Drag. 3.	Now the Babylonians had an idol called Bel, &c.	ib.
Pr. of Manasses.	Repentance is not for the just, but for sinners -	xxxix.
1 Macc. iv. 59.	Judas, and . . . the whole congregation of Israel, ordained, that the days of the dedication of the Altar should be kept in their season from year to year -	xl.
2 Macc. vii. 1.	(And) it came to pass also, that seven brethren with their mother were . . . tormented, &c. - -	ib.
—— xiv. 41, [42.]	He fell upon his sword, choosing rather to die manfully, than to come into the hands of the wicked -	lxxxi.

THE NEW TESTAMENT.

S. Matt. vii. 12.	Whatsoever ye would that men should do unto you, even so do ye unto them; for this is the Law and the Prophets - - - - -	xxxix.
—— ix. 13.	I came not to call the just [righteous], but sinners to repentance - - - - -	ib.
—— xi. 13.	All the Prophets and the Law prophesied until John	iv.
—— xiii. 43.	Then shall the just [righteous] shine as the sun -	lxxvi.
—— xxvii. 9.	By Jeremy the Prophet - - - -	xli.
S. Mark i. 1, 2.	The beginning of the Gospel of Jesus Christ, . . . as it is written in the Prophets, &c. - - -	iv.
S. Luke i. 70. -	As He spake by the mouth of His holy Prophets -	i.
—— xi. 41. -	Give alms of what you [such things as ye] have -	xxxix.
—— xxiv. 27.	And beginning at Moses, and all the Prophets, He expounded unto them in all the Scriptures - -	xxxi.
—— 44.	All things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms - - - - - -	ib.
S. John x. 22. -	And it was [at Jerusalem] the feast of the Dedication	xl.
Acts vii. 42. -	The book of the Prophets - - - -	xix.
—— xxiv. 14. -	Believing all things which are written in the Law, and in the Prophets - - - -	xxxii.
—— xxvi. 22. -	Saying none other things than those which the Prophets and Moses did say [should come.] - -	ib.
—— xxviii. 23.	Persuading them concerning Jesus, both out of the Law [of Moses,] and out of the Prophets - -	ib.

		Numb.
Romans iii. 2. -	To whom the Oracles of God were committed. [Unto them were committed the Oracles of God.]	xvii., [lxxiii.]
——— viii. 8.	They that are in the flesh cannot please God -	lxxxiii.
——— ix. 4.	Whose is [To whom pertaineth] the adoption, &c. -	lxxiii.
——— xi. 34.	Who hath known the mind of the Lord, or who hath been His counsellor? - - - -	xxxvi.
——— xiii. 1.	The powers that be are ordained of God - -	ib.
1 Cor. x. 10.	They were destroyed by the destroyer - -	xxxviii.
——— 20. -	Sacrificing unto devils, [and not to God.] - -	xxxix.
2 Cor. xiii. 8. -	We can do nothing against the Truth - -	ib.
Galatians ii. 6.	God accepteth no man's person - - -	xxxvi.
Ephesians vi. 9.	Neither is there respect of persons with Him -	ib.
Colossians i. 15.	The image of the invisible God - - -	ib.
1 Thess. iv. 3. -	Fly fornication. [This is the will of God, . . . that ye should abstain from fornication.] - -	xxxix.
2 Timothy iii. 8.	As Jannes and Jambres resisted [withstood] Moses -	xli.
——— 16.	All Scripture is of Divine inspiration, [by inspiration of God.] - - - - - -	i., xxxii.
Hebrews i. 1.	God . . . spake of old time [in time past] to our fathers by the Prophets - - - - -	ib.
——— 3. -	The brightness of His (Father's) glory - -	xxxvi.
——— xi. 5.	Enoch was translated - - - -	ib.
——— 35.	They [Others] were tortured - - -	xl.
——— 37.	They were sawn asunder - - - -	ib.
S. James i. 10.	All flesh is as grass. [The words of S. James are: "As the flower of the grass he shall pass away."] -	xxxvii.
——— ii. 23.	The Scripture was fulfilled, which saith: . . . And (Abraham) was called the friend of God - -	xxxviii.
——— iv. 5.	The Scripture saith: . . . The spirit that dwelleth in us lusteth to envy - - - - -	xli.
1 S. Peter i. 24.	All flesh is as grass, &c. - - - -	xxxvii.
2 S. Peter i. 19.	We have . . . a [more] sure word of prophecy -	xxxii.
——— 21.	(The) holy men of God spake as they were moved by the Holy Ghost - - - - -	i.
S. Jude 14. -	And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints - - - -	xli.
Revelat. ii. 1.	Unto the Angel of the Church of Ephesus, [&c.] -	xlvii.
——— iii. 1.	Unto the Angel of the Church in Sardis, [&c.] -	ib.
——— xxii. 18.	If any man shall add unto these things, God shall add unto him the plagues that are written in this book	v.

A CHRONOLCGICAL TABLE OF THE AUTHORS,

WHOSE TESTIMONIES ARE PRODUCED IN THIS SCHOLASTICAL HISTORY.

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CENT.	A.C.		NUMB.
I.—	34,	Christ's own testimony - - - - .	xxxi.
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II.—	102.	Clemens Romanus Episcopus - - -	xliv.
		Apostolical canons - - - - - -	xlv.
	110.	Dionysius the Areopagite, who is said to have written the Eccl. Hierarchy - - - -	xlvi.
	160.	Melito, the Bishop of Sardis in Asia - - -	xlvii.
	164.	Justin the Martyr, a doctor in Palestine - -	xlviii.
III.—	204.	Clemens, a doctor of Alexandria, and Origen's master -	lii.
	205.	Tertullian, a priest of Africa, and S. Cyprian's master -	li.
	220.	Origen, a doctor of Alexandria, who set forth the original, and several translations of the Bible - -	xlix.
	225.	Julius Africanus, who lived with Origen - -	l.
	250.	S. Cyprian, the Martyr, and Bishop of Carthage in Africa - - - - - -	lii.
IV.—	320.	Eusebius, the Bishop of Cæsarea in Palestine - -	liii.
	325.	The First General Council of Nice, under Constantine the Emperor - - - - -	liv.
	340.	S. Athanasius, the Archbishop and Patriarch of Alexandria - - - - - -	lv., &c.
	350.	S. Hilary, Bishop of Poictiers in France - -	lvii.
	360.	S. Cyril, Bishop of Jerusalem - - -	lviii.
	364.	The Council of Laodicea - - - -	lix. &c.
	374.	S. Epiphanius, the Bishop of Salamine in the island of Cyprus - - - - - -	lxiv.
	375.	S. Basil, the Bishop of Cæsarea, in Cappadocia -	lxv.
	376.	S. Gr. Nazianzen, the Bishop of Constantinople -	lxvi.
	378.	S. Amphilochius, the Bishop of Iconium in Lycaonia -	lxvii.
	380.	S. Philastrius, the Bishop of Brescia in Italy - -	lxviii.
	390.	S. Chrysostome, the Archbishop and Patriarch of Constantinople - - - - - -	lxix.

CENT.	A.C.		NUMB.
	392.	S. Hierome, who translated the Bible out of the Hebrew into Latin - - - - - -	lxx., &c.
	398.	Ruffin, a doctor of Aquileia, in the patriarchate of Venice - - - - - -	lxxiv.
V.—	400.	S. Augustine, Bishop of Hippo in Africa - -	lxxix.
	405.	Innocent the First, Bishop of Rome - - -	lxxxiii.
	419.	The council of Carthage - - - -	lxxxii.
	426.	The doctors at Marseilles in France - - -	lxxxiv.
	451.	The Fourth General Council of Chalcedon - -	lxxxv.
	452.	Leo the First, Bishop of Rome - - -	ib.
	494.	Gelasius, Bishop of Rome - - - -	lxxxvi.
VI.—	530.	Aur. Cassiodore, a Consular man, that wrote the Tripartite History - - - - -	lxxxix.
	541.	Justinian the Emperor, who gave the four first General Councils the force of laws - - - -	xc.
	543.	Junilius, a Bishop in Africa - - - -	xci.
	553.	Primasius, an African Bishop - - -	xcii.
	560.	Anastasius, the Patriarch of Antioch in Syria - -	xciii.
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	599.	Victorinus the Martyr, Bishop of Poictiers in France -	xcv.
	599.	An ancient author under the name of S. Augustine -	ib.
	599.	An ancient author under the name of S. Ambrose -	ib.
VII.—	600.	S. Gregory, Bishop of Rome - - - -	xcix.
	620.	An ancient author under the name of S. Augustine -	ci.
	630.	Antiochus, a Greek doctor - - - -	cii.
	636.	Isidore, the Bishop of Seville in Spain - -	ciii.
	691.	The Sixth General Council at Constantinople, in Trullo	civ.
VIII.—	710.	[720.] John Damascen, the Syrian doctor - -	cv.
	730.	Venerable Bede, a doctor of the Church in England -	cvi.
	760.	Adrian, a Greek doctor in Photius - - -	cvii.
IX.—	800.	Alcuin, Bede's scholar, and Charlemagne's tutor, a doctor of the Church in England and France - -	cviii.
	810.	Charlemagne's Bishops, that wrote against the worshipping of images - - - - -	cix.
	820.	Nicephorus, the Bishop and Patriarch of Constantinople	cx.
	830.	Rabanus Maurus, the Bishop of Mentz in Germany -	cxi.
	835.	Strabus, the first writer of the Ordinary Gloss upon the Bible - - - - - -	cxii.
	835.	Agobardus, the Bishop of Lyons in France - -	cxiii.
	850.	Anastasius, the keeper of the library at Rome - -	cxiv.
	879.	Ado, the Bishop of Vienne in France - -	cxvii.
	890.	Ambrosius Ansbertus, a doctor of Lombardy - -	cxv.
X.—	910.	Radulphus Flaviacensis, the Benedictine - -	cxvi.
XI.—	1050.	Hermannus Contractus, the chronologer - -	cxvii.
	1090.	Giselbert, Abbot of Westminster - - -	cxviii.
XII.—	1118.	John Zonaras, a Greek, who commented upon the ancient Ecclesiastical Canons - - -	cxix.

CENT.	A.C.		NUMB.
	1120.	Rupertus, an Abbot in Germany	cxx.
	1125.	Honorius Augustod. in Burgundy	cxxi.
	1130.	Petrus Mauritius, Abbot of Clugny in France	cxxii.
	1140.	Hugo de S. Victore, in the suburbs of Paris	cxxiii.
	1145.	Richardus de S. Victore, a Canon-Regular there	cxxiv.
	1145.	S. Bernard, Abbot of Clervalle in Burgundy	ib.
	1145.	Philip the Solitary, a Greek doctor	cxxv.
	1150.	Gratian, of Bononia, the collector of the Canons	cxxvi.
	1160.	Peter Lombard, the Master of the Sentences, and Bishop of Paris	ib.
	1170.	Petrus Comestor, the writer of the Scholastical History of the Bible, and Dean of the Church at Troyes in France	cxxvii.
		The Scholiast upon Comestor	cxxviii.
	1174.	Joh. Beleth, Rector of the University at Paris	cxxix.
	1180.	Joh. Sarisburiensis, an English doctor, and Bishop of Chartres in France	cxxx.
	1190.	Petrus Cellensis, his successor there	cxxxi.
	1192.	Theodore Balsamon, the commentator upon the ancient Ecclesiastical Canons, and Patriarch of Antioch	cxxxii.
XIII.—	1200.	The Ordinary Gloss upon the Bible	cxxxiv., &c.
	1244.	Hugo Cardinalis, the author of the Concordance upon the Bible	cxxxviii.
	1270.	Thomas Aquinas, the Master of the Schools in Italy	cxxxix.
	1275.	The Gloss upon the Canon Law, written by John Semeca in Germany	cxl.
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XIV.—	1300.	Niceph. Callistus, the Greek historian	cxliii.
	1310.	John de Columna, Archbishop of Messina in Sicily	cxliv.
	1312.	Brito, one of the Glossers upon the Bible	cxlv.
	1320.	Nicholas de Lira, a Brabantine, the commentator upon the Bible	cxlvi.
	1330.	Gul. Ocham, a doctor of Oxford	cxlvii.
	1340.	Hervæus Natalis, a doctor of Bretagne in France	cxlviii.
	1350.	The Schoolmen of that time	cxlix.
XV.—	1400.	Thomas Anglicus, a doctor of the English Church	cl.
	1420.	Thom. Walden, the provincial of the Carmelites in England	cli.
	1430.	Paulus Burgensis, a Bishop in Spain	clii.
	1439.	The council of Florence in Italy	cliii., &c.
	1445.	Antoninus, Archbishop of Florence	clxi.
	1450.	Alphonsus Tostatus, Bishop of Avila in Spain	clxii., &c.
	1470.	Denys the Carthusian of Gelderland	clxiv.
XVI.—	1502.	Fr. Ximenius, the Cardinal, and Archbishop of Toledo in Spain, who set forth the Complutensian Bible	clxv.
	1506.	The Prefacer to the Basil Bible	clxvi.
	1510.	Picus Earl of Mirandula, in Italy	clxvii.
	1515.	Faber Stapulensis, a doctor of Paris	clxviii.
	1520.	Jodocus Clictoveus, a doctor of the Sorbonne	clxix.

CENT.	A.C.		NUMB.
	1525.	Ludovicus Vives, an Italian doctor - - -	clxx.
	1526.	Franciscus Georgius, a Venetian - - -	clxxi.
	1530.	Desiderius Erasmus, of Rotterdam - - -	clxxii.
	1534.	Cardinal Cajetan, an Italian Bishop, and a commentator upon the whole Bible - - - -	clxxiii.
	1535.	Catharin's Anonymus, who wrote against him -	clxxiv.
	1535.	Joh. Driedo, a doctor of Lovaine - - -	clxxv.
	1540.	Joh. Ferus, the preacher at Mentz - - -	clxxvi.
	1540.	Santes Pagninus, an Italian, and translator of the Bible	clxxvii.
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	1541.	Birkman's Bible, at Antwerp - - -	ib.
	1545.	Fr. Vatablus' Bible - - - - -	ib.
	1545.	R. Stephen's Bible - - - - -	ib.

AN ALPHABETICAL TABLE OF THE FORMER AUTHORS, AND OTHERS,

ALLEGED IN CONFIRMATION OF THIS SCHOLASTICAL HISTORY.

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Joh. Andræas, the first author of the Gloss upon the Decretals, explaining the Pope's citation of S. Augustine's words under the name of divine scripture - lxxvii.
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Who also giveth us the testimony of Thomas Aquinas, and Nic. Lira - - cxxxix.
Rejecteth the tale concerning P. Lombard's, Gratian's, and Comestor's mother - cxxvi.
Maketh Alcuin to be the first author of the Gloss upon the Bible - - cxxxiv.
Relateth what invitation the Greeks had to the council at Basil - - - clv.
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D. Areopagita, the writer of the Ecclesiastical Hierarchy - - - xlvi.
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Th. Aquinas, who is against the reception of the apocryphal books into the Divine canon - - cxxxix.
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And yet he preferreth the apocryphal books before all other ecclesiastical writings - - - ib.

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Th. Balsamon, the Patriarch of Antioch, referreth for the number of canonical books to the council of Laodicea, and the Fathers of that age - - cxxxii.

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That S. Athanasius was the author of Synopsis S. Scripturæ - - - lvi.

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Ven. Bede, his testimony for the Church of England concerning the number of canonical books - - cvi.

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Moreover, besides the confession of Card. Bellarmine, [De Verbo Dei, lib. i. cap. 8.—Vid. p. 72, not. ad lit. n.]—that "this distinct and debated book of Baruch, was neither written in Hebrew nor taken into the canon of the Old Testament by the Jews, nor mentioned by any ancient writer among the Christians,"—we have the acknowledgment of divers other learned men, (writers of no mean account with the Roman Catholics,) to the same purpose: as, first, of Joannes Driedo, (lib. i. de Catal. S. Script.) who "denieth Baruch to be canonical." [Vid. Johan. Dried. de Catal. Sacr. Script., lib. i. tom. i. fol. 6.—Liber Baruch nomine prænotatus, et oratio Hieremiæ, in Hebræo canone non habentur, sed tantum in editione Vulgata. . . . Liber iste Baruch, quamvis non habeatur in canone, eum tamen Veteres, utpote Cyprianus et Ambrosius, cæterique Patres, interdum citaverunt.]—Secondly, of Sixtus Senensis, (lib. i. Biblioth. Sanctæ, sect. i. [tom. i. p. 14,]) who saith, that "the ancient Fathers (and Athanasius by name) held it to be apocryphal." [Quos (Baruch, et alios libros,) olim prisci Ecclesiæ Patres tanquam apocryphos, et non canonicos, habuerunt, . . . ut in Synopsi testatur Athanasius, &c.]—Thirdly, of Melchior Canus, (lib. xii. cap. 6,) who speaketh there but meanly of it, and will not be so bold (as the Synod at Trent is) "to condemn any man of heresy, that believeth it not to be a canonical part of the Bible." [The words of Canus are: At enim de Scriptura Sacra dicta hæc intelligi volumus, quam esse canonicam constanter sit ab Ecclesia diffinitum. Nam, quemadmodum in secundo libro docuimus, libellum Baruch non adeo explorate et firmiter in Sacrorum numero Ecclesia reposuit, ut aut illum esse sacrum Fidei Catholicæ veritas expedita sit, aut non esse sacrum hæresis expedita sit. Libellus ergo iste, sive quilibet alius, qui in quæstionem circa crimen hæreseως vocari possit, quantumvis clara et aperta inferat sensa, non statim efficiet certas atque constantes Catholicæ Fidei veritates.—Canus, de Loc. Theol., lib. xii. cap. 6. Op. ed. Col. Agr. 1605. p. 588.]—Fourthly and lastly, of many doctors together, in their congregations at that Tridentine Synod, where they were more troubled about canonizing this apocryphal book of Baruch, than any the other. For so we read it recorded by Padr. Paul, in his history of that Council, (lib. ii. [Petr. Suav., lib. ii. art. 2. de libr. can. § 4. p. 120.]) "Liber autem Baruch (Tridentinos Patres) magis solicitos habuit, qui neque inter Laodiceni, (for Gentian Hervet had not then found out a copy of it to their purpose,) aut Carthaginensis Concilii libros, nec in Pontificum Romanorum catalogo, recensetur. Atque tum eam ob causam, tum quod principium ejus non reperitur, eliminandum (ex librorum canonicorum numero) illis [eliminandus] videbatur, nisi obstitisset, quod in Ecclesia lectio inde aliqua interdum delibatur: quæ ratio satis valuit ad congregationem in illius favorem flectendam, multis illum antiquitus Jeremiæ partem habitum, eique apponendum, affirmantibus." And if they could find no such book received into the canon by the ancient Councils and Fathers that were in the Church before them, they had no reason to put it there themselves. But,

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to make it yet more manifest, that the true Baruch was anciently reckoned for a part of Jeremy, both of them making but one and the same book, if we look upon the end of the fifty-first chapter of that prophecy, we shall find there, that "Thus far are the words of Jeremiah." Whereunto that all the fifty-second chapter following was added by Baruch, is acknowledged and set forth by Sixtus Senensis himself, (lib. i. Biblioth. Sanct., de libris et auctoribus V. Test., verbo Jeremias, [ed. Lugd. 1575. tom. i. p. 27.]) "Scripsit autem (Jeremias) excipiente ex ore illius Barucho Neeriæ filio, librum Prophetiarum ac Visionum, &c. . . . Cui volumini Baruch adjecit ultimum caput ex fine quarti libri Regum, iisdem pene verbis mutuatum; ut ex commemoratione cladis Hierosolymitanæ, quæ in eo capite refertur, viam sterneret lectoribus ad proxime sequentem [איכה Eca, sive קינת Kinoth, hoc est,] Lamentationum librum." And this maketh it clear why Athanasius and Cyril, together with the canon of the Council at Laodicea, (if yet the copy of that canon be not faulty,) inserted the name of Baruch between the Prophecy and the Lamentations of Jeremy. The Greek Church at this day, (which may well be thought to know the sense of the Laodicean Fathers, Athan., and Cyril, better than some of the Latin Church do,) excludeth the other Baruch expressly out of the number of canonical books, and placeth it (as their ancestors always did before, and as we likewise do now) among the apocryphal; which is at large declared by Metroph. Critopul. in his Epitome of the Oriental Confession. Where, after the enumeration of the

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twenty-two books received into the canon of the Old Testament, he saith, that for Baruch and the rest, though they be good and useful books in their kind, yet the Church of Christ never acknowledged them to be any canonical and authentic parts of the Bible. These be his words:—τὰ λοιπὰ δὲ βιβλία, κ. τ. λ. Cæteros autem libros, quos aliqui Scripturæ Sacræ connumerare volunt, ut librum Baruch, Tob., Jud., Sap., Jesu Sirach, et Maccabæorum libros, sane contemnendos non putamus; multa enim moralia laude plurima digna iis continentur: ὡς κανονικὰς δὲ καὶ αὐθεντικὰς οὐδέποτ' ἀποδέξατο ἡ τοῦ Χριστοῦ Ἐκκλησία. [Vid. Metroph. Critopul. Confess. Cathol. et Apostol. (in Oriente) Ecclesiæ, ed. Helmestad. 1561, pp. 82—84, where (according to the interpretation of Joh. Horneius) the passage in full stands thus: Et Veteris quidem Testamenti viginti duo hi: Genesis, Exodus, Leviticus, Numeri, Deuteronomion: (hæc Pentateuchus Mosis est, qui Deum vidit:) deinde Jesus Nave, Judices una cum Ruth, Regnorum primus et secundus, Regnorum tertius et quartus, Paralipomenon liber primus et secundus, Esdras et Neëmias, Esther, Job, Psalterium, Proverbia Salomonis, Ecclesiastes ejusdem, Canticum Canticorum ejusdem, Esaias, Jeremias, Ezechiel, Daniel, reliqui duodecim Prophetæ simul. Novi autem Testamenti hi undecim; &c. . . . . Triginta autem tres inveniuntur omnes authentici et canonici libri, quia etiam Salvatorem nostrum triginta tres annos corporaliter in terra contrivisse dicunt, ut nec Sacrorum Librorum numerus mysterii divini expers esset. Reliquos vero libros, quos non-

nulli annumerare S. Scripturæ volunt, ut librum Tobit, librum Judith, Sapientiam Salomonis, Sapientiam Jesu F. Sirach, Baruch, et Maccabæorum libros, non abjiciendos quidem existimamus, cum multa ethica, plurima laude digna, iis comprehendantur: ut canonicos autem, et authenticos libros, nunquam eos Christi Ecclesia recepit, ut tum multi alii, tum in primis et S. Gregorius Theologus, et S. Amphilochius, et ultimus omnium S. Joannes Damascenus testantur. Unde nec dogmata nostra ex his adstruere conamur, sed ex triginta tribus illis canonicis et authenticis libris, quos etiam divinitus inspiratam et S. Scripturam appellamus.—The words in the original are: *τῆς μὲν παλαιᾶς διαθήκης εἴκοσι δύο ταῦτα· Γένεσις, Ἔξοδος, Λευιτικὸν, Ἀριθμοὶ, Δευτερονόμιον· αὕτη πεντάτευχος τοῦ θεόπτου Μωυσέως. εἶτα Ἰησοῦς τοῦ Ναυὴ, Κριταὶ, μετὰ τῆς Ῥοὺθ, Βασιλειῶν πρώτη καὶ δευτέρα, Βασιλειῶν τρίτη καὶ τετάρτη, Παραλειπομένων πρώτη καὶ δευτέρα, Ἔσδρας, καὶ Νεεμίας, Ἐσθὴρ, Ἰὼβ, Ψαλτήριον, Παροιμίαι Σολομῶντος, Ἐκκλησιαστὴς τοῦ αὐτοῦ, Ἆισμα ᾀσμάτων τοῦ αὐτοῦ, Ἡσαίας, Ἱερεμίας, Ἰεζεκιὴλ, Δανιὴλ, οἱ λοιποὶ δώδεκα Προφηταὶ ὁμοῦ. . . . . τὰ λοιπὰ δὲ βιβλία, ἅπερ τινὲς βούλονται συγκαταλέγειν τῇ ἁγίᾳ Γραφῇ, οἷον τὸ τοῦ Τωβὴτ, τὸ τῆς Ἰουδεὶθ, Σοφίαν τοῦ Σολομῶντος, Σοφίαν Ἰησοῦ υἱοῦ Σιρὰχ, Βαροὺχ, καὶ τὰς τῶν Μακκαβαίων, ἀποβλήτους μὲν οὐχ ἡγούμεθα· πολλὰ γὰρ ἠθικὰ, πλείστου ἐπαίνου ἄξια, ἐμπεριέχεται ταύταις· ὡς κανονικὰς δὲ καὶ αὐθεντικὰς οὐδέποτ' ἀπεδέξατο ἡ τοῦ Χριστοῦ Ἐκκλησία, ὡς μαρτύρουσι πολλοὶ μὲν καὶ ἄλλοι, μάλιστα δὲ ὅ τε ἅγιος Γρηγόριος ὁ Θεολόγος, καὶ ὁ ἅγιος Ἀμφιλόχιος, καὶ, τελευταῖος πάντων, ὁ ἅγιος Ἰωάννης ὁ Δαμάσκηνος· διὸ οὐδὲ τὰ δόγματα ἡμῶν πειρώμεθα ἐκ τούτων παραστῆσαι, ἀλλ' ἐκ τῶν τριάκοντα τριῶν κανονικῶν καὶ αὐθεντικῶν βιβλίων, ἃ δὴ καὶ θεόπνευστον καὶ ἁγίαν Γραφὴν καλοῦμεν.*]—And, as for the Epistle of Jeremy, which maketh the sixth chapter of this apocryphal Baruch, (and was never written in that language, wherein the Prophet Jeremy and the true Baruch wrote their epistle,) it can be no part of the twenty-two Hebrew books, to which Athan., Cyril, and the Laodicean Fathers, strictly held their account: and therefore the epistle named in their catalogues must of force have relation to the Prophecy of Jeremy itself; with whose style, and manner of writing, this epistle of the other Baruch little agreeth. And yet we cannot but acknowledge, that both the matter and the form of it are otherwise very highly to be regarded by us: for it is the largest dehortation against the vanity of idols, and the worshipping of images, that we have in all the Bible besides; for which very cause, were it not to preserve the credit of the new decree at Trent, the Roman Catholics (many of them) would be content to put it out of their canon: but, since they have brought it in, and are now bound to defend it, there let it stand, as one of their canonized witnesses against themselves.

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Page 24. note y. line 8.—lege [Op. tom. i. p. 959.]
—— 33. —— e. — 10. ——— (Ἔσδρα δύο· *)
——————— 16. ——— * Sic, &c.
—— 82. — a b. — 4. ——— ארון
—- 122. —— y. — 19.—dele [No copy, &c. . . . .] lege [Vid. *Loisii* (seu *Ludovici*) *Carbajali* Theolog. Sentent., lib. i. fol. 41. ed. Antv. 1548.—Neque quempiam moveat, quod Cyprianus, Origenes, Irenæus, Clemens, Tertullianus, imo, et ipse Hieronymus, aliquando ex his libris assumunt Fidei testimonia. Nam propterea non consequitur, eos inter canonicos libros hos collocasse, non magis quam Judas Apostolus librum Henoch, aut Paulus Aratum, Menandrum, aut Epimenidem, aut quispiam Christianorum tertium aut quartum Esdræ; &c.]

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